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CHINESE MEDICAL QIGONG THERAPY

**Volume 3:
Differential Diagnosis,
Clinical Foundations,
Treatment Principles and
Clinical Protocols**



**CHINESE MEDICAL
QIGONG THERAPY
VOLUME 3**

**DIFFERENTIAL DIAGNOSIS,
CLINICAL FOUNDATIONS,
TREATMENT PRINCIPLES
AND CLINICAL PROTOCOLS**

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Disclaimer:

Qigong medicine is not intended to replace orthodox medicine, but rather to complement it. The meditations, practices, techniques and prescriptions described herein are currently practiced in the government hospitals, Medical Universities and clinics of The Peoples Republic of China. These techniques can be very powerful and may in some cases be too mentally and physically demanding for some individuals. The readers should therefore use their own discretion and consult a doctor of Medical Qigong therapy, an acupuncturist, medical doctor, or mental health professional before engaging in these exercises and meditations. The author, the International Institute of Medical Qigong, and the publishers are neither liable or responsible to any person or entity with respect to any loss or damage caused, or alleged to be caused, directly or indirectly by reading or following the instructions for any condition, or interpreting information provided in this text. The treatments mentioned in this book are not meant to be used as symptomatic prescriptions. The treatment of specific organs, channels, channel points, and prescriptions must always be selected based on a thorough understanding of the origin of the patient's disease. If an ailment is severe, or if symptoms persist, please consult a medical professional immediately.

Throughout the text I will suggest that the doctor prescribe herbs for certain conditions along with Medical Qigong therapy. The Medical Qigong Treatments and Homework Prescription Exercises and Meditations assigned to patients sometimes require herbal prescriptions, as well as regulation of the patient's diet and living environment. Herbal prescriptions will vary according to the patient's constitution, condition and specific illness, and must be prescribed only by a doctor or herbalist qualified to prescribe Chinese medical herbs. Each state in the U.S. has its own regulations and restrictions. Therefore, it is advisable for the reader to consult his or her own state medical board regarding the legalities and liabilities of the techniques described in this text.

Throughout the text I have used the term *doctor* when referring to professional practitioners of Traditional Chinese Medicine, as well as to those who use energetic medicine to treat patients. The word "doctor" means "to teach." I believe that the foremost duty of any doctor of medicine (Western or Chinese) should be as educator, to teach his or her patients the knowledge and skills for the prevention and treatment of disease and injury. Currently, the official title *Doctor of Medical Qigong Therapy* is only licensed by The People's Republic of China.

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FOREWORD

Despite the many wonderful advances in modern scientific medicine, human beings continue to become ill. Many chronic diseases such as diabetes, asthma, other allergic disorders, heart disease and cancer are increasing in frequency, and it is clear that medical intervention alone is not sufficient to help protect and maintain human health.

Alongside its great traditions of herbal medicine, acupuncture and remedial massage, Chinese traditional medical culture has long studied and practised the science of health preservation. This subject is concerned with how we can lead our daily life in such a way as to build and protect our own health, by attending to our dietary, sleeping, emotional, exercise and sexual habits. As a dedicated follower of recent research into these fields, I am continually astonished by how frequently studies confirm what was known so many hundreds of years ago. In dietary practice, for example, health preservation taught moderation in overall consumption, the importance of eating vegetables at every meal, the use of only small amounts of meat, and the value of plentiful tea drinking and regular but small amounts of alcohol. All of these have been demonstrated in the last few years to have a major impact on health.

The practise of Qigong belongs to this science of health preservation. There are numerous methods of practice but most share in common the principles of softness and relaxation of the body, calming of the mind and breath, and directing of the mind, usually with the aim of healing the whole organism. The practice of Qigong combines some of the benefits of physical exercise with what is

known in modern medicine as psychoneuroimmunology – the application of the mind to treat disease and promote good health. It is increasingly understood, and evidenced by research, that the power of the directed mind to heal is a potent tool, and it would be fair to say that the long Chinese tradition of Qigong practice embodies the most sophisticated knowledge of this method available in the world today.

Furthermore, once a person has developed substantial experience in working with the energy within their own body and mind, they can learn to direct it outwards with the aim of healing others. Whilst this form of healing has existed in every human culture throughout history, it normally appears as either a more or less random ability in a unique individual, or is associated with intense religious belief. Neither of these approach energy healing as an objective phenomenon that can be cultivated by all of us if we practise assiduously under the guidance of an experienced teacher.

As always in life, who we turn to when we want to learn something can have a crucial influence on the outcome. Dr. Jerry Alan Johnson is an outstanding teacher and practitioner of Medical Qigong. He combines a most thorough grounding in the tradition (having studied and practised extensively in China) with the more Western skills of clear and methodical explanation. Added to this, his great passion for the subject and his ability to work with intense dedication has enabled him to produce what can only be called a masterpiece. Nothing else published in English begins to compare with *Chinese Medical Qigong Therapy*.

Peter Deadman, Lic.Ac.
 Founder of The Journal of Chinese Medicine,
 Brighton, England
 Author of *A Manual of Acupuncture*

FOREWORD

This massive compendium on Qigong therapy is a veritable encyclopedia on the subject. Dr. Jerry Alan Johnson's textbooks, well recognized and greatly revered, are in many ways the professional standard. Unlike many Traditional Chinese Medicine works, they also include numerous selections on the mind and emotional states, as well as on spiritual aspects of the practice, such as the soul and

spirit, the stars, magical diagrams, and the *Yi Jing*.

They are a valuable resource on Qigong therapy and practice, and contain information on numerous issues and problems. The scope is admirable, the execution with its many illustrations highly recommendable. These volumes are a treasure trove and serve well as a reference work for students and practitioners.

Livia Kohn, Ph.D.,
Professor of Religion and East Asian Studies
Boston University, United States
Author of Taoist Meditation and Longevity Techniques; Early Chinese Mysticism; The Taoist Experience: An Anthology; Laughing at the Tao; Lao-tzu and the Tao-te-ching; God of the Dao

FOREWORD

In 1994, I was honored to write the Preface for the two volumes of *The Essence of Internal Martial Arts*, which was published in France by Chariot d'Or. The Preface emphasized the originality of the explicit nature of these two incredible works by Dr. Jerry Alan Johnson, which have now become the primary reference material used in the domain of the internal martial arts, within Chinese Kung Fu.

Today, I salute the publication of a *magnus opus*, with an exhaustive description of Chinese Medical Qigong Therapy. These volumes are a statement of the energetic treatments and clinical protocols which have found great hope in both curative and palliative Qigong. One would have expected such publications from Chinese experts, and yet to this day,

no work of such amplitude has ever come forth, neither in China nor in the West.

Professor Jerry Alan Johnson's merit is to have brought forth the most complete traditional and particularly Daoist methods of Medical Qigong Therapy. This largely surpasses the structure of the simple outline of gymnastic health exercises, fully expanding toward the fields of physiology, psychology, and spirituality.

In addition, all of the therapeutic aspects of Medical Qigong are also evoked with respect to the particular needs of the practitioners of this discipline. We can add that the theoretical aspects of these works go largely beyond the simple framework of Traditional Chinese Medicine, reaching the esoteric, metaphysical and spiritual roots of this art.

Professor Gérard Edde, Ph.D.

Director of Daoist Studies,

L'Institut Dragon Celeste, France

Author of *Contes du Tao Sauvage; Le Chemin du Tao; Tao et Santé; Santé et Méditation dans l'énergétique Chinoise; Digipuncture Taoiste; Qigong de la Régénértion des Moelles; La Medicina Ayurvedica; Chakras y Salud; La Medicina Tantrica de los Centros de Energia*

FOREWORD

There are a number of excellent books on various aspects and methods of Qigong. However, there has not been, in English, a comprehensive exploration of Medical Qigong. Dr. Johnson has created a breakthrough work on Medical Qigong, which is a clear and useful revelation of the Medical Qigong curriculum at the Hai Dian Univer-

sity Medical Qigong College of Beijing, China, and an excellent synthesis of Medical Qigong theory from throughout China. This textbook will very likely remain the definitive compendium of Medical Qigong in the West for many years, and become the foundation from which the field of Medical Qigong will evolve in Western society.

Roger Jahnke, O.M.D.
Chair, Department of Medical Qigong
Santa Barbara College of Oriental Medicine
Author of *The Healer Within: The Four Essential Self-Care Methods For Creating Optimal Health, The Healing Promise of Qi*

PREFACE

As we enter the new millennium, a new era of medical therapy is beginning to blossom. Alternative medicine is now capturing an estimated \$14 billion in out-of-pocket health care revenues from Americans each year, according to a 1993 study published in the *New England Journal of Medicine*. By 1997, according to the *Journal of American Medical Association*, that figure had more than doubled. What this trend means in real terms, is that despite the historical lack of official recognition by the American Medical Association, despite the lack of endorsement and coverage by Medicare and the majority of health insurance plans, men and women, in ever increasing numbers, are going to acupuncturists, energetic healers, herbalists, chiropractors, massage therapists, ayurvedic specialists, homeopathic doctors, and other traditional "healers" to meet some portion of their health care needs.

This growth of public reliance on alternative medicine has caused the Western medical establishment to sit up and take notice. In fact, some of the most vocal proponents of combining alternative medical traditions with Western medicine are medical doctors. Visionary physicians such as Deepak Chopra, Andrew Weil, Larry Dossey, Dean Ornish, and Bernie Seigel have led the way toward creating a new climate of respect for ancient medical philosophies and modalities. They have pioneered the advent in the West of health care facilities where Western medical and alternative health modalities are available under the same roof, with the goal of providing patients with the best of both worlds. This combination of ancient and modern medical traditions has been dubbed *integrative* or *complementary* medicine.

In comprehending the full implications of this unlikely marriage, one must understand the divergent approaches to healing between conven-

tional Western medicine and traditional Eastern medicine.

Contemporary Western medicine grew out of the scientific revolution of the seventeenth century. The philosophy of science, rooted in Aristotle's "empirical materialism," was given a new spin by the French mathematician, Descartes. Viewing reality as that which could be substantiated materially, Descartes applied an analytical reductionist logic to penetrating the secrets of nature, including biology. These views were echoed in the physics of Sir Isaac Newton, applying a linear cause-and-effect model to explain the workings of a material universe.

Man was seen as being separate from nature, mind was seen as separate from body, and all of these processes, in nature and in humans, were seen as similar to the workings of a machine composed of discreet parts. Mechanical laws were seen to govern all processes. Structure determines function; therefore, the physician's role developed into that of a mechanic: repairing, removing, transplanting, and replacing broken down-parts. Diseases had isolated causes, which need to be removed from the rest of the parts. Because of this approach, Western medicine has the most highly developed pharmaceuticals to kill specific organisms and the finest surgical procedures in the world today.

By contrast, Eastern medicine grew out of the empirical observation of nature, beginning at least 4,700 years ago. Oriental philosophy, from the Vedas of India to the Yellow Emperor of China, views reality as an interdependent whole. This "pre-scientific" understanding equates to the broader view of modern quantum physics and the general systems theory. Rather than limiting reality to that which is material, the Eastern philosophers recognized the interdependence of mind

and body, the nonlinear nature of time and space, and the interweaving patterns of relationship between man and nature; in fact, they believed, we *are* nature. Anatomy, the study of human structure, takes a back seat to physiology, the study of human function. Thus, the Orientals formulated a general systems theory, in which the patterns of change that exist in nature are the same patterns that govern human biology, wherein function is viewed from a holographic perspective, and each part reflects the whole. Rather than being fixed and stable, the whole is in a dynamic process of constant change. For the whole to function harmoniously, every part must remain in balance. Therefore, the role of the Oriental physician is more similar to a gardener, following the patterns of change, diagnosing functional disharmony and restoring overall balance. Because of this approach, Oriental medicine has some of the most highly developed procedures for preventative medicine and for treating chronic diseases in the world today.

Western medical science, with its fundamental distrust of subjective diagnostic reliability, has progressed toward developing more and more expensive high-tech laboratory tests and diagnostic equipment. Thus we have the modern miracles of x-rays, MRI's, and ultrasound. Eastern medicine, trusting in human capacity, has progressed in a low-tech direction toward ever deeper training of the physician's sensory and spiritual diagnostic tools. Thus, we have the miracles of pulse diagnosis, tongue reading, and Qigong hand scanning.

With such fundamental divergencies in philosophy and technique, it is almost inconceivable that these two medical systems could ever operate together in the same setting. The fact is that they do function together, and quite effectively, too. We can thank Mao Zedong for the union of these two unlikely bedfellows.

Recognizing that there were far too few Western trained physicians and nurses to meet the primary health care needs of China's vast population, from the outset of his leadership Mao advocated the systemization of Traditional Chinese Medicine (TCM), and advocated its implementa-

tion alongside Western medicine in China's hospitals and clinics. The results of this integration have been astonishing, as witnessed in the effective use of acupuncture anesthesia during surgery.

Nonetheless, in his efforts to create a "modern" Chinese medicine, Mao shunned some of the traditional theoretical aspects of Chinese medicine, such as the concept of Qi, which he considered as feudalistic and counterrevolutionary. For this reason, he actively discouraged Medical Qigong practice as superstitious. It was not until the end of the Cultural Revolution in 1975 that Qigong reclaimed its rightful place as one of the major branches of Chinese medicine.

A high party official in Beijing was suffering from an "incurable" disease. Both Western medicine and TCM had failed to alleviate his suffering. In desperation, he went to one of the few Medical Qigong clinics operating in the country and was cured. The official then lent his support to the promotion of Medical Qigong for the benefit of the Chinese people. Before long, there were hundreds of Medical Qigong hospitals and clinics throughout China.

Since that time, Qigong experienced an unprecedented growth in China, and became available to the general populace for the first time in history. Qigong was taught in the public education system, beginning at the elementary school level. Qigong departments were added to large urban hospitals. Colleges of Traditional Chinese Medicine developed and established sound Medical Qigong training programs. According to one recent survey, one third of the population of Beijing, China's capital city, practiced Qigong daily.

It has taken acupuncture and Chinese herbology nearly 20 years to develop into a respected profession in the United States. When the first addition of this book went to press in March of 2000, 37 states had legislation licensing professional acupuncture practice, with an additional 10 states in which legislation had currently been introduced.

Medical Qigong, however, is still at the very early stages of public recognition, understanding,

and acceptance. Oriental medical schools around the United States, as well as independent Medical Qigong masters, are only now beginning to establish comprehensive Medical Qigong training programs.

Traditional Chinese Medicine (T.C.M.) is divided into four main branches: acupuncture, herbs and diet, massage therapy, and Medical Qigong. It is important for T.C.M. practitioners to have exposure to all four branches to be able to understand the relative strengths and limitations of their particular field of expertise, so that they will be able to select the most effective and appropriate treatment modality for their patients. Until very recently, most schools in America have been relatively unaware of the extent to which Medical Qigong therapy has developed in China, and have been lacking in presenting Medical Qigong as a significant part of their training programs for students of Oriental medicine.

This five volume Medical Qigong textbook series contains information on how to effectively diagnose and treat patients with Medical Qigong therapy, as set forth by the Hai Dian Medical Qigong College of Beijing. At one time in China, the Medical College at the Hai Dian University was recognized as one of the top leading Medical Qigong colleges in Beijing. By the end of the year 1999, however, many of the Medical Qigong col-

leges and universities have been closed due to the political actions of the Falun Gong organization.

Although these five textbooks have been primarily written for students and practitioners of Oriental medicine, it is also my hope that Western medical professionals and other forms of alternative healing will benefit from the information contained herein, and that it may serve to enrich their clinical practice.

I have done my best to present the esoteric knowledge and wisdom of this ancient Chinese art of healing as it was passed onto me personally by several of my respected teachers, to whom I owe undying gratitude. Qigong has survived nearly five thousand years of growth and refinement and is now available to you, the reader, for your own personal and professional benefit. I sincerely hope that these five textbooks may serve to further bridge the partnership between Eastern and Western medicine, and that all humanity benefit from the interchange between these two great schools of healing. It is my hope and dream that all healers, both Western and alternative, return to the "heart" of medicine, and that each doctor may view the patient as a complete energetic integration of body, mind, emotion, and spirit. May we all support each other's skills and methods of alleviating our patients' suffering.

Jerry Alan Johnson, Ph.D., D.T.C.M., D.M.Q. (China)
Dean of Medical Qigong Science
Director of Medical Qigong Clinic
Five Branches Institute, College & Clinic of TCM (Ca.)
Academy of Five Elements Acupuncture (Fl.)
March, 2005

When the spiritual powers are passed on and transmitted they can no longer turn back; and when they turn back they cannot be transmitted, and then their moving powers are lost to the universe. In order to fulfill destiny man should go beyond that which is near at hand and consider it as trifling.

One should make public upon tablets of jade that which was hidden and concealed in treasuries and storehouses, to study it from early dawn until night, and thus make known the precious mechanism of the universe.

The Yellow Emperor's Canon of Internal Medicine

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INTRODUCTION

The following research presented in these five Medical Qigong textbooks has taken me a lifetime of study and investigation. This exploration into Chinese energetic medicine includes knowledge gathered from my personal clinical observations here in the United States, as well as from treating patients in several of the People's Republic of China's Medical universities, hospitals, and clinics in Beijing.

In my life I have been fortunate enough to be introduced to several unique teachers, and have been honored to apprentice with several gifted masters of the "hidden" knowledge concealed within the obscure veil of Chinese esoteric medicine (including powerful healers from both Taiwan and the People's Republic of China).

It has long been said that, "The proper study of Chinese medicine involves the study of its ancient history." The development of Traditional Chinese Medicine originated not only from generations of refined skills and sciences, but also from its ancient culture and beliefs. In their most early stages, the knowledge of science and magic were indistinguishable, and it was difficult to differentiate between them. Chinese medicine, as an applied science, has an ancient history submerged in energetic magic and Daoist shamanism. There is an old expression, "the only difference between "occult magic" and "science" is time." After centuries of extensive energetic study, the founders of ancient Chinese medicine made immense contributions to the scientific fields of clinical medicine, pharmacology, and chemistry.

The primary goal in releasing this esoteric knowledge to the public is twofold: first, to return to the Chinese people the lost riches of their ancient culture; and second, to provide an accurate historical foundation for modern energetic

medicine, which has been lost or removed from current T.C.M. colleges and universities.

In order to help the Western mind understand Chinese energetic medicine, this five volume Medical Qigong textbook series was written with the goal of comprehensive instruction combined with practical clinical application of Chinese energetic medicine. It embraces the concepts of both Traditional Chinese Medicine, in particular Chinese Medical Qigong therapy, as well as the study of ancient Chinese medicine as found in energetic Daoist shamanism.

The understanding of Chinese energetic medicine in the West has been hampered by the lack of accessibility to the "ancient" knowledge that has been handed down from master to student through centuries of secrecy. Through gross manipulation of source materials, the history and theory of "modern" Traditional Chinese Medicine was rewritten to reflect the interests of the Communist Party. Therefore, edited versions subjected to the censorship of metaphysical ideas due to political influence, and the "cleaning up" for scientific respectability have been introduced to the public as the acceptable norm. The primary purpose of writing this five volume textbook is to "re-instate" the energetic and spiritual dimensions innate within ancient pre-communist Chinese energetic medicine.

This entire Medical Qigong textbook series provides a basic understanding of the complex energetic structure, theory and practical application of ancient Chinese energetic medicine:

- **Volume 1:** This book contains the study of the ancient Chinese approach to Energetic Anatomy and Physiology.
- **Volume 2:** This book contains the ancient Chinese system of esoteric Energetic Alchemy

and Dao Yin Therapy used to establish a foundation for energetic medicine, as well as an in-depth study of Qi Deviations and ancient Daoist Mysticism.

- **Volume 3:** This book contains several different energetic approaches to Medical Qigong Diagnosis and advanced Clinical Treatment Principles and Clinical Protocols.
- **Volume 4:** This book introduces the reader to Medical Qigong Prescription Exercises and Meditations, the Treatment of Internal Organ Diseases, Pediatrics, Geriatrics, Gynecology, Neurology and Energetic Psychology.
- **Volume 5:** This book introduces the reader to specific techniques, applications and research collected from various doctors and clinics throughout China which implement Medical Qigong therapy as an effective and complementary clinical modality in the treatment of cancer patients.

Ancient Chinese medical terminology is extremely subjective and metaphoric, and is used to describe the many aspects of the human body through physical, mental, emotional, energetic, and spiritual domains of existence. Many technical terms in Traditional Chinese Medicine have numerous meanings, depending on the context of the subject and from which discipline they stem (Daoist or Buddhist). Much of the obscure terminology existing in Chinese medicine comes directly from ancient shamanistic sources. These terminologies can sometimes be extremely vague in their explanations, yet deeply profound in their true meanings.

In China, many of the Medical Qigong doctors and masters with whom I have trained asked me to keep these advanced energetic and spiritual theories in confidence for fear of governmental reprisal. Currently, due to the Chinese government's response to the Falun Gong association's activities, most of the Medical Qigong colleges and clinics are still closed. Therefore, I have decided to openly share these ancient energetic theories concerning the interactions of the body, mind, spirit, soul, and divine, without revealing my sources.

TURBULENT TIMES FOR MEDICAL QIGONG

In late in 1999 due to the political repercussions of the Falun Gong Qigong Schools, the Central Government of the Peoples Republic of China (China) placed extreme sanctions on Medical Qigong instruction and clinical application within universities and hospitals. During this time period, the government put a sudden halt to any and all group Qigong practices. In the middle of the night, armed guards entered the various Medical Qigong colleges, laboratories, and clinics removing all research material and scientific equipment. Several Qigong doctors and instructors were held for interrogation, and sadly, most of the Medical Qigong colleges, hospitals, and clinics were closed.

MEDICAL QIGONG CLINIC INTERNSHIPS

Since that time, TCM universities in China are no longer able to teach the Medical Qigong programs to their full potential, nor are the hospitals and various clinics allowed to utilize the once effective Medical Qigong treatment protocols.

Since September 2004, the International Institute of Medical Qigong (IIMQ) has been attempting to find a suitable TCM university and hospital to work with in the China for the purpose of clinical internship programs and advanced specialized training in Medical Qigong therapy. After visiting several universities and hospitals, we noted that the current status of Medical Qigong therapy in China is extremely poor, and in some places virtually nonexistent. The programs that we observed have been drastically down-sized, reduced to either only teaching specific Medical Qigong exercises, or to only emitting Qi until the patient falls asleep.

At one hospital, for example, the Medical Qigong doctors were only allowed to simultaneously emit Qi into their patient's bodies via the Baihui point (located at top of head) and Lower Dantian area (located below the navel) until the patients fell asleep. The doctors were strictly forbidden from using any Medical Qigong tonification, purgation, or regulation techniques. We were also informed that this current treatment was the "new" government standard protocol for Medical Qigong therapy, and that once asleep "the patient's body would replenish its Righteous Qi

and the induced quiescent state would help the patient cope with stress.”

Noting that we were in complete shock from what we witnessed, the senior Medical Qigong doctor pulled us aside and confided that if we could find a place in the country away from the government hospitals, he could establish a Medical Qigong clinic and could again treat patients utilizing the Medical Qigong techniques that were once commonly used before the government sanctions. However, due to current political concerns surrounding Medical Qigong, it would be impossible at this time to demonstrate these techniques in the government sponsored hospitals and clinics.

INTRODUCTION TO THE HENAN UNIVERSITY OF TRADITIONAL CHINESE MEDICINE

In November 2005, Dr. Bernard Shannon (the current IIMQ Executive Director) and myself (The IIMQ Founder), visited the Henan University of Traditional Chinese Medicine (HUTCM) and found the organization to be receptive to revitalizing their Medical Qigong program.

The Henan University of Traditional Chinese Medicine (HUTCM) is a provincial university, supported by three teaching hospitals. Each hospital treats a full spectrum of diseases. Each of these three medical facilities are recognized as “National” hospitals, each one specializing in either oncology, neurology, or pediatrics.

Patients travel from all over the country to receive specialized treatments at these Henan hospitals, which utilize the most advanced technology available between both Western and Chinese medical approaches. Also to their credit, they are by far the cleanest and most modern hospitals that we have had the opportunity to visit while in China.

Due to its exceptional reputation and its ability to maintain exceedingly high standards, the government has authorized the HUTCM to build a new 450 acre campus to keep up with its ever increasing enrollment. The new campus will be open in a limited capacity in the Fall 2006.

VISITING THE ONCOLOGY HOSPITAL

While visiting the hospital specializing in oncology, we were invited to demonstrate Medical Qigong treatment protocols used for treating ma-

lignant cancer. The patient that was selected had just been diagnosed with Stage-3 malignant lung cancer and had only been admitted to the hospital two weeks prior to our visit. During that time period, she had refused all Western treatments and was depending only on herbal therapy for relief.

Before treating the patient we explained our diagnosis and treatment plan to the patient and to those in attendance. After the treatment, we met with the director of the oncology department and her senior staff to discuss the prognosis, treatment protocols, and prescriptive exercise recommendations needed to contain the cancer. We explained that it was our belief through past experience that the continued implementation of this treatment protocol along with the combination of Medical Qigong exercises and herbal therapy could greatly assist the patient in her recovery.

Subsequently, we were invited by the Director of the Oncology Department to conduct studies with the use of Medical Qigong treatments in conjunction with Western medical approaches in the treatment of cancer.

A HISTORIC EVENT

After reviewing the IIMQ's programs, Professor Peng Bo (President of HUTCM), and Professor Lu Mei (Dean of International Education), acknowledged that the IIMQ's current curriculum reflects the three-year Medical Qigong Masters program once prevalent in most TCM universities and colleges throughout the China. Consequently, the IIMQ's curriculum programs were acknowledged and accepted by the HUTCM, and have been deemed the most advanced and comprehensive Medical Qigong programs available.

The University also stated that due to the restrictions still in place by the Central Government within the Ministry of Health and Ministry of Education, the Medical Qigong theoretical and practical training would still need to be taught outside of the China. The University then contracted with the IIMQ to facilitate this need.

In February 2006, after passing academic and clinic evaluations by the Chinese Consulate General and Vice General of the PRC in San Francisco (responsible for overseeing Sino-American TCM

programs), the PRC's Ministry of Health, and Ministry of Education, we again met with Professor Peng and Dean Lu to finalize our agreement between the Henan University of Traditional Chinese Medicine and the International Institute of Medical Qigong. In this agreement, the IIMQ has been appointed the Overseas College of Medical Qigong for the HUTCM and will represent the University in all matters of Medical Qigong in the United States. As the Overseas College of Medical Qigong for the HUTCM, the IIMQ has been granted an official stamp from the University which acknowledges the student's skill level and certifies their exceptional academic and clinical training.

Additionally, as a sister school, IIMQ has been exclusively authorized to conduct Medical Qigong Clinical Residency programs at the HUTCM and its three associated hospitals. Therefore, clinical internships using Medical Qigong for the treatment of cancer, paralysis, and the onset of childhood diseases are now possible at the HUTCM's three "National" hospitals.

This is the first time in the history of Traditional Chinese Medicine (TCM) that a foreign Medical Qigong institute has been approved by the Chinese government (Ministry of Health and Ministry of Education), and have its academic standards and clinical protocols formally accepted by a TCM University.

Jerry Alan Johnson, Ph.D., D.T.C.M., D.M.Q. (China)
Pacific Grove, California
February, 2006



Pictured after signing the historical document that officially made the IIMQ the Overseas Medical Qigong College of the Henan University of Traditional Chinese Medicine

From Left to Right: Professor Lu Mei
 (Dean of International Education),
 Professor Jerry Alan Johnson (Founder of the IIMQ),
 Dr. Bernard Shannon (Executive Director of the IIMQ),
 Professor Peng Bo (President of HUTCM),
 Dr. Sun Kexing (Director of Foreign Affairs),
 and the Universities translator.



SECTION V

DIFFERENTIAL DIAGNOSIS OF ENERGETIC PRINCIPLES

CHAPTER 21

INTRODUCTION TO DIFFERENTIAL DIAGNOSIS

DIAGNOSIS IN ENERGETIC MEDICINE

Chinese energetic medicine developed into a comprehensive and effective diagnostic system through many centuries of accumulated clinical practice (Figure 21.1). It is a complete system of energetic healing within itself, in that there is a consistency between physiological concepts, etiology, methods of diagnosis and principles of treatment. Disease-causing factors include external environmental conditions, internal psychological conditions, and dietary habits. Through exposure to either adverse environmental conditions, stress and emotional tension, or poor nutrition, an imbalance is created in the physiological matrix resulting in illness.

The process of identifying disease patterns and their underlying disharmony correlates with similar cause and effect patterns that can be observed in nature. To identify patterns of disharmony, the Qigong doctor combines diagnosis of pathology and treatment principles into one continuum. The identification of the disease pattern is not only developed through categorizing a list of symptoms, but also through observing the pathogenesis of the disease. A symptom is therefore understood as a manifestation of a specific type of disease or disorder.

Most diseases have symptoms or manifestations that express themselves in more than one aspect of the patient's experience (physical, mental, emotional, energetic, and spiritual); however, the initial cause of the disease is primarily rooted in only one area. For example, an impact trauma could be rooted in the physical body, while also affecting other areas of the patient's life due to energetic blockages created from emotional turmoil. Likewise, emotional turmoil can sometimes



Figure 21.1. Chinese Energetic Medicine developed into four clinical branches: Acupuncture, Herbs, Massage and Medical Qigong

be the root of physical symptoms, caused from energetic and spiritual disharmony.

Treatment is aimed at finding and treating the cause of the disease. This is one of the most fundamental principles of Traditional Chinese Medicine, both in terms of differential diagnosis and in treatment. The fundamental purposes of diagnosis are to find:

- the cause of the disease (external or internal)
- the root of the disease (primary internal organ)
- the location of the disease (tissue manifestation)

Finding the primary cause (or root) of a disease requires understanding its nature and allows the doctor to focus treatment on the most important etiological and pathological aspects of the imbalance. In Traditional Chinese Medicine, when

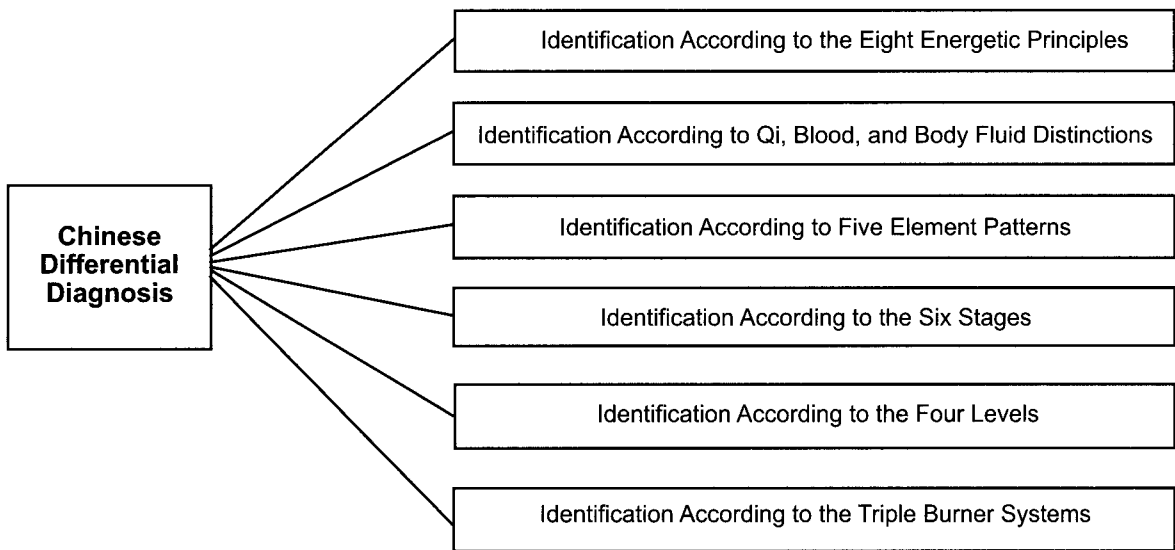


Figure 21.2. Six methods of Chinese differential diagnosis can be used singularly, or in combination, to identify energetic syndromes

diagnosing a disharmony, emphasis is placed on observing energetic movement (or lack thereof), as well as energetic transformations. The ancient Chinese believed that the diseased tissues' physical structures were temporarily generated by the existing energetic changes, and were of secondary concern when compared with the primary energetic changes caused by the "root" of the disease.

THE DIFFERENTIATION OF SYNDROMES

The essence of Traditional Chinese Medical diagnosis is holistic and based on the concept that all systems and events are interrelated. Thus, the Chinese physician takes into account not only the physical symptoms of the disease, but also spiritual, mental, emotional, and environmental factors or events that both interrelate and interact to form "patterns of disharmony" within the patient. The doctor studies and seeks to understand these patterns of disharmony, called "syndromes," to provide the framework for treatment.

Syndromes can include external or internal factors, congenital or acquired disorders, and symptoms of stagnation, excess, deficiency, or

traumatic injuries to the organs and tissues. The Qigong doctor must first determine whether the patient's disease is primarily due to an energetic disorder (e.g., an excess or deficient condition) or a physical disorder (i.e., structural damage). Once this determination has been made, the treatment plan is set and the means of treatment chosen. In the treatment of the lower back for instance, if lumbar pain is due to a subluxation of the vertebra caused by external injuries, the doctor should first reposition the vertebra through hand manipulations by using Tui Na therapy, then remove the Qi stagnation. If the doctor is unfamiliar with such techniques it is better that he or she refer the patient to a qualified doctor specializing in spinal adjustments, and later remove the Qi stagnation. Only in this way can a satisfactory curative effect be obtained. If, on the other hand, the back pain is due to a Kidney malfunction (i.e., primarily an energetic disorder) then treatment must proceed through Qi emission.

In the Medical Qigong clinic, several methods of energetic diagnosis can be used singularly, or in combination, to determine the patient's specific syndromes, described as follows (Figure 21.2):

1. Diagnosis According to the Identification of

the Eight Energetic Principles: This system of energetic diagnosis is based on using four pairs of opposite symptoms, viewed in Traditional Chinese Medicine as being essential to the understanding and treatment of disease. The four opposite pairs are Yin and Yang with the three subdivisions of Yin and Yang into: Internal, External, Cold, Hot and Deficient, Excess (see Chapter 22, Diagnosis According to the Eight Energetic Principles).

2. **Diagnosis According to the Identification of Qi, Blood, and Body Fluid Distinctions:** This system of energetic diagnosis is used in clinical practice (especially for internal disease) for diagnosing according to pathological changes occurring in the internal organs. When one or more of these substances are unbalanced, the body's normal physiological function is disrupted and sickness results. This can result from the Six Exogenous Pathogenic Factors, or the Seven Emotional Pathogenic Factors, and is influenced by the patient's general constitution (see Chapter 23, Diagnosis According to Dysfunctions of Qi, Blood and Body Fluids).
3. **Diagnosis According to the Identification of Five Element Patterns:** This system of energetic diagnosis is based on the interpretation of clinical manifestations according to the creative, controlling, invading, and insulting sequences of the Five Elements. The Five Elements are represented by the physical, energetic, and spiritual natures of Wood, Fire, Earth, Metal, and Water (see Chapter 24, Diagnosis According to the Five Element Theories).
4. **Diagnosis According to the Identification of the Six Stages:** This system of energetic diagnosis was formulated for diseases induced by "Cold" invasion. The six stages are described in progression (from superficial to deep), beginning with Tai Yang, Shao Yang (half interior and exterior), Yang Ming, Tai Yin, Shao Yin, and Jue Yin. Essentially, symptoms are associated according to the depth, severity, progression and regression of an external pathogenic factor (see Chapter 25, Diagnosis

According to the Six Stages and Four Levels).

5. **Diagnosis According to the Identification of the Four Levels:** This system of energetic diagnosis is used to explain the etiology and pathogenesis of febrile diseases caused by externally contracted Heat. These four levels are identified by four types of energy and are classified as follows: Wei Qi Level, Qi Level, Ying Qi Level, and Blood (Xue) Level (see Chapter 25, Diagnosis According to the Six Stages and Four Levels).
6. **Diagnosis According to the Identification of the Triple Burner Systems:** This system of energetic diagnosis is concerned with febrile diseases caused by externally-contracted Heat invading the body's Triple Burners. This Heat syndrome generally proceeds from the Upper Burner to the Middle and ends at the Lower Burner. However, in cases of diseases due to Damp Heat, the pathogenic invasion of Heat tends to begin at the Middle Burner in the Spleen (see Chapter 25, Diagnosis According to the Six Stages and Four Levels).

ETIOLOGY IN MEDICAL QIGONG THERAPY

The etiology, or study of the causes of diseases in Medical Qigong therapy, can be divided into what is commonly called in Traditional Chinese Medicine as the "three periods of life" (see Volume 4, Chapter 51). These three periods encompass the developmental activities of the patient's Jing, Qi, and Shen during the transitional periods of life (i.e., within the womb, childhood, and adulthood). Each patient's constitution results from the continuous interaction between his or her inherited constitution and the environment.

The three periods of life, known as the Three Stars, develop and determine some of the major characteristics and traits of each person. Each experience from the Three Stars accounts for one third of what, and who, the person is; they combine together to form and complete a Nine Star System of life evaluation (Figure 21.3).

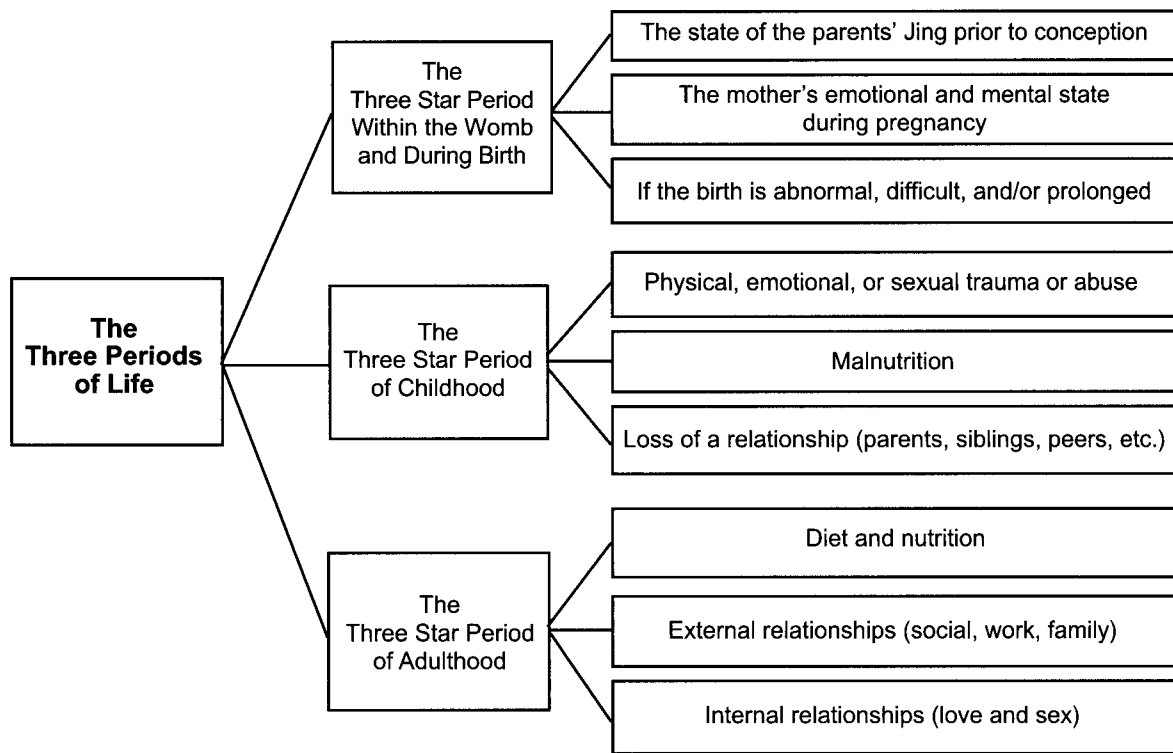


Figure 21.3. The “Three Periods of Life” encompass the developmental activities of the patient’s Jing, Qi, and Shen during the transitional periods of life.

ETIOLOGY WITHIN THE WOMB

Problems arising during the Three Star Period within the womb (and during birth) encompass the formative time span of 40 weeks. This time period can be influenced by the following factors:

1. The state of the parents’ Jing prior to conception. If the Jing of one or both parents is deficient, the sperm and/or ovum will be weakened.
2. The mother’s emotional and mental state during pregnancy has a deep affect on fetal formation and directly affects the developmental activities of the fetus’ Jing, Qi, and Shen. If the mother is malnourished, ill, emotionally lacking support, overworked, stressed, or taking alcohol or drugs during pregnancy, the development of the fetus will be affected.
3. If the birth is abnormal, difficult, and/or prolonged, it can cause an emotional shock within the newborn.

DIAGNOSIS

Diseases may originate from one or more of these factors, causing the baby to be born with an illness or a predisposition to illness. This predisposition can be manifested as a particular type of emotional or mental imbalance, diseases of particular Yin and Yang organs (or organ systems), or a general constitutional weakness. These conditions are commonly observed as “prenatal shock,” and are indications of “fetal toxins.” Prenatal shock can also be indicated when newborn babies are restless sleepers, continually opening and closing their eyes, or having fevers.

These problems are sometimes difficult to diagnose; simple observations, however, can help the Qigong doctor to determine if the patient has experienced prenatal shock. A bluish color on the forehead of the patient is one indication of this condition.

ETIOLOGY DURING CHILDHOOD

Problems arising during the Three Star Period of childhood encompass the formative time span from birth to 18 years of age. This time period can be influenced by the following factors:

1. **Physical, Emotional, or Sexual Trauma or Abuse:** Internal problems can result from abuse, trauma, and excess sex (during the teenage years). The subconscious mind of a child is extremely impressionable to both positive and negative influences. If, as children, the patients experienced any physical, emotional, or sexual abuse, then they may become predisposed to illness later in life or develop a disease during this time period. These traumas can affect the adolescent development of the patient's Jing, Qi, and Shen, as this is the child's greatest time of physical growth and development.
2. **Malnutrition:** During the formative years of childhood, the Spleen may be harmed or damaged by improper diet, irregularity of meals, or imbalances caused by excessively Hot or Cold diets. Consequently, Clear Yang fails to rise, Turbid Yin fails to descend, and Stomach Qi becomes disharmonious. Therefore, children frequently suffer from abdominal masses, abdominal pain and distension, stomach ache, belching, hiccups, vomiting and diarrhea, infant malnutrition, and other digestive disorders. These conditions often lead to children becoming hypersensitive to the foods they consume.
3. **Loss of Relationship (Parents, Siblings, Peers, Pets, etc.):** As mentioned above, the subconscious mind of a child is extremely impressionable to both positive and negative influences. If, as children, the patients experienced any traumatic loss of a relationship with either or both parents, siblings, peers, pets, etc., they may become predisposed to illness later in life or develop a disease during this time period.

ETIOLOGY DURING ADULTHOOD

Problems arising during the Three Star Period of adulthood (from the age of 18 until death) encompass a time span of about 60 years. Problems are caused by the patient's internal emotions and

reactions to surrounding environmental factors. Environmental factors include: diet, relationships (social, work-related, family, or other), frequency of sex, etcetera, and will affect the continual development of the patient's Jing, Qi, and Shen. An adult, although less impressionable than a child, is less resilient than the child to trauma and illness.

PROGNOSIS

If the patient's constitution has been poor since birth, or if a specific disease has been present since birth, the prognosis is generally poor. If, however, the specific disease is acute or has only developed during the patient's adult time period, the prognosis is more favorable. Essentially, there are always energetic interactions existing between these Three Periods of life. Prognosis is based on the strengths and weaknesses from the combined interaction of the Three Star Periods in relation to the internal and/or external pathogenic factor.

DISORDERS OF THE HUMAN BODY

Disorders of the human body are generally due to three factors: constitutional failure of the body's Prenatal or Postnatal Qi, pathogenic factors and unrestrained Evil Qi, or one or more of the Eight Miscellaneous Factors (Figure 21.4).

CONSTITUTIONAL FAILURE OF PRENATAL AND/OR POSTNATAL QI

Prenatal and Postnatal constitutional failure results in constitutional Qi Deficiency, disease, or stagnation of the vital energy.

The Prenatal Constitution is determined by the strength of the parents when a child is conceived, and during the pregnancy. If the parents are weak, ill, alcoholic, or on drugs during pregnancy or conception, the parents' Qi, Blood, and Body Fluids will be deranged and the child will be affected.

If the mother experiences an illness, the energy of a child in utero will be affected. Also, negative emotions, poor nutrition, smoking, drugs, and alcohol used by the mother can affect the child within the womb and predispose the child to illness after birth (e.g., prenatal alcohol syndrome

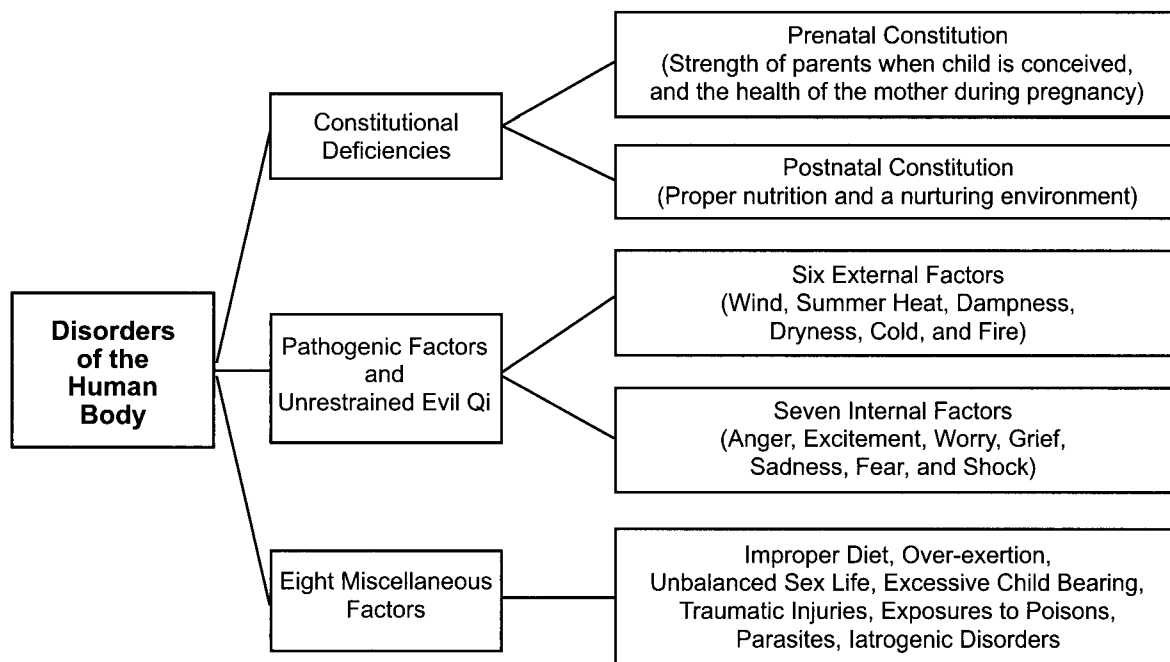


Figure 21.4. The Three Factors That Cause Disorders of the Human Body

and crack babies are born addicted, often with mental and physical defects). The prenatal constitution is inherited from both parents and can only be augmented by prayer, meditation, or sleep.

The Postnatal Constitution is determined after the child is born. Proper nutrition and a nurturing environment enhances his or her constitution. While it is not possible to entirely erase the effects of the patient's prenatal constitutional patterning, it is possible to enhance it through a balanced life-style and to development of the postnatal constitution through therapeutic diet, Medical Qigong, and meditation.

PATHOGENIC FACTORS AND UNRESTRAINED EVIL QI

Pathogenic factors and Evil Qi are derived from Six External Factors and Seven Internal Factors.

The Six External Factors arise from the six climatic changes (Wind, Summer Heat, Dampness, Dryness, Cold, and Fire), particularly when there is a sudden or dramatic change in climate. When the patient's energy system is not well balanced, or the Qi is deficient, the body is unable to adapt to climatic factors. These climatic factors can then invade

the patient's Wei Qi fields and penetrate deeply into the channels and internal organs of the body.

The Seven Internal Factors arise from excessive or suppressed emotions (anger, excitement, worry, grief, sadness, fear, and shock). Over time, these feelings overwhelm the patient's mental state as the individual responds to social, emotional, and environment stimuli. Under normal circumstances, emotions do not cause problems as long as they are allowed to be expressed and released. The excessive accumulation of one or more emotions can, however, cause Qi deviations and affect the corresponding organ or organs of the body.

EIGHT MISCELLANEOUS CAUSES OF DISEASE

Sometimes a patient's disease is caused by what is known in Traditional Chinese Medicine as the Eight Miscellaneous Factors: diet, overexertion, excessive sex, excessive child bearing, trauma, exposures to poisons, parasites, and iatrogenic disorders. The Eight Miscellaneous Factors offset the patient's balance of Yin and Yang energy and are described as follows:

1. **An Improper Diet:** This can negatively affect the patient's body and mind and cause inter-

nal disharmony. Nutritional problems can be divided into three main categories: excessive intake, unbalanced eating habits, and malnutrition.

- **Excessive Intake:** The excessive intake of certain foods, as well as overeating food in general, can overwhelm the Spleen and cause food to stagnate in the digestive organs. This stagnation overworks the digestive organs, further impairing the body's function to obtain adequate assimilation of food and drink.
 - **Unbalanced Eating Habits:** Unbalanced eating habits refer to the following:
 - Eating foods that are inconsistent with the seasons of natural harvest time
 - Eating a diet of too many Cold, Damp, Dry, Hot, greasy, spicy or raw foods
 - Eating at irregular times
 - Eating foods tainted by pesticides, growth hormones or genetically engineered ingredients
 - Oscillating from feasting to fasting
 - Eating too quickly or when emotionally upset
 - **Malnutrition:** Malnutrition develops from a insufficient intake of the basic requirements needed to maintain healthy cellular function. This condition can be caused from lack of variety of foods, poverty, parasites, or from impaired digestion, absorption, and metabolism.
2. **Overexertion:** This can consume Qi and deplete the body's Jing, resulting in energetic deviations. This condition pertains to mental, emotional, and physical exertion and can stem from loss of sleep, stress, excessive thinking, lack of quiet solitude, or inadequate rest, etc.
 - **Mental and Emotional Overexertion:** This can be caused from stress originating from one's work. Pensiveness, or emotionally taxing relationships can also lead to stress, frustration, boredom, apathy, or depression.
 - **Physical Overexertion:** This varies according to an individual's occupation, as well as hobbies and exercise routines. Problems arising in this area can range from structural damage to organs and tissues (caused from Qi and Blood stagnation) to sensory impairment.
- **Poor Quality of Sleep and Inadequate Rest:** This can also be either a contributing factor or direct cause in the development of Qi deviations.
3. **An Unbalanced Sex Life:** An individual's sex life is innately connected to the spiritual qualities of his or her Hun and Po. Therefore, the majority of sexual problems are rarely of purely physical origin and reflect an energetic imbalance of the individual's emotional and spiritual passions.
 - **An Excessive Sex Life:** The condition of sexual excessiveness can vary, based on the individual's constitution. When an individual exceeds his or her body's normal sexual function, the body's Yin, Jing, and Kidney Qi is consumed causing deficient syndromes (sore heels, sore knees, and fatigue). This condition is more prone in men than women. In Traditional Chinese Medicine, sex is considered a Hot and Damp state, and can result in a Damp Heat condition.
 - **A Deficient Sex Life:** When an individual abstains from sex, his or her Jing production begins to increase. If this increased energy buildup is not transformed into spiritual energy, it can overflow into the Sea of Marrow affecting the Brain. The prolonged lack of sex sometimes creates an emotional need and dependency towards addictions to replace the need for intimacy.
 4. **Excessive Pregnancies and Childbirths:** This can injure the mother's Blood and weakens her Qi. Women share their Jing during pregnancy with the forming fetus. Therefore, excessive pregnancies can cause a tired, weak and Deficient condition due to Jing depletion within the mother.
 5. **Traumatic Accidents and Injuries:** This pertains to physical traumas which disperse or congeal the body's Qi and Blood resulting in energetic deviations. Even after the physical trauma has healed, a site for potential weakness often remains. As the patient ages, the site becomes vulnerable to further injury due to physical exhaustion, stress, and exposure to Cold. All traumatic accidents and injuries

also involve emotional trauma as they are energetically inseparable.

6. **Exposure to Poisons:** This includes any substance taken into the body by ingestion, inhalation, injection, or absorption that interferes with the patient's normal physiological functions. Such poisons can include both chemical as well as environmental toxins (e.g., biological toxins, pesticides, carbon monoxide, electromagnetic fields, radiation, viruses, bacteria and fungi).
7. **Parasites:** This includes infections and infestations, and pertains to the numerous organisms capable of living within a host and consuming the individual's Qi and Blood, leaving the patient with a weaker constitution.
8. **Iatrogenic Disorders:** This pertains to any adverse mental, emotional, or physical condition induced through medical treatment, misdiagnosis, or psychological abuse during treatment.

EXAMINATION FOR DIAGNOSIS

There are certain general principles used by all doctors of Traditional Chinese Medicine to become proficient in diagnostic skills. In Medical Qigong therapy, becoming skilled and accurate in clinical diagnosis requires the Qigong doctor to become proficient in combining perceptual and mental skills with spiritual understandings and insights. The following is a thorough and systematic approach for arriving at an accurate diagnosis.

1. **First Impression:** When first encountering a patient, be open minded but note all first impressions. Record all information observed and gathered as meticulously and impartially as possible.
2. **Organization:** It is important to organize all the information according to the Eight Energetic Principles, or Five Element Theories (see Chapter 24).
 - **The Eight Energetic Principles:** The Eight Energetic Principles divides a patient's condition into Yin, Yang, Cold, Hot, Internal, External, Deficient and Excess to assist the Qigong doc-

tor in clarifying a diagnosis. When diagnosing according to the Eight Energetic Principles, the doctor should first determine whether the condition is Yin or Yang (chronic or acute), then classify the patient's symptoms according to the condition's overall location (Internal or External), followed by the disease's symptoms (Cold or Hot), and finally, the physio-energetic nature of the disease (Deficient or Excess) (see Chapter 22).

Next, the Qigong doctor focuses on the Yin or Yang aspects of the patient's body in terms of the physiological properties of the patient's disease, noting which organs and tissues are more affected.

The Qigong doctor then determines the precise depth and severity of the disease by observing whether it is the surface channels that are being affected, or if the disease has reached the internal organs. If it is determined that the condition is an internal problem, the Qigong doctor then differentiates the energetic level of penetration into the patient's body. This level of pathogenic penetration is either diagnosed according to the Six Stages, the Four Levels, or the Triple Burner method of diagnosis (see Chapter 25).

- **The Five Element Theory:** If the doctor is diagnosing according to the Five Element Theory, he or she should first determine the condition of the patient's pulse to assess which organ or organs are Excess or Deficient. The doctor must then decide whether the imbalance is attributed to either an individual internal organ or a combination of internal organs. If the patient's pulse does not match with the information gathered through the examination, the doctor must reconsider whether the patient's disorder will in fact conform to a Five Element pattern.
3. **Evaluate All Information:** The doctor should evaluate the gathered information according to the patient's signs and symptoms, determining what is of primary and secondary importance. It is in this stage of evaluation that the Qigong doctor determines the "root and branch" of the patient's disease. If the disease

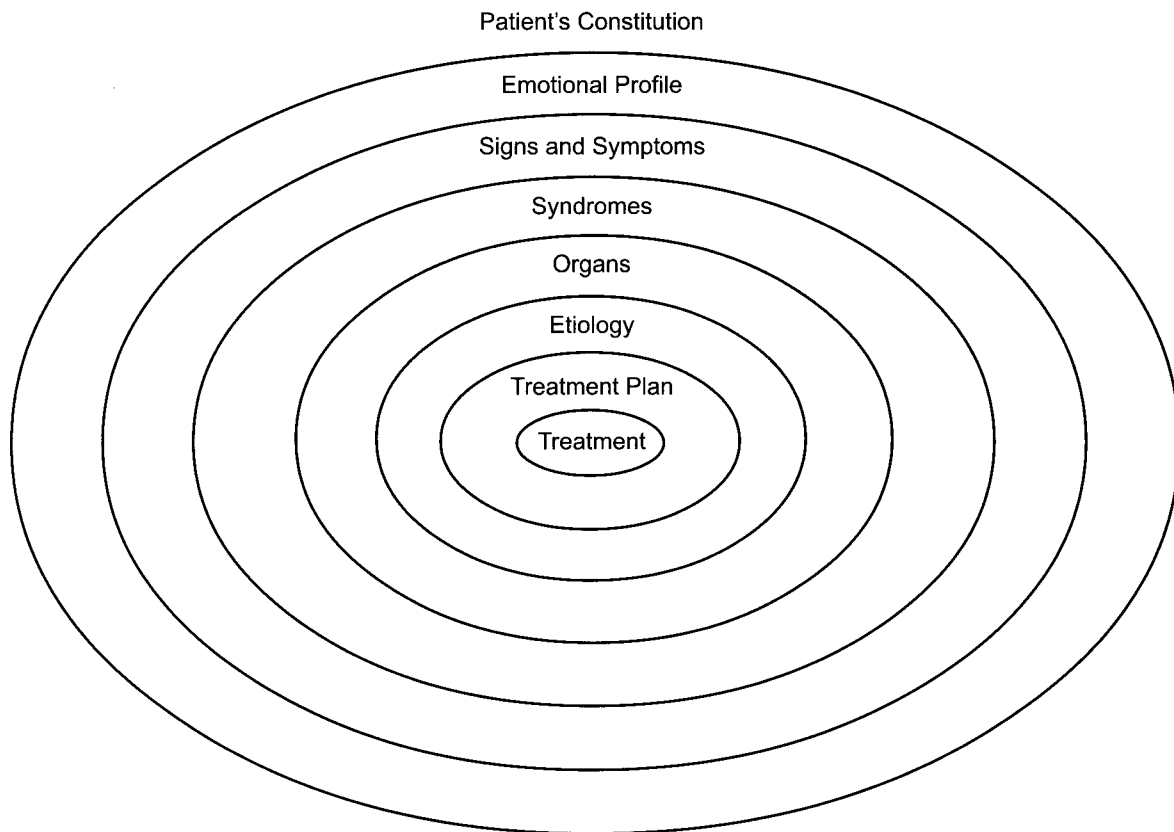


Figure 21.5. Examination, Diagnosis, and Treatment: The Qigong doctor begins diagnosing the patient by taking a history of the patient's complaint. Next, the doctor inquires about the patient's medical history. Then, the doctor begins the examination for diagnosis, observing the patient's constitution, emotional profile, symptoms and signs and determines the syndrome(s), health and state of the patient's internal organs, and the cause of the energetic dysfunction. Next, all the acquired knowledge is assessed in accordance with the different diagnostic templates of the Eight Principles, Five Element Theory, Qi, Blood and Body Fluid Dysfunctions, etc. and the doctor devises a treatment principle. Before treating, the doctor develops a treatment plan. The treatment focuses on the specific cause of the disease and how it affects the patient's internal organs. The primary goal is to relieve the patient's symptoms, strengthen the constitution and return the patient to a state of wholeness. This entire process is initiated to assist the Qigong doctor in administering the correct treatment.

is External in origin, the doctor determines what pathogenic factors are involved. If the disease is internal in origin, the doctor determines whether the cause is emotional, hereditary, or dietary.

Finally, the doctor should determine whether the cause of the disease is still active within the patient's life. If it still is, the doctor must take this factor into consideration before treating the patient and prescribing Medical Qigong exercises and meditations.

DIAGNOSIS AND TREATMENT OF THE PATIENT

The assessment and evaluation of the patient generally proceeds in eight stages. The first seven of the eight stages are performed prior to the initiation of the actual treatment. The final stage is the treatment and the periodical reevaluation of the course of the disease since the beginning of the treatment (Figure 21.5). During these eight stages, the Qigong doctor assesses the patient's constitution,

the patient's emotional profile, the signs and symptoms of the disease, the syndrome, the patient's organs, the etiology of the disease, the treatment plan, and the treatment.

PATIENT'S CONSTITUTION

The patient's constitution must first be evaluated according to his or her whole being. This process involves assessing the patient's:

1. **Physical Appearance:** Is the patient unclean, unkempt, or appropriately groomed.
2. **Energetic Demeanor:** Is the patient nervous, calm, or manic.
3. **Structural Build:** According to the Yin or Yang appearance of the physical Yao formations, does the patient possess introverted or extroverted features.

PATIENT'S EMOTIONAL PROFILE

The patient's emotional profile is assessed according to the Five Element Constitutions and their subdivisions of balance and Yin or Yang predominant element, or according to the Personality Constitutions of the Eight Extraordinary Vessels.

SIGNS AND SYMPTOMS OF THE DISEASE

The signs and symptoms of the disease are then classified as:

1. **Objective Signs:** These are signs that are apparent to the doctor.
2. **Subjective Symptoms:** These are symptoms that the patient reports to the doctor.
3. **Cardinal Symptoms and Signs:** These are signs and symptoms that are used for the differential diagnosis of disease.
4. **Constitutional Symptoms and Signs:** These are indicative of a systemic disorder.

SYNDROME

The syndrome (a pattern of disease) is then determined according to the patient's symptoms and signs by assessing their relationship to one another.

In order to categorize symptoms into syndromes, the Qigong doctor must determine the onset, location, aggravating or relieving factors, type of pain or sensation, and course since onset.

1. **The Onset:** This includes the date the symptoms first appeared, whether they appeared suddenly or gradually, and the order of their appearance.
2. **The Location:** This specifies whether the symptoms remain fixed, or migrate throughout the body.
3. **The Aggravating or Relieving Factors:** This indicates the specific conditions that influence the symptoms in a positive or negative way. Aggravating or Relieving Factors may include:
 - if the symptoms feel better or worse during daytime or at night
 - if the condition is improved or worsened by the application of warmth or cold
 - if the condition is better with pressure or worse with pressure
 - if the condition is relieved by movement or aggravated by movement
 - if the condition is relieved or made worse by eating
4. **The Type of Pain or Sensation:** This describes the nature of the symptoms, such as:
 - sharp
 - dull
 - pounding
 - stiffness
 - burning
 - itching
 - intermittent (coming and going)
 - electrifying
 - pulling or shooting
 - nauseating
 - distension
5. **The Course Since Onset:** This includes the incidence, progress, and the effectiveness of the treatments received.

The syndromes do not equal the patient's disease, but are the patterns of the illness. In determining the patient's syndrome, the Qigong doctor takes into account that these patterns can occur simultaneously and vary in degree of severity. The purpose for classifying a syndrome facilitates understanding its process. Not all the symptoms listed for a particular illness need to be present in order to properly determine the patient's syndrome.

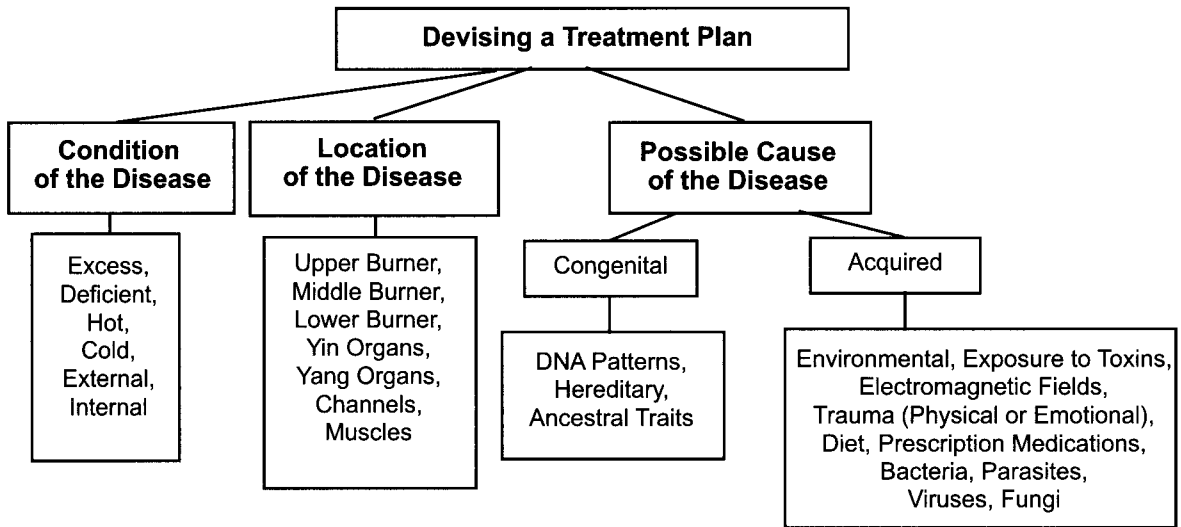


Figure 21.6. Devising A Treatment Plan

PATIENT'S INTERNAL ORGAN CONDITION

The patient is then evaluated according to any pathological changes occurring within the internal organs.

ETIOLOGY

The etiology (root) of the syndrome is determined to complete the comprehensive diagnosis.

TREATMENT PLAN

Once a working diagnosis and treatment principle has been established, it is time to determine a treatment strategy. The treatment plan is then formulated, taking into account all data gathered by the doctor. The Qigong doctor devises a treatment plan and determines a strategy of treatment that addresses the patient's syndrome.

When devising a treatment plan (Figure 21.6), the Qigong doctor should always include the condition of the disease, location of the disease, possible cause of the disease, and if the patient is already taking any prescription medication.

- **The Condition of the Disease:** This refers to the categorization of the disease, and may be diagnosed according to a combination of the Eight Energetic Principle criteria. The patient's condition could, for example, be considered Excess or Deficient, Hot or Cold, External or In-

ternal, or a combination thereof, such as: Excess Heat, Internal Heat, Deficient Heat, etc.

- **The Location of the Disease:** This refers to the physio-energetic level of the patient's body that the disease is affecting (whether it is in the Upper, Middle or Lower Burner, or affecting certain Yin or Yang organs, channels, or muscles).
- **The Possible Cause of the Disease:** This is a result from a congenital or acquired illness. If congenital, consider the patient's DNA patterns, and all hereditary and ancestral traits. If acquired, consider an imbalanced life-style, environmental exposure to toxins, diet, trauma (physical or emotional), electromagnetic fields, bacteria, parasites, viruses, fungi, etc.

TREATMENT

The treatment usually focuses on the specific cause of the disease and how it is affecting the patient's internal organs. The primary goal is to relieve the patient's symptoms, strengthen the constitution, and return the patient to a state of wholeness. This process may involve re-examining the patient's belief structure to release old emotional traumas.

Once treatment begins, the process of the disease is usually reversed, or the symptoms are alleviated. As the cause of the disease is addressed, the

energy of the affected organs changes, which in turn, changes the syndrome and the symptoms. This transforming process strengthens the patient's constitution and establishes a dynamic balance of health and well being.

After the treatment is completed, Medical Qigong prescriptions are assigned to continue the healing process. Each time, the treatment plan is re-evaluated as the patient improves or suffers setbacks (for various reasons). Medical Qigong prescriptions, likewise, undergo changes in accordance with the patient's changing condition.

AFTER THE TREATMENT

After treating the patient's condition, the Qigong doctor explains to the patient in clear, comprehensive terminology what the doctor has discovered and his or her approach in rectifying the condition. The more the patient understands the doctor's diagnosis and approach in addressing the treatment, Medical Qigong prescriptions, and suggestions for life-style modifications, the greater the likelihood for successful healing.

After the initial treatment, it is important for the Qigong doctor to establish a treatment schedule. This establishes a realistic goal and time frame for the therapy. With each treatment, the doctor monitors the patient's progress, and may choose to modify the treatment approach in accord with the patient's changing condition.

As the patient's symptoms improve, the doctor lengthens the time between treatments. This continues until the symptoms are completely relieved and the doctor is satisfied that the disease will not return.

ALTERNATIVE TREATMENT STRATEGIES

As the human body is in a constant state of change, the doctor's diagnosis and treatment approach will sometimes have to be altered. The doctor may also choose to modify each treatment according to the patient's changing symptoms or disease development. When choosing alternative treatment strategies, it is important that the doctor choose adjunct therapies that enhance the primary goals of purging, tonifying, and regulating the patient's condition.

UNDERSTANDING THE THEORY OF ENERGETIC COUNTERACTION

When treating patients, it is important for the Qigong doctor to understand the theory of energetic counteraction. This theory describes the body's natural regulation wherein no two specific symptoms (affecting the patient's general constitution) can occur at the same time for any considerable period within the same system.

Generally, as a disease progresses, the old symptoms will give way to newer ones. Consider, for example, a patient who has asthma, which is brought about by Wind Cold invading the Lungs (resulting in dyspnea, wheezing, coughing, and severe mucous). If this patient unexpectedly suffers from an attack of gout (a painful inflammation and swelling of the joints) caused from Wind Damp Heat invading the joints and channels, the sudden attack of gout may cause the patient's asthmatic symptoms to disappear. When the gout subsides, the asthmatic symptoms can return. The new disease naturally prevails over the original condition. In other words, the energetic action of the new condition will cause the prior condition's influence on the tissues to lessen, changing the symptoms.

CHARTING THE PATIENT'S PROGRESS

While in the clinic, the Qigong doctor should keep records, charting the patient's progress in order to determine the probable course or outcome of the disease. Reviewing the progression of the disease will also assist the doctor in determining if the current course of treatment is effective, or if the patient should be referred to another modality (psychotherapist, Western physician, herbalist, etc.).

COMPLETING INITIAL INTAKE FORMS

To assist the Qigong doctor in keeping a written record of specific treatments and clinical observations, included in the following pages are examples of initial Intake Forms, and Symptom Charts used in the International Institute of Medical Qigong clinics. Please note that various states, such as California, have their own regulations for Consent Forms. The forms included are templates only.

MEDICAL QIGONG CLINIC - PATIENT'S SYMPTOM CHART

Traditional Chinese Medical Qigong Clinic
International Institute of Medical Qigong

Patient's Name ----- Date -----

Patient's Constitution:

1. Physical Appearance ----- Age -----

2. Energetic Demeanor ----- Relationship Status -----

3. Structural Build ----- Occupation -----

Patient's Emotional Profile:

1. Obvious -----

2. Hidden -----

Signs and Symptoms of the Disease:

1. -----

2. -----

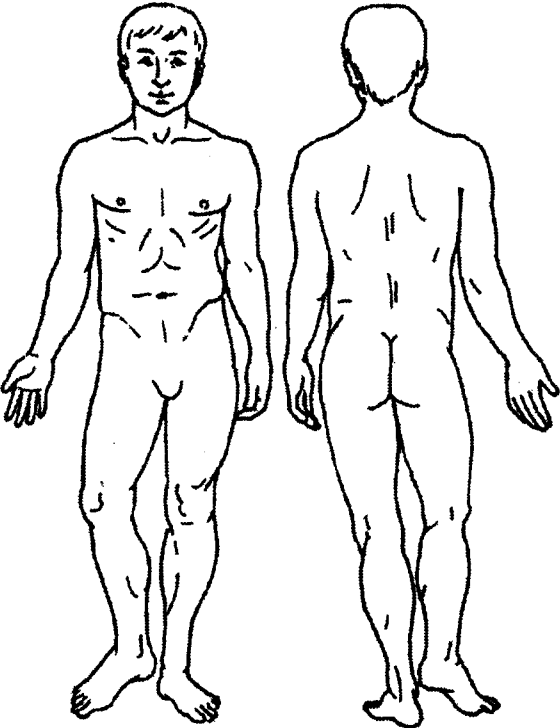
Syndrome:

1. Onset -----

2. Location -----

3. Aggravating or Relieving Factors -----

4. Type of Pain or Sensation -----



List All Scars and Physical Manifestations

5. The Course Since Onset ----- 15

Patient's Internal Organ Condition:

Etiology:

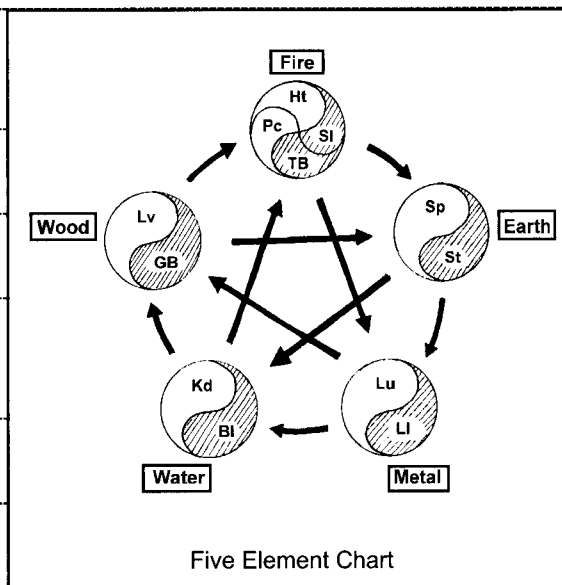
Treatment Plan:

Treatment:

Homework Prescriptions:

1. Purgation

2. Tonification



Diagnostic Observations:

Patient's Comments:

Alternative Treatment Strategies:

INFORMED CONSENT FORM

Traditional Chinese Medical Qigong Clinic - International Institute of Medical Qigong

Please review the information below and then return a signed copy to your Medical Qigong Therapist.

- ★ The Medical Qigong Therapists will use a variety of modalities; including Qi Emission Therapy, light touch and sound projection.
- ★ Patients feel different sensations as Qi moves inside their body; some patients may feel warmth, tingling, coolness and perhaps twitching as stagnant energy releases from the tissue; others may "see" colors or sense smells.
- ★ During and after treatment, some patients may become aware of uncomfortable, suppressed emotions that have been released.
- ★ In order to process the emotions that surface during treatment and to disperse energetic stagnation, the Therapists will assign Medical Qigong Prescription Exercises and Meditations; these exercises can include various postures, breathing, focused concentration, physical movement and sound therapy.
- ★ In addition, the patient may be referred to an herbalist, nutritionist, psychotherapist, or other health care provider to compliment and enhance the effect of the Medical Qigong treatments.
- ★ Patients may feel a little bit light-headed after receiving a Medical Qigong treatment. If this occurs, sit for a while before leaving the Clinic. Within a few minutes, you should feel relaxed and clearheaded.

ACKNOWLEDGMENT

I understand the treatments offered from the Medical Qigong Therapists will consist of a series of regular treatments, which may involve two treatments per week for a six-week period. After six weeks of treatment, the patient and Medical Qigong Therapist will discuss the patient's progress. If there is no noticeable improvement, the therapist will reevaluate the treatment protocol.

The Medical Qigong Therapists may reserve the right to discontinue treatments, if it is in the best interest of the patient, at any time based on his or her discretion. I understand these treatments can stimulate changes and sensations that are different than those previously known or experienced. I realize that I am free to withdraw from participation in this treatment program at any time, and that I am not obliged to complete any portion of the documentation or questionnaires.

Disclaimer:

Medical Qigong is not intended to replace orthodox medicine, but rather to complement it. The meditations, practices, techniques and prescriptions described herein are powerful and may be too emotionally, mentally and physically demanding for some people. The patient should therefore use his/her own discretion and consult a health care professional before engaging in these exercises and meditations. The Medical Qigong Therapists and the Founder/Executive Director of International Institute of Medical Qigong are neither liable nor responsible for any loss or damage caused, or alleged to be caused, directly or indirectly, by participating in or interpreting information provided in the Medical Qigong Clinic or following the instructions prescribed for any condition. The treatments offered from the Medical Qigong Therapists target specific internal organs, channels and channel points; and the exercise prescriptions are selected based on the Therapists' understanding of the patient's disease. If an ailment is severe, or if symptoms persist, please consult a health care professional immediately.

My signature indicates that I have read and understand this consent form and that I agree to participate in this Clinic.

Participant's Name (print) _____ Date _____

SIGNED _____

INITIAL INTAKE FORM

Traditional Chinese Medical Qigong Clinic - International Institute of Medical Qigong

PERSONAL DATA

NAME _____ BIRTHDATE _____

STREET ADDRESS _____

CITY _____ STATE _____ ZIP _____

PHONE _____

RELATIONSHIP STATUS _____ single _____ married _____ widowed _____ children

OCCUPATION _____

EMERGENCY CONTACT _____ PHONE _____

CURRENTLY IN PHYSICIAN'S CARE _____
(medical / acupuncturist / herbalist / nutritionist / psychotherapist)

PURPOSE OF CARE _____

CURRENT MEDICATION / HERBS _____

MEDICAL HISTORY (please circle all that apply)

Arthritis
Abortion
Anemia
Asthma
Bleeding Tendency
Bronchitis
Cancer
Chronic Fatigue
Diabetes
Digestive Disorder

Emotional Problems
Environmental Sensitivity
Emphysema
Epilepsy
Headaches
Heart Disease
HIV Positive A B C
Hyper-tension
Hypo-glycemia
Hypo-tension

Injuries
Insomnia
Irregular Pregnancy
Lung Disease
Menstrual Irregularity
Surgery
Vaginal Infections
OTHER: _____

Pregnant _____ Yes _____ No _____

SURGERIES / BIOPSIES _____

IMAGING STUDIES (Therapy or Diagnosis) _____

CHEMOTHERAPY	Original	From	To
	Current	From	To
	Previous	From	To

RADIATION	Original	From	To
	Current	From	To
	Previous	From	To

HOW AND WHEN WAS YOUR CURRENT CONDITION
DIAGNOSED? _____

WHEN DID YOU FIRST BECOME AWARE OF THIS CONDITION? _____

PERSONAL REASONS FOR SEEKING MEDICAL QIGONG TREATMENT

LIFESTYLE (please circle those that apply)

Tobacco Smoking	Recreational Drugs	Prayer / Higher Power
Coffee Drinking	Birth Control Pills	Relaxation / Meditation
Alcohol Drinking	Hormone Replacement	Vitamins / Supplements
Diet _____	Raw Foods _____	Dairy _____
	Hot & Spicy _____	Sugar _____

EMOTIONAL ENVIRONMENT – Are you happy?

HOME _____ WORK _____

CURRENT MOOD / EMOTIONAL STATE

RECURRING EMOTIONAL PATTERN

CURRENT LEVEL OF PAIN OR DISCOMFORT

Rate level of pain (**0**=No Pain / **10**=Unbearable Pain)

Frequency of pain: _____ often _____ occasionally _____ infrequently

CHAPTER 22

DIAGNOSIS ACCORDING TO THE EIGHT ENERGETIC PRINCIPLES

Diagnosis according to the Eight Energetic Principles was formulated by doctor Cheng Zhong Ling during the early Qing Dynasty (1644-1911 A.D.). The Ba Gan, or Eight Principles of Differential Diagnosis, is a system using four pairs of opposite symptoms which are viewed in Traditional Chinese Medicine as being essential to the understanding and treatment of disease. In most cases, knowledge of the diagnostic systems and treatment principles of general Yin and Yang conditions is enough to give the Qigong doctor some good guidelines for steering the patient's training program. Similar principles can be found in most ancient healing traditions.

The four opposite pairs are divided into Yin and Yang, with the three additional subdivisions of Yin and Yang: Internal and External, Cold and Hot, Deficient and Excess, described as follows (Figure 22.1):

1. **Yin and Yang Symptoms:** This informs the Qigong doctor how to establish an overall treatment plan based on the relative physical and energetic balance of Yin and Yang.
2. **Internal and External Symptoms:** This informs the Qigong doctor of the origin and depth of the pathogenic condition.
3. **Cold and Hot Symptoms:** This informs the doctor of whether there is a predominance in the patient's energetic temperature towards Cold or Hot.
4. **Deficient or Excess Symptoms:** This informs the Qigong doctor of the strength of the patient's constitution and whether the condition is either to be tonified or purged.

A detailed knowledge of the Eight Energetic Principles is required to pinpoint more subtle patterns of disharmony. This understanding allows the Qigong doctor to unravel complicated patterns and identify the basic contradictions within them.

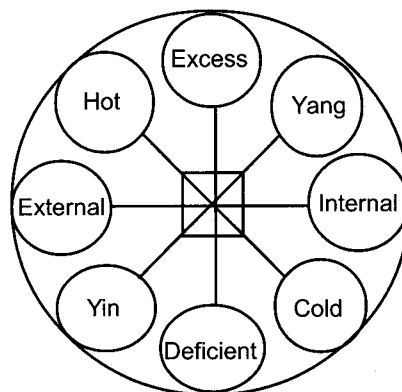


Figure 22.1. The Ba Gan or Eight Principles of Differential Diagnosis

The main purpose for applying these principles is to understand the etiology of the disease and the nature of the dysfunctions; not simply to categorize the illness. Only then can an effective treatment plan be initiated.

YIN AND YANG THEORY

Yin and Yang energy is usually represented through the image of the Taiji symbol. Yang Qi is represented by the color white and Yin Qi is represented by the color black. The image of the Taiji symbol represents the interrelationship of Yin and Yang and the stages of waxing and waning of energy (Figure 22.2). In Traditional Chinese Medicine, the theory of Yin and Yang is also used to explain both the psychological and pathological phenomena of the body. It is considered a major principle for diagnosing and treating diseases.

Generally speaking, an excess of Yang may lead to a deficiency of Yin, and vice versa. A Hot syndrome can be the result of either Excess Yang or Deficient Yin. A Cold Syndrome can be the result of either Excess Yin or Deficient Yang (Figure 22.3).

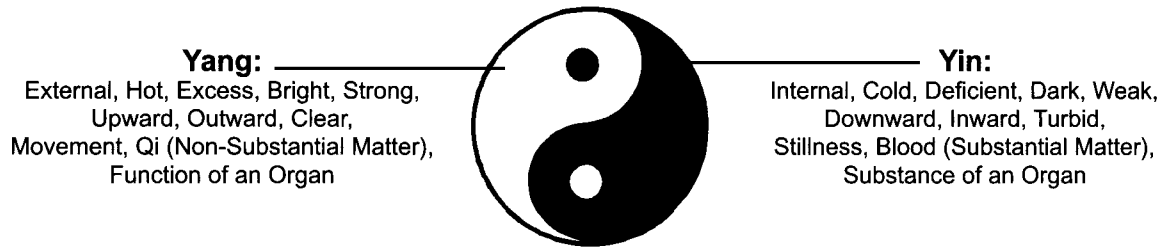


Figure 22.2. In Traditional Chinese Medicine the theory of Yin and Yang represents the dynamic duality of balance and harmony within the body, as well as within the universe itself, as represented through the image of the Taiji symbol. There is always Yin within Yang and Yang within Yin. These two energies are always changing and transforming the body's life-force energy.




In Cases of Excess - Purge		In Cases of Deficiency - Tonify		In Cases of Both Excess and Deficiency - Regulate	
Balance Line					
	Yin Yang	Yin Yang	Yin Yang	Yin Yang	Yin Yang
Excess Yin (Cold)		Yang Deficiency (Cold)		Excess Yin Deficient Yang (Cold)	
Excess Yang (Heat)		Yin Deficiency (Heat)		Deficient Yin Excess Yang (Heat)	

Figure 22.3. Yin and Yang Energetic Diagnosis

The Qi activities of these Yin and Yang aspects unite and regulate the body's internal organs and tissues. The direction and energetic nature of Qi (excess or deficient, strong or weak, evil or vital) can be detected at corresponding body surfaces so that information for diagnosis and treatment can be obtained. For example:

A strong, dense, dry, and hot sensation of Qi in the head area may be a symptom of Excess Yang in the upper portion of the body and a Yin Deficiency in the lower portion. This would require the Qigong doctor to guide the Yang Qi to descend and the Yin Qi to ascend to restore the balance of Yin and Yang energy.

To treat patients with an overabundance of Yang Qi and hyperactivity of Fire, the Qigong prescription meditations should be practiced during the Yin periods (11 a.m. to 11 p.m.) while facing north, with emphasis placed on exhaling to purge the Heat. The doctor should adhere to the prin-

ciple of replenishing the patient's Yin to regulate the Yang, or leading the Yang to descend to supplement the Yin.

Once the nature of a Yin and Yang imbalance is determined, the proper method of treatment can be selected to regulate the excess or deficiency. The doctor always treats Yin for Yang diseases and Yang for Yin diseases. A Yang syndrome, for example, should be treated with Yin herbs, and a Yin syndrome should be treated with Yang herbs. Treatments are generally aimed at purging the excess, replenishing the deficiency, and regulating the body's Yin and Yang in order to restore a normal balanced state of energy.

In Medical Qigong therapy, the principle of "using Yin for treatment of a Yang disease and using Yang for treatment of a Yin disease" must be strictly adhered to. It is important to dredge or purge the excess before replenishing and tonifying any deficiencies. The intake of cold foods (fruit,

Type of Sign	Yin	Yang
General	<ul style="list-style-type: none"> • Cool skin temperature • Pale, dark, dull, or yellow complexion • Cold hands and feet • Aversion to cold • Discomfort relieved by warmth and pressure • Five senses dull • Curled posture in sleep 	<ul style="list-style-type: none"> • Warm skin temperature • Red, oily, shiny complexion • Warm hands and feet • Aversion to heat and pressure • Discomfort relieved by coolness • Five senses strong • Stretching posture in sleep
Diet	<ul style="list-style-type: none"> • Prefers warm food and drinks • Poor appetite • Poor sense of taste • Indigestion 	<ul style="list-style-type: none"> • Prefers cold drinks and cold food • Strong appetite • Thirsty, dry mouth
Energy	<ul style="list-style-type: none"> • Tired • Weak 	<ul style="list-style-type: none"> • Forceful, restless • Strong, stout
Behavior	<ul style="list-style-type: none"> • Underactive • Quiet, withdrawn 	<ul style="list-style-type: none"> • Overactive • Noisy, outgoing
Breath and Voice	<ul style="list-style-type: none"> • Weak, shallow breathing • Weak voice, quiet 	<ul style="list-style-type: none"> • Deep, heavy breathing • Loud, coarse voice, talkative
Excretion	<ul style="list-style-type: none"> • Copious clear urine • Watery stool 	<ul style="list-style-type: none"> • Scanty dark urine • Hard solid stool
Reproduction	<ul style="list-style-type: none"> • Sexually underactive • Scanty, pale menses • White leukorrhea 	<ul style="list-style-type: none"> • Sexually overactive • Profuse, red menses • Yellow leukorrhea
Pulse	<ul style="list-style-type: none"> • Deep, slow • Empty, weak • Fine 	<ul style="list-style-type: none"> • Superficial, rapid • Full, strong • Flooding
Tongue	<ul style="list-style-type: none"> • Pale, fat body • Moist, thin white coat 	<ul style="list-style-type: none"> • Red, solid, sharp body • Dry, thick yellow coat

Figure 22.4. Signs of Yin and Yang Conditions

salad, ice cream, etc.) or drinks, for example, may lead to an excess of Yin, which gives rise to a Cold syndrome of the Spleen and Stomach. This manifests as abdominal pain, diarrhea, aversion to cold, and cold extremities.

To treat this excess, the doctor guides the Cold Qi out the body by way of St-36 and Sp-9 points, then projects Hot Yang Qi towards specific channel points on the patient's body, such as CV-12 and St-25.

DIAGNOSING YIN AND YANG IN THE BODY

Every person has both Yin and Yang elements but will tend to be predominantly one or the other in terms of personality, physique, life-style preferences, speech patterns and mannerisms. Within a general constitution there will be more subtle fluctuations within the Yin/Yang continuum as the body reacts to external and internal energetic movements. In designing the patient's exercise program, diet, or herbal remedies, it is necessary

Attribute	Progression from Extreme Yang to Extreme Yin
Spirit	Aggressive, outgoing, joyful, sad, fearful, anxious, depressed (The degree of outward expression determines the yangness of the spirit, not so much the emotion itself.)
Body Type	Large and muscular, normal build, thin, emaciated
Posture	Stiff, erect, relaxed, hunched over, limp
Activity	Very animated, normally active, little movement, still
Respiration	Heavy and loud, loud sighing and stretching, breathing heavily through mouth, shallow light breathing, soft intermittent sighs
Voice	Loud, rough, high pitched, regulated and moderate, soft, murmuring, almost inaudible
Skin Color	Red, yellow, green, pink, white
White of Eye	Red, yellow, blue-green, pink, white
Lip Color	Red, yellow, blue-green, pink, white
Moistness of Lips	Cracked, dry, moist, overly wet
Sputum	Yellow and thick, white and thick, thin, clear
Smell of Breath	Strong, mild, faint
Body Odor	Strong, mild, faint
Urine	Thick, yellow, smelly, thin, whitish, no odor
Feces	Dark, strong smelling, soft, loose, light color

Figure 22.5. The Continuum of Yin and Yang Constitutional Signs and Symptoms

to first determine whether the patient is predominantly Yin or Yang in constitution.

YIN/YANG CONSTITUTION CHART

There are general indications that will help the doctor diagnose a patient's condition as predominantly Yin or predominantly Yang. The patient's basic Yin/Yang constitution and analysis of the current Yin/Yang balance of the body will play an important role in determining the type of exercise and the time of day that it will be performed. In most cases, a Yang condition should be balanced by a Yin exercise and vice versa.

There are varying levels of disharmony in the patient's body. Yin and Yang are only relative terms, and they are often not enough to adequately describe the character of the body's condition. Other factors such as Internal - External, Cold - Hot, Deficient - Excess, must be considered in more detail. Yin and Yang are never in a permanent state; there is always dynamic movement. All relationships based on Yin/Yang are relative, and their mutual interaction must be considered.

Yin and Yang theory is valuable because it provides a tool for understanding the patient's constitution at a given point in time. This informa-

Pattern	Signs	Pulse	Tongue
Internal	Vomiting, high fever, gradual onset, chronic, long duration, Wind Invasion	Deep	Changes in texture and coating
External	Cold, flu, skin eruptions, sudden onset, acute, short duration	Superficial	Changes in coating
Cold	Diminished physiological function, decreased energy, lowered resistance, lowered immunity, white face, aversion to cold, cold extremities, lack of thirst, craving for warmth, clear urine, watery stool, desire for hot drinks, diarrhea, coolness of limbs, timid behavior, soft voice, slow movement, lack of motivation	Slow, Tight	White coat, pale body, moist fur
Heat	Physiological hyperfunction, increased energy, increased metabolism, acute pains, fever, thirst, desire for cold liquids, flushed face, red eyes, restlessness, irritability, dry stool, dark yellow urine, reduced urine secretions, aversion to warmth, hot red skin, constipation, warm extremities, loud voice, talkative, extroverted manner, aggressive behavior	Rapid	Red tongue with yellow fur
Deficiency	Fatigue, low symptomatic reactions, inconsistent energy, shallow and rapid respiration, less severe pain, pain characterized by soreness, weak or inconsistent voice, dull menstrual pain, withered face, low spirits, pain relieved with pressure	Empty, Thin	Little or no coat
Excess	Loud voice, coarse and full breathing, sharp and acute pain, extreme menstrual pain, pain worse with pressure	Strong, Full	Thick coat

Figure 22.6. Signs of Internal, External Cold, Hot, Deficient and Excess Conditions

tion enables the doctor to determine the best course of treatment, including exercise, food, or herbal formulas that the patient's body needs. Consideration of the patient's inherited and acquired attributes (developed through diet and lifestyle, environmental influences, natural energy cycles, and other miscellaneous influences such as sleep, work conditions, and relationships) should be based on observation and contemplation of the patient's physical, mental, emotional, and spiritual states of mind.

Designing a program to establish balance and harmony requires a keen awareness of energetic, physical, and mental states. In evaluating the patient's condition the doctor takes into account the location and nature of the disharmony, the severity of the condition, and the overall physical, mental, and emotional condition of the patient (Figure 22.4 and 22.5). Furthermore, the doctor may notice a combination of both Yin and Yang symptoms or any of the other contrasting pairs: Internal/External, Cold/Hot, Deficient/Excess. A combination of such

symptoms creates a challenge when diagnosing a patient, since symptoms and indicators tend to be more extreme in a person who is ill (Figure 22.6).

YIN CONDITIONS

Primary Yang generates primary Yin. Everything in the universe needs support from Yin. On a basic level, Yin conditions in the body tend to be Cold, Internal, Deficient, and degenerative in nature. If a condition becomes overly Yin, it may express some Hot or Yang symptoms. Extreme cold in the form of snow, for example, can cause frostbite. This is called a “false Yang” condition because the condition created is manifested as Yang instead of Yin.

Yin conditions are typically characterized by the following: watery stool; clear and copious urine; depression; pale, dull, and yellow complexion; weak, tired, and thin constitution; cool skin; cold hands and feet; dulled senses; curled lying posture when sleeping; soft voice; silent, shallow breathing; preference for warm food; and a tendency towards indigestion. A Yin condition will also be reflected in a deep, weak, fine, slow, or sluggish pulse and a fat, pale, moist, and smooth tongue with possibly a white greasy coating.

YANG CONDITIONS

Yang conditions tend to be Hot, External, and Excessive. A Yang disease is generative. Under certain conditions, an overabundance of Heat (Yang) may transform into Cold (Yin) to bring about a condition known as “false Yin.” Extreme heat and sun, for example, can cause sunstroke. This is called a “false Yin” condition because the condition created manifests as Yin instead of Yang. If an acute Yang condition persists, it will become Yin.

Yang conditions are typically characterized by the following: hard, solid, dry stool; yellow urine; outwardly excited appearance; strong, stout, muscular constitution; restless, active, irritable in character; warm hands and feet and overall warm skin and temperature; strong senses; tendency to stretch frequently; loud voice, talkative; heavy breathing; thirsty, and a preference for cold drinks. A Yang condition will also reflect a floating, flooding, fast, or strong pulse, and a red or yellow, solid, dry tongue with yellow coating.

SIGNS OF YIN AND YANG

Determining true from false Yang may seem confusing. Yin Deficient people who are very thin and emaciated are often quite hypertensive (this can be seen in their excessive or loud talking), and show signs of restlessness and insomnia. Such individuals can also develop erratically feverish symptoms which usually change from Hot to Cold.

Generally, a true Yin or Yang condition is determined by three or more symptoms that simultaneously manifest either one of those conditions.

False Yin symptoms occur when the Yang becomes overly strong and causes a weakening of the Yin. It is important to note that the overall condition should be assessed before making a differential diagnosis. False Yin symptoms include weakness, coldness, wetness, and other Yin symptoms in an otherwise Yang condition. One should bear in mind that there are seldom purely Yin or Yang symptoms because Yin and Yang are so interdependent on each other.

Furthermore, stages of Yin and Yang may change during the course of the day, or over the course of an illness. If a Yang stage is allowed to progress, it can degenerate into weakness described as a Yin stage. Therefore, if a Yang condition changes to Yin it is probably not a good sign, but if a Yin condition changes to an acute Yang condition it may be a positive sign of movement towards overall balance. The focus is to understand that it takes active energy (Yang) to manifest an acute condition, and the stronger the manifestation, the stronger the energy.

YIN AND YANG TRAINING EXERCISES

Chinese herbs and foods are typically classified in terms of Yin and Yang, as are Qigong exercises and meditations. With exercises and meditations the state of mind and level of relaxation during the exercise or meditation is critical in determining the Yin or Yang categorization. It is important to be aware of this when developing a patient's program to provide the proper energy adjustments to maintain a healthy balance. If a disharmonious condition develops and the wrong prescription is given, the patient can be thrown further off balance, making it more difficult to restore good health.

INTERNAL AND EXTERNAL PATHOGENIC FACTORS

Diagnosis according to internal and external pathogenic factors is not based on the etiology but on the basis of the disease's location. If a disease is caused, for example, by an "external" pathogenic factor but is currently affecting the internal organs, it is classified as an Interior condition. An Exterior condition affects the patient's skin, muscles, and channels, and is known as an "exterior pattern" of pathogenic factors. An Interior condition affects the bones and internal organs, and is known as an "interior pattern" of pathogenic factors.

INTERNAL PATHOGENIC FACTORS

An interior disharmony is diagnosed when the internal organs have become affected by pathogenic factors, creating an Interior syndrome. Interior syndromes are the pathological conditions which have resulted from one of three factors: (1) the invasion of the channels by external pathogens which can be transmitted to the body's Yin and Yang organs; (2) the direct attack on the Yin and Yang organs by external pathogens; and (3) sudden emotional changes due to improper diet and stress which directly affect the body's Yin and Yang organs leading to functional disturbances.

1. **A Exterior Invasion By One of the Six Exogenous Pathogenic Factors:** This type of invasion can penetrate deep into the body, and can eventually create an Interior syndrome if it is not purged from the patient's tissues. This type of invasion occurs only when the external pathogenic evil is stronger than the body's Defensive Qi.
2. **A Direct Invasion of the Yin and Yang Organs:** This type of invasion can also occur from an Exterior Invasion of pathogens. In such cases, the affected organ will manifest as an Interior Excess or Interior Deficient condition depending on the syndrome.
3. **Emotional Factors:** This type of disharmony can likewise cause damage to one of the Yin organs, which in turn can cause damage to the other Yin and Yang organs. People encounter emotional turmoil in everyday activities.

Under normal circumstances, the Seven Emotions are good for health (see Chapter 21). Appropriate anger helps to disperse stagnant Liver Qi, preventing stasis of Liver energy and helps the patient to establish a healthy boundary system. Rage, on the other hand, leads to the abnormal increase and ascension of Liver Qi resulting in a flushed face and dyspnea (shortness of breath). If the pattern continues (i.e., the person is a rage-aholic), the violent and uncontrolled anger may lead to serious disorders of the Liver, including dryness of the eyes, blood-shot eyes, fainting due to inadequate Blood flow to the brain, cerebral hemorrhaging (stroke), or even death. Similarly, each of the seven emotions has an appropriate time and place, and each can also lead to imbalance and disease if the emotion is too intense or is experienced chronically. It is therefore believed that Internal conditions can arise from either an excess emotional condition caused by emotional suppression, or a deficient emotional condition caused by excessive emotional discharging.

It is also believed that a person's personal emotional history determines his or her biology (life processes). Each person creates this reality through his or her belief system. Hence the patient creates the disease by embracing traumatic past wounds and formulating belief structures that support these traumas. These energetic clusters are then fed via the major viscera by excessive emotional energy. This pathological emotional process can result in the formation of cysts, tumors, cancer, etc.

Any imbalance of the Seven Emotions leads to the unnecessary consumption of, or blockage of, the internal Qi flowing through the channels of the viscera (Figure 22.7). In either instance, the abnormal Qi activity creates a functional disorder within the cerebral cortex.

Emotional disharmony induces a vicious cycle which affects the mind, body, and spirit. Any factors (Yin and Yang disharmony, emotional disharmony, disturbed behavior, or environmental disharmony) can trigger the cycle (Figure 22.8). When caught in this cycle, the resulting unbalanced emotional energy can deplete the physical body.

The Seven Pathogenic Emotions			
Chinese Word	English Translation	Associated Organ	Energetic Manifestations
Xi	Excitement, Elation, Joy	Heart	Slows Down and Relaxes Qi
Nu	Irritation, Anger, Rage, Fury	Liver	Causes Qi to Rise
Si	Contemplation, Pensiveness, Worry, Mourning	Spleen	Causes Qi to Stagnate
You	Concern, Sorrow, Sadness, Anxiety, Depression	Lungs	Obstructs the Flow of Qi
Kong	Intimidated, Threatened, Fear, Dread, Terror	Kidneys	Causes Qi to Descend
Jing	Surprise, Fright, Alarm, Shock, Stupefied,	Heart then Kidneys	Scatters and Deranges the Qi
Bei	Melancholy, Sad, Sorrowful, Overcome with Grief	Lungs	Disperses (Acute) or Consumes the Qi (Chronic)

Figure 22.7. The Seven Pathogenic Emotions

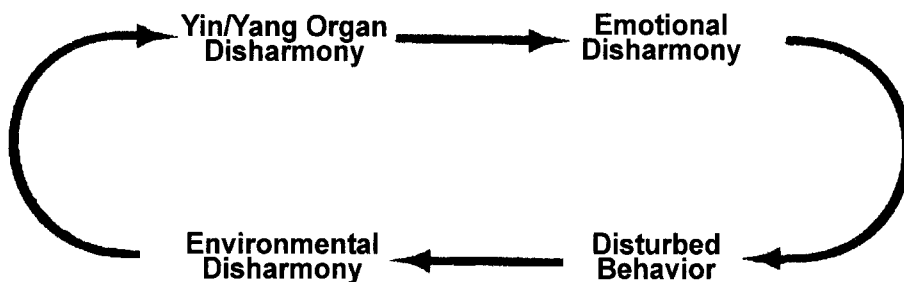


Figure 22.8. Cycle of Disharmony

Anger, for example, generally causes the Qi to rise; however, when anger turns inward it can transform into depression. Mental depression may obstruct the functional activities of Qi, and this stagnation may give rise to Fire. The Fire syndrome is caused by the disorders of the Seven Emotions and may burn up the fluid of the organ related to the predominant emotion.

In most cultures, people are generally not en-

couraged to acknowledge painful emotions; feelings are usually disregarded and conquered by a strong will. The storage of emotional energy in the muscles and organs of the body leads to tension, stress, and illness. The Qi cannot circulate with emotional blocks. Many specialists in Western medicine today agree that a large percentage of diseases being treated are, indeed, caused or aggravated by stress.

The Five Elements have a generating (creating) and controlling (restrictive) relationship. The sequence of the Generating Cycle of the Five Elements is: Wood creates Fire; Fire creates Earth; Earth creates Metal; Metal creates Water; Water creates Wood. This circle is endless.

The sequence of the controlling relationship of the Five Elements is: Wood controls Earth; Earth controls Water; Water controls Fire; Fire controls Metal; Metal controls Wood. This circle is also endless.

The controlling relationship of the Five Elements can be applied to problems with emotions. Anger, for example, belongs to the rising of Excess Liver energy and can be counteracted by descending the Lung's Qi (Figure 22.9). The Lungs control sadness, and sadness may lead to the consumption of abnormal rising Liver Qi (Metal controlling Wood).

Excessive sadness may lead to the consumption (and depletion) of Lung Qi, which damages the body's Yin and the Heart. The consumption of the Lung Qi can be stopped by the Heart's energetic release of the emotion of joy. Joy (excitement) causes the rapid rising of the Heart's Qi. Heart Qi can be regulated by fright and terror, which are controlled by the rapid descending energy of the Kidneys. Terror leads to the abnormal falling of Qi, it therefore counters the abnormal rapid rising of Heart's Qi. Excessive fright and terror may lead to the abnormal sinking of Gathering Qi, which damages the Kidney's Qi.

Because over-thinking can cause Qi to gather, it can be used as a tool to help bring back dispersed energy. Over-thinking and anxiety, however, may lead to the depression and stagnation of Qi, which weakens the transporting and converting ability of the Spleen's energy and causes a lack of appetite. Mild cases of this condition can manifest as dyspepsia (indigestion), abdominal distention, and diarrhea. In severe cases, the Qi and Blood stagnate in the chest and abdomen causing a feeling of fullness in the chest or upper abdomen. This stagnated, ever-sinking Spleen energy can be smoothed and aroused by anger (the Liver's energy expanding upward and outward).

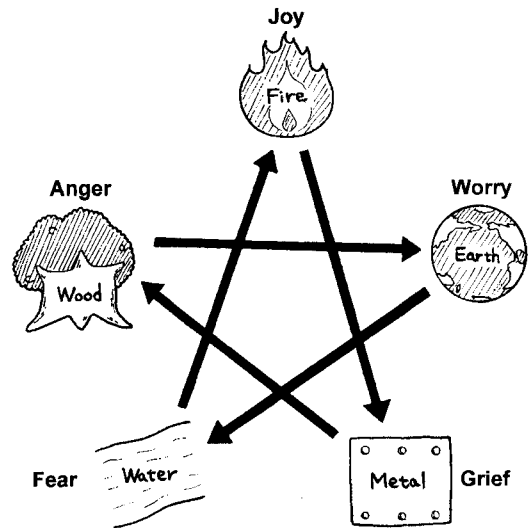


Figure 22.9. Five Element Controlling Cycle

In short, the hyperactivity of Yin is treated with Yang to check the unnecessary consumption of internal energy and to promote a mild Yin energy. Then, the Qi and Blood can flow without interruption and disease can be prevented.

One effective technique to avoid an emotional and energetic overload or depletion of a Yin organ's Qi is to apply the Five Element counter-emotion to restore emotional balance (see Volume 4, Chapter 55).

SIX EXTERNAL PATHOGENIC FACTORS

The Six External Pathogenic Factors—Wind, Cold, Dampness, Fire, Summer Heat, and Dryness—are considered the “Six Evil Factors” that come from the surrounding environment (outside the body). Under normal circumstances these external environmental factors are considered good for the individual’s health, however, they can turn harmful if they become excessive or occur suddenly without gradation (Figure 22.10).

It is important to note here that all of the Six External Pathogenic Factors (except for Summer Heat) can additionally be internally developed, and may sometimes be observed as "Internal Evils" depending on their origin.

Natural Earthly Correlations					
Organs	Element	Season	Elemental Factor	Temperature	Transition
Liver	Wood	Spring	Wind	60 – 70° F	Germination
Heart	Fire	Summer	Heat	above 90 F	Growth
Spleen	Earth	Late Summer	Damp	75 – 90° F	Transformation
Lungs	Metal	Autumn	Dry	60 – 70° F	Gathering
Kidneys	Water	Winter	Cold	below 60° F	Storage

Figure 22.10. When excessive, the natural transitions of weather become pathogenic factors

ENVIRONMENTAL WEATHER FACTORS

Unseasonable weather (weather that is extreme or erratic) can make people ill by impeding the normal flow of internal energy, thus making the body vulnerable to disease.

Each external factor, once it enters the body, can manifest as an internal factor (i.e., External Wind can penetrate and become Internal Wind, etc.). It is also important to know that an external invasion, once it penetrates the organ, can transform into another internal factor (i.e., an External Cold invasion can give rise to Internal Heat).

These external factors are seen as not only the cause of disease but also as manifestations of the disease. A disease may be due to any one of these Six External Pathogenic Factors or simply manifest as an external “evil,” even though that pathogenic factor was not present at the time the patient became ill (e.g., Damp-Heat). Treatment is, therefore, based on how the imbalance manifests itself, rather than the specific cause. However, it is wise to have a sense of the etiology of the disease to determine where to intervene and what might be anticipated.

In China, the six external pathogenic factors are categorized according to the Five Seasons, temperature, and climate; these are explained as follows.

1. Summer (Heat): This is characterized by temperatures that are usually above 90 degrees Fahrenheit; the Heart, Small Intestine, and Blood Vessels are the most vulnerable at this time. Summer Heat is only an Exterior pathogenic factor when it results from an extreme imbalance of Vital Qi in relation to the Exterior climate. Often, Summer Heat is associated with Damp symptoms.

Heat is a Yang pathogenic factor that rises and spreads excessively, consuming and diminishing the Prenatal (Yuan) Qi, Body Fluids and Lung Qi. As Heat rises, the body's Qi is drawn upward and dispersed causing the body's Yin Qi to be consumed. Symptoms can range from restlessness, anger, delirium, or loss of consciousness to even coma; this condition is most evident during the summer.

- **Mild Heat** created within the body causes an ascending action of Qi. This ascending action diminishes the Yin Body Fluids, creating an energetic imbalance.
- **Fire (Extreme Heat)** is a Yang pathogenic factor and spreads excessively, consuming and diminishing the Yuan Qi, Body Fluids, and the Lung's Qi. It produces an explosive reaction

causing the Qi to flow up into the head and disturb the Blood. This action causes symptoms ranging from extreme irritation, easily angered, nosebleeds, blood-shot eyes, skin rashes, swelling, skin eruptions, thirst, hemorrhaging and vomiting Blood.

2. **Late Summer (Damp):** This is characterized by temperatures usually between 75 and 90 degrees Fahrenheit with high humidity. It most often affects the Spleen, Stomach, and muscles. Since Spleen Qi Deficiency and Spleen Yang Deficiency tend to lead to Dampness; Damp weather can impede the function of the Spleen and Stomach, also affecting the muscles. This is evident in the late summer during the rainy season in a continental climate.

Dampness is a Yin pathogenic factor that impairs the Yang and easily obstructs the body's production of Qi. It is considered a Yin pathogenic factor because, as the invasion of Dampness moves downward, it manifests as heavy and turbid energy with symptoms of a lack of appetite, greasy tongue coating, a feeling of heaviness, vaginal discharge, nausea, vomiting, and a sticky-sweet taste in the mouth. During the damp season, an invasion of Dampness may affect the urogenital organs causing stagnation of Qi. Once pathogenic Dampness enters the body, it becomes obstructive in nature. If the body's channels become obstructed, the result can become evident in skin diseases with abscesses and oozing ulcers with turbid, cloudy urination.

3. **Autumn (Dry):** This is characterized by temperatures that are usually between 60 and 70 degrees Fahrenheit with low humidity. The Lungs and skin are the most vulnerable at this time. This is most evident in autumn because of the lack of humidity.

Dryness is a Yang pathogenic factor because as the Heat rises, dryness consumes the body's Yin Fluids, especially in the Lungs. This results in dry, cracked skin, dry cough with or without dry sticky sputum, throat pain, or asthma.

4. **Winter (Cold):** This is characterized by temperatures that are usually below 60 degrees Fahrenheit. The Kidneys, Bladder, and bones

are most vulnerable at this time. This is most evident in the winter.

Cold is a Yin pathogenic factor characterized by astringency of the tissues. During the Cold season the Yin pathogenic factors predominate and can consume the Yang Qi. Cold slows the movement of Qi and Blood which can lead to pain, and can inhibit the function of the Heart as well as consume Kidney Yang. Pathogenic Cold also causes the channels and collaterals to contract, resulting in pain due to Qi and Blood stagnation. As the Yin energy moves downward consuming the body's Kidney Yang, the body's Yang is unable to generate heat; this leads to chills, pallor (from a lack of Qi and Blood circulation), shivering, cold hands and feet, diarrhea with undigested food, stiffness, pain, numbness, and clear urine. Internal Cold is characterized by conditions of overall coagulation, stagnation, and contraction.

5. **Spring (Wind):** This is characterized by temperatures that are usually between 60 and 70 degrees Fahrenheit. The Liver, Gall Bladder, and tendons are most vulnerable to the Wind during the Spring. Pathogenic Wind tends to move constantly, causing abnormal motion and rigidity in the trunk, limbs, and the nape of the neck.

Wind is considered Yang in nature and has a tendency to injure an individual's Blood and Yin. Wind breaks up the internal connection between the Ying Qi (Nourishing Energy) and the Wei Qi (Protective Energy), disturbing the natural movement of the Liver. In the Wind season the Yang pathogenic factors invade the upper portion of the body, weakening and obstructing the circulation of the body's Defensive Qi (Wei Qi), causing derangement of the opening and closing of the pores on the body's surface, resulting in stiffness and pain along the channels (usually along the back of the neck). External Wind will generally attack the most superficial channels first (Shao Yang: Urinary Bladder and Small Intestine).

External and Internal Wind

In Traditional Chinese Medicine, Wind is generally considered the "Mother of One Hundred Diseases." This belief is held due to the fact that it is through the medium of the Wind that the other

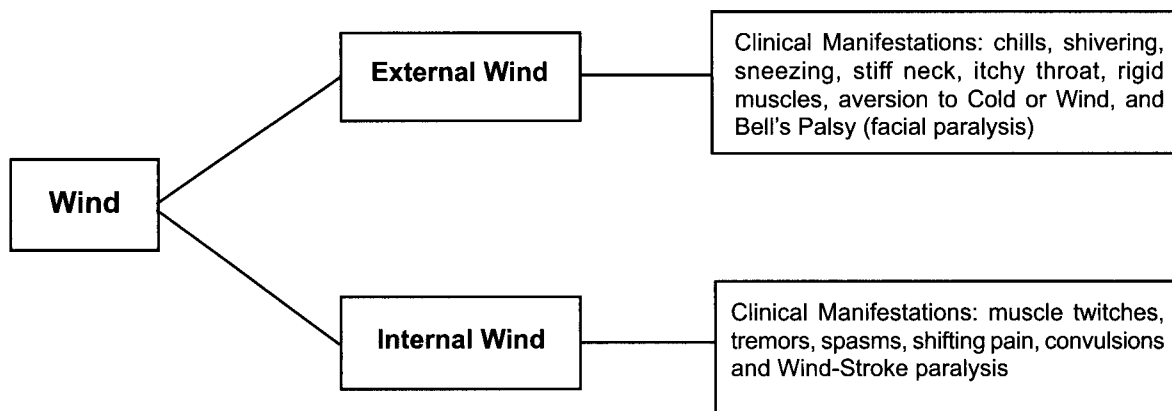


Figure 22.11. The External and Internal Clinical Manifestations of Wind

climatic factors most often invade the body (e.g., Wind-Cold, Wind-Damp, Wind-Dry, and Wind-Heat). Pathogenic Wind is classified into two forms, External Wind and Internal Wind, described as follows (Figure 22.11):

- **External Wind:** The clinical manifestations of External Wind Invasion mimic the swirling and sometimes unpredictably rapid changes of wind flowing in nature. One Medical Qigong instructor at the Hai Dian University in Beijing China gave the analogy of External Wind affecting the upper part of the body, shifting and moving the pain like a blown leaf.

As External Wind penetrates the skin it interferes with the circulation of the body's Wei Qi, creating chills, shivering, sneezing and an aversion to Cold or Wind. When External Wind attacks the upper part of the body, it often lodges within the patient's throat causing itchy sensations within the throat. It can also invade the Yang Channels, settling within the patient's joints causing pain (sometimes known as "Painful Obstruction Syndrome"). This pain will typically "wander" through the body, moving from joint to joint depending on the weather.

Once External Wind invades the body, it can cause such symptoms as pain and stiffness at the nape of the neck, itchy or sore throat, rigid muscles, watery eyes, headache, nasal obstruction, facial puffiness, aversion to Wind, irritability, abnormal sweating, migrating joint

pain, tremors, convulsions, rigidity, and Bell's Palsy (facial paralysis).

- **Internal Wind:** The internal manifestation of Wind moves intermittently through the body, flowing like a mist pouring quickly through a bamboo forest. Internal Wind may be indicated through symptoms that exhibit unpredictable changes of energetic movement.

Internal Wind manifests from chronic conditions, often manifesting from a Liver Yin or Liver Blood Deficiency. Chronic patterns of Liver Blood Deficiency or Liver Yin Deficiency can lead to Liver Fire, Liver Yang Rising, or Internal Wind. Since the Liver rules the tendons, if the Liver Yin or Liver Blood does not nourish the tendons, symptoms such as muscle twitches, tremors, spasms, shifting pain, convulsions, difficult speaking, throbbing headaches, tinnitus, and paralysis throughout the body (with the exception of Bell's Palsy, which is due to External Wind invasion or stroke) can occur.

OVERVIEW OF INTERNAL AND EXTERNAL CONDITIONS

The Internal and External diagnostic parameters locate the depth of the pathogen or condition of the disharmony, and are fairly easy to distinguish relative to the other pairs of opposites. Thus, determining the internal and external nature of a disorder is usually the first step in diagnosis.

Many times Internal conditions will develop when an External condition moves inward. This represents a further weakening of Wei Qi and the body's natural immune system. Before the condition has developed into a full Internal sickness, it can go through a stage of being half-external and half-internal, known as a Shao Yang Syndrome.

Symptoms of conditions which may be considered as being half-internal and half-external are: alternating fever/chills, heaviness in the chest, restlessness, nausea, vomiting, bitter taste in mouth, no appetite, dry throat, irritation of the mouth, and dizziness. A bounding pulse is also an indication of this type of condition.

Internal conditions can be caused by internal disharmonies, such as excessive emotional energy in the form of anger, excitement, sorrow, anxiety, fear, and mourning, or other imbalances associated with the Seven Emotions. Excessive thinking and stress can also lead to an imbalance that is characterized as internal. Internal conditions are often chronic and tend to have a gradual onset and a longer duration.

When treating extreme cases, such as internal injuries and shock, conserve the patient's Yang Qi by keeping them warm.

Conditions of External disharmony are typically caused by the external influences on the body, known in Chinese medicine as the "six pernicious influences." They are Wind, Cold, Damp, Dryness, Summer Heat and Fire. Pernicious influences usually invade the body when the body's Wei Qi is weak.

Typical External diseases are colds, influenza, skin eruptions, or diseases caused by injury or shock. Excessive amounts of eating, drinking, working, and sexual activity can also lead to both Internal and External disharmony. External conditions are often acute, with sudden onset, and of short duration.

This is one reason why treatment of an External disease (colds and flu) requires sweating therapy to encourage the disease to remain external. The contractile mechanism of the skin is a specific external representation of the body's Yang immune system at work.

COLD AND HOT

Cold and Hot describes whether the condition is the result of a Cold or Hot state and is determined by Cold or Hot sensations. The nature of this clinical manifestation depends on whether it is combined with a Full or Empty condition.

FULL COLD CONDITIONS

Cold conditions usually arise when there is excess activity of the body's Yin functions, or if there is an insufficiency of Yang Qi in the body. A Cold condition can be further divided into either Full Cold or Empty Cold, described as follows (Figure 22.12):

A Full Cold condition manifests as the following physiological and mental/emotional symptoms.

PHYSICAL SYMPTOMS INCLUDE:

- diminished physiological function and lowered immunity
- decreased energy
- aversion to cold and craving for warmth
- cold extremities
- lack of thirst
- clear urine, watery stool
- desire for hot drinks
- white face
- a slow pulse and a pale, white tongue with moist fur

MENTAL AND EMOTIONAL SYMPTOMS INCLUDE:

- timid behavior and soft speech
- slow movement
- a lack of motivation

Generally, discomfort is increased by Cold and reduced by warmth. Cold symptoms may also appear at later stages of fevers and chronic peptic ulcers, denoting a weakening of the body's ability to overcome the disease.

These Full Cold symptoms arise when there is an excess of Yin Qi in the body. Excess Yin Qi can be caused from the direct invasion of External Cold into the body's interior. In this particular condition, the External Cold can either invade the Stomach causing vomiting and epigastric pain, invade the Intestines causing diarrhea and abdominal pain, invade the uterus causing dysmenorrhea, or it can

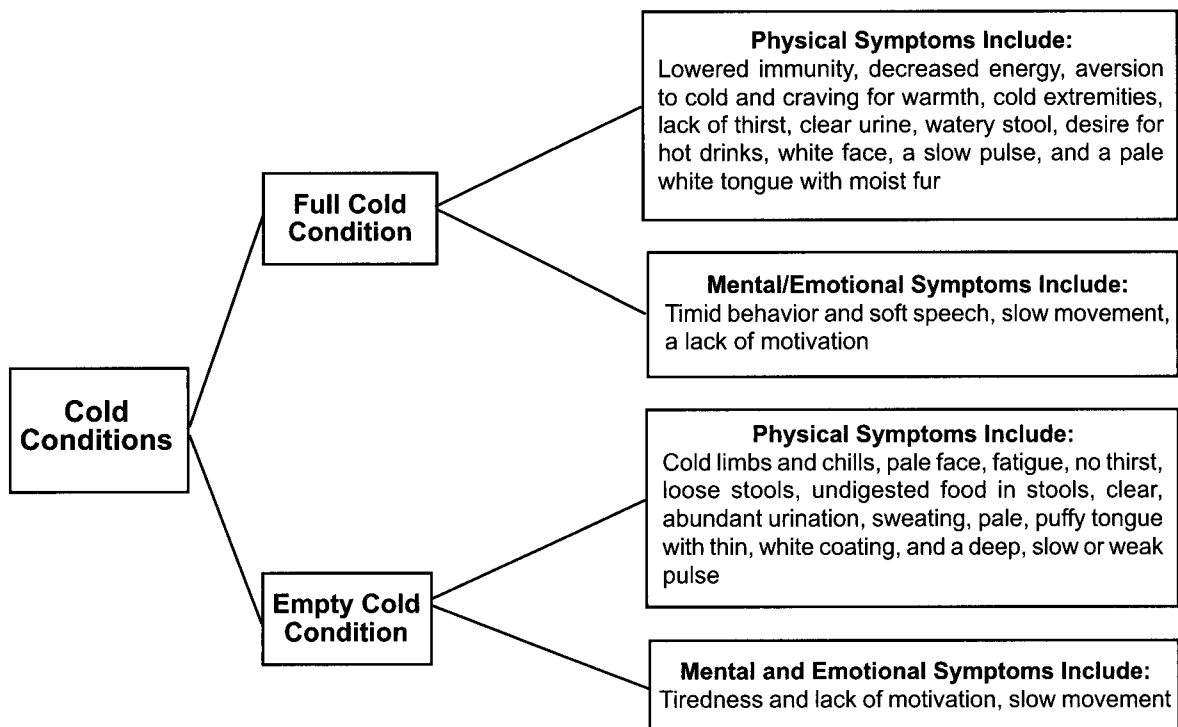


Figure 22.12. The Clinical Manifestations of Cold Conditions

invade the Liver Channels causing pain and swelling in the scrotum. One of the main manifestations of Interior Full Cold is abdominal pain caused from the Cold constricting and obstructing the circulation of Yang Qi. Full Cold can also develop from the invasion of other external pathogenic factors which have later transformed into Cold.

EMPTY COLD CONDITIONS

An Empty Cold condition manifests as the following physiological and mental/emotional symptoms.

PHYSICAL SYMPTOMS INCLUDE:

- cold limbs and chills
- pale face
- fatigue
- no thirst
- loose stools
- undigested food in stools
- clear, abundant urination
- sweating
- pale, puffy tongue with thin, white coating

and a deep, slow or weak pulse

MENTAL AND EMOTIONAL SYMPTOMS INCLUDE:

- tiredness and lack of motivation
- slow movement

An Empty Cold disharmony usually arises when the Yang Qi of the body is insufficient and fails to warm the body. This is caused by a deficiency of Spleen Yang, Kidney Yang, or Heart Yang (sometimes Lung Qi Deficiency). The most common cause is related to the Spleen Yang Deficiency, which fails to warm the muscles and thereby causes chills. If the Spleen does not receive heat for its function of transforming food, the result will also be loose stools, undigested food in the stools, abdominal distension and lack of appetite.

HOT CONDITIONS

Hot conditions usually arise when there is excess activity of the body's Yang functions, or if there is an insufficiency of Yin Qi or Fluids in the body. A Hot condition can be further divided into either Full Heat or Empty Heat (Figure 22.13):

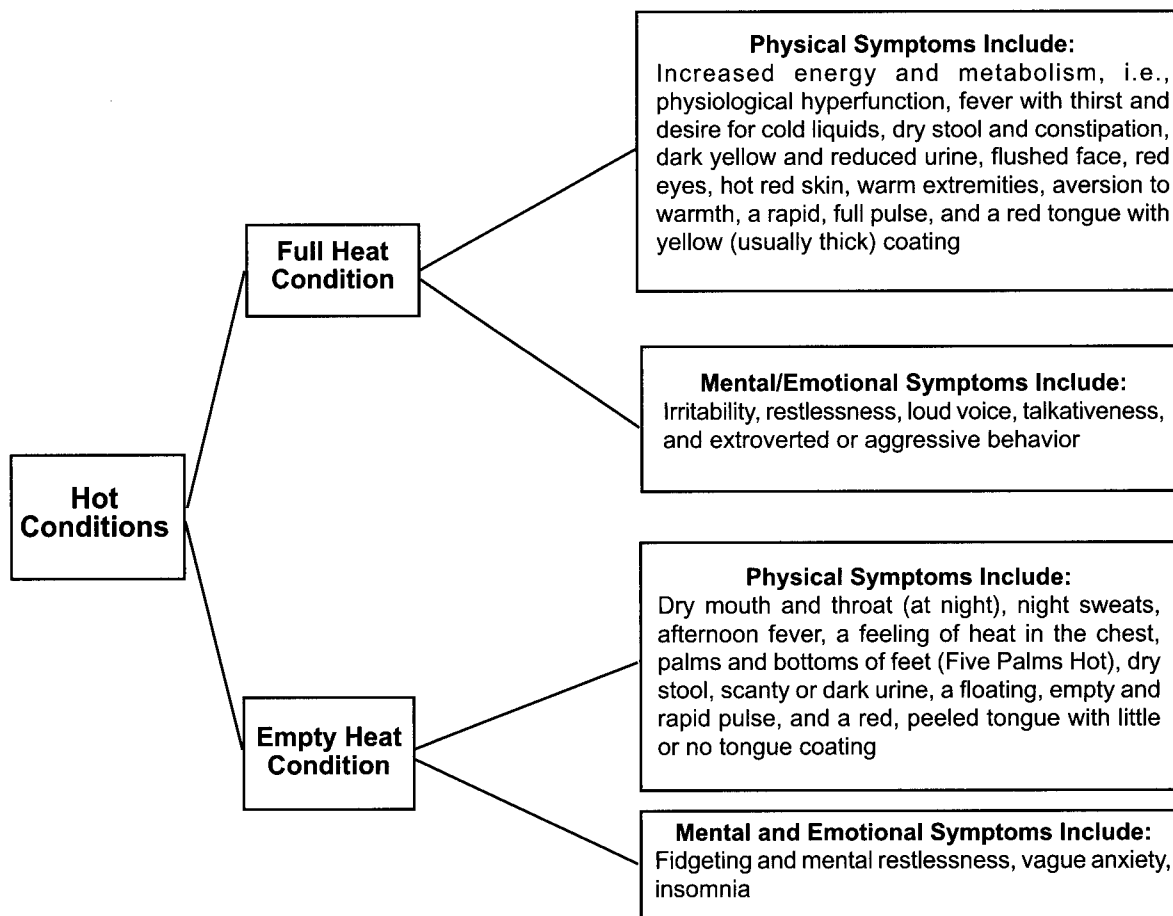


Figure 22.13. The Clinical Manifestations of Hot Conditions

FULL HEAT CONDITIONS

A Full Heat condition manifests as the following physiological and mental/emotional symptoms.

PHYSICAL SYMPTOMS INCLUDE:

- increased energy and metabolism, i.e., physiological hyperfunction
- fever with thirst and desire for cold liquids
- dry stool and constipation
- dark yellow and reduced urine
- flushed face, red eyes, hot red skin
- warm extremities
- aversion to warmth
- a rapid, full pulse and a red tongue with yellow (usually thick) coating

MENTAL AND EMOTIONAL SYMPTOMS INCLUDE:

- irritability
- restlessness
- loud voice, talkativeness
- extroverted and aggressive behavior

Inflammations, ulcers, and infections are typical of Full Heat diseases. There are many other symptoms depending upon which organ is affected.

These Full Heat symptoms arise when there is an Excess of Yang energy in the body. Excess Yang energy can be caused from over-consumption of Hot foods (which cause Stomach or Liver Heat), or long-standing emotional problems (which cause Liver or Heart Heat) due to Qi stagnation. Full Heat can also develop from the inva-

sion of external pathogenic factors which have transformed into Heat.

EMPTY HEAT CONDITIONS

An Empty Heat condition manifests as the following physiological and mental/emotional symptoms.

PHYSICAL SYMPTOMS INCLUDE:

- dry mouth and throat (at night)
- night-sweats
- afternoon fever
- a feeling of heat in the chest, palms and bottoms of feet (Five Palms Heat)
- dry stool
- scanty, dark urine
- a theadry, empty and rapid pulse and a red, cracked tongue
- little or no tongue coat

MENTAL AND EMOTIONAL SYMPTOMS INCLUDE:

- fidgeting and mental restlessness
- vague anxiety
- insomnia

There are many other symptoms depending upon which organ is affected.

These Empty Heat symptoms arise from a deficiency of Yin. If the patient's Yin becomes deficient (usually due to a deficiency of Kidney Yin), this affects the Yin of the Liver, Heart, and Lungs and causes a relative Excess Yang condition.

COMBINATION OF COLD AND HOT SYMPTOMS

While distinguishing Cold diseases from Hot diseases may appear to be fairly straightforward, the doctor may find that there are many circumstances where both Cold and Hot symptoms appear simultaneously. The use of sensory input is just a general indicator, however, because it provides the doctor with only partial data; the symptoms can sometimes be misleading if other considerations are not taken into account. The doctor needs to consider the other symptom characteristics according to Yin-Yang or Deficient-Excess patterns.

1. **An External Cold with Internal Heat Syndrome:** These type of symptoms manifest when a patient has a pre-existing internal Heat con-

dition and is subsequently invaded by External Wind Cold. This condition can also occur in attacks of latent Heat combined with the invasion of Wind Cold. Symptoms can include fever with an aversion to cold, body aches, irritability, and thirst.

2. **An External Heat with Internal Cold Syndrome:** These type of symptoms manifest when a patient with a pre-existing Cold condition is attacked by exterior Wind Heat. Symptoms can include fever with an aversion to cold, chills, headache, sore throat, and thirst.

3. **A Heat Above-Cold Below Syndrome:** These type of symptoms manifest when a patient's pathogenic Heat rises resulting in Heat above and a Cold syndrome below. Symptoms can include thirst, bitter taste, sour regurgitation, irritability, borborygmus (intestinal rumbling), loose stools, pale and profuse urination, insomnia, and dysmenorrhea.

Qigong patients must be aware of these signs of Hot and Cold disharmony. If a patient's training routine is too Yang, this will burn the body's Fluids, thus diminishing the Yin Qi's ability to contain the Excess Yang, which in turn produces a Hot condition. An overactive metabolism can also induce a Hot condition, while a sluggish metabolism can produce a Cold condition. Less extreme conditions are classified as warm, cool, or neutral.

DEFICIENT AND EXCESS

The capacity of an individual to maintain resistance to the invasion of pathogens is dependant upon the strength of the disease relative to the strength of the individual. For example, an Excess condition is characterized by the presence of a pathogenic factor (interior or exterior) and by the fact that the body's Qi is still functioning normally. The battle against the pathogenic factors results in the symptoms and signs of an Excess condition.

A Deficient condition is characterized by a weakness of the body's Qi in relationship to a pathogenic factor. For example, if the body's Qi is weak, but the pathogenic factor is strong and

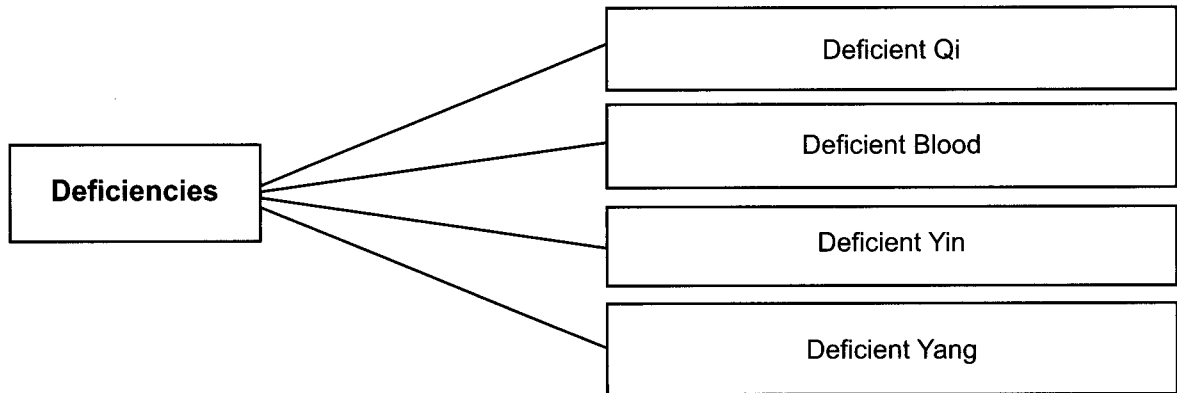


Figure 22.14. The Four Types of Deficiencies

continues to attack, the energetic condition is considered Deficient.

DEFICIENT CONDITIONS

Although deficiency is characterized by insufficient Jing, Qi, Shen, Blood, and Fluids, it does not generally mean a lack of some nutrient as it does in Western medicine. It is more a statement about the body's inability to find, or produce, what is necessary for optimal balance to provide functional integrity in the body. Deficiency, therefore, is taken in a more general sense and denotes the overall condition of the patient or of the disease.

Conditions which linger are usually due to Deficiencies or when an External pathogen is relatively too strong. The general indications are: fatigue, inconsistent energy, shallow and rapid respiration, pain characterized by soreness, weak or inconsistent volume of voice, moderate menstrual pains, withered face, pallor skin, low spirits, and abdominal pain. A Deficient condition will generally respond well to pressure. A weak or thin pulse can also be an indication of a Deficient condition. There are four types of Deficiencies: Deficient Qi, Deficient Blood, Deficient Yin, and Deficient Yang, described as follows (Figure 22.14):

1. **Deficient Qi** is the first and least severe stage of Deficiency. Most symptoms arise from a weakness of Lung Qi (which fails to control the breathing) and a weakness of Spleen Qi (which fails in its function of transforming and transporting nutrients). Symptoms include lethargy (abnormal drowsiness), shortness of

breath, spontaneous perspiration, and a disinclination to speak.

2. **Deficient Blood** is caused from trauma with hemorrhage, postpartum (after birth), or a dysfunction of various internal organs to produce Blood. Most symptoms arise from a weakness of the Liver, Heart, Kidneys, and Spleen, and include pale lips and fingernails, pale complexion, insomnia, poor memory, dizziness, dry skin, palpitations, numbness in the limbs, amenorrhea, blurry vision, and a light menstrual flow with light colored blood.
3. **Deficient Yin** can emanate from chronic Excess Yang syndromes that consume the Yin, causing a dysfunction of various internal organs. Most symptoms arise from a deficiency of Yin within the patient's Liver, Heart, Stomach, Lungs, or Kidneys, and include scanty urine, dry throat, dry cough, palpitations, insomnia, constipation, night sweats, five palms hot, red tongue with no coating, rapid pulse, and afternoon fever.
4. **Deficient Yang** can emanate from chronic Excess Yin syndromes that consume the Yang, causing a dysfunction of various internal organs. Most symptoms arise from a deficiency of Yang in the patient's Liver, Heart, Spleen, Lungs, or Kidneys, and include fatigue, shortness of breath, disinclination to speak, a desire to curl up in bed, a dislike of cold, excessive sleeping, cold extremities, undigested food in the stools, loose stools, lack of thirst,

clear urine, pale complexion, puffy pale tongue, and a deep slow pulse.

In Tonifying Deficiencies, it is most efficacious for the patient to cooperate with the Qigong doctor by implementing focused concentration on their inhalation as the doctor emits Qi. This technique will cause the doctor's energy to quickly rebuild and strengthen the patient's weakened area.

EXCESS CONDITIONS

An excess condition will usually occur when a bodily function becomes overactive or Qi accumulates unnaturally due to a blockage. It is characterized by strength, buoyancy of spirits, and often acute symptomatic reactions. Disharmonious conditions which begin and end suddenly are due to Excess. Yang Excess can be quickly improved, in most cases, with proper Medical Qigong prescription exercises and meditations, a diet that focuses on ingesting foods with cooling properties, and herbs.

Some indications of an Excess condition are as follows: loud voice, coarse and full breathing, acute pain, extreme menstrual pains, a tender abdomen, or pain which worsens with the application of pressure. A strong pulse can also be a sign of an Excess condition.

Any interior pathogenic factor (Heat, Cold, Damp, Wind, Fire, and Phlegm) can give rise to an Excess condition, including the stagnation of Qi and stasis of Blood.

In cases of Excess, to expel pathogenic evils, the patient imagines that the Toxic Qi is being expelled from specific channel points during exhalation. The results are always more effective when Medical Qigong prescription exercises are given in conjunction with the treatments.

COMBINED DEFICIENT AND EXCESS CONDITIONS

Sometimes Excess and Deficiency conditions can occur simultaneously. Although Excess is one of the characteristics of a Yang disease, this condition can also give rise to certain symptoms of Deficiency (e.g., Excess Heat toxins left unchecked can consume Body Fluid leading to Yin Deficiency). Another aspect of Excess turning into

Deficiency is when the Qi becomes blocked and unable to effectively utilize the body's nutrients (e.g., the Ying Qi or Blood becoming obstructed to a certain tissue area).

PULSE DIAGNOSIS OF THE EIGHT ENERGETIC PRINCIPLES

The body's pulse is considered another form of energy manifestation. In Chinese Medicine, the pulse is conceived of as waves of various fluids flowing within the body, originating from within the Heart, where the Shen resides. Pulse diagnosis can give the Qigong doctor detailed information on the state of the patient's internal organs, as it reflects the patient's flow of Qi and Blood, as well as Yin and Yang energy. The pulse is felt at the radial artery, which is divided into three areas (Cun, Guan, and Qi), by three different levels (superficial, middle, and deep), creating "nine regions" of pulse diagnosis (Figure 22.15).

The three areas of the wrist also relate to the energetic manifestations of the Triple Burners. The front position corresponds to Heaven and reflects the diseases from the head to the chest; the middle position corresponds to Man and reflects the diseases from the diaphragm to the umbilicus; the lower position corresponds to Earth and reflects the diseases from the umbilicus to the feet (Figure 22.16).

The three different levels relate to the energetic manifestations of the body's diseases. The superficial level corresponds to exterior diseases, the body's Qi, and the body's Yang organ energy; the middle

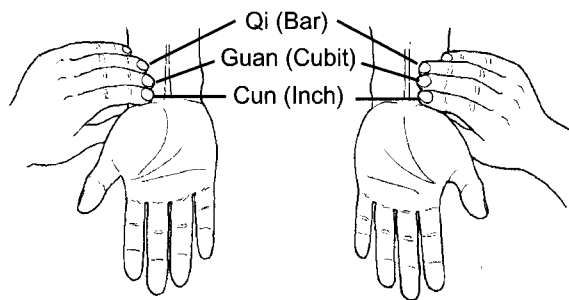


Figure 22.15. The Nine Regions of Pulse Diagnosis

level corresponds to the condition of the Blood, as well as the energy of the Stomach and Spleen; the lower level corresponds to interior diseases, the body's Yin energy and Yin organ energy.

It is important to diagnose how the body's energy is flowing, taking into consideration the manifestation of Yin and Yang in the pulse, i.e., whether it is superficial or deep, fast, or slow, Excess or Deficient. The quality of the pulse may also vary according to the patient's:

1. **General Constitution and Body Build:** Bigger frame patients generally have a stronger pulse than smaller frame individuals.
2. **Level of Activity:** Patients who engage in heavy physical work have a stronger pulse than those who engage in mental work.
3. **Exposure to Seasonal Weather:** A deeper pulse is generally felt in the winter and a more superficial pulse is felt in the summer.

PULSE QUALITIES AND CLASSIFICATIONS

In China, attention is placed primarily on the overall quality of the pulse. While reading the superficial pulses, it is important to note that they indicate the condition of the patient's Qi and Yang Organs. The deep pulses indicate the condition of the patient's Jing and Yin Organs. Pulses can be divided into three main classifications, which are related to either Yin and Yang qualities: The Depth, The Speed, and The Strength (Figure 22.17 - 22.18).

DEPTH

The Depth at which the pulse can be felt is considered first.

- Superficial/Floating Pulses:** These pulses are felt with a light touch, barely touching the artery. They indicate an Exterior syndrome (e.g., Wind-Cold or Wind-Heat), chronic illness, or a general weakness. This informs the doctor that there is an Excess at the patient's Qi level.
- Superficial and Weak (Empty) Pulses:** These pulses are felt in Yang Excess diseases (superficial diseases) when the patient's Wei Qi is fighting the pathogenic factors at the superficial level.
- Superficial and Forceful (Full) Pulses:** These pulses are felt in interior diseases due to Yin or Jing Deficiency.

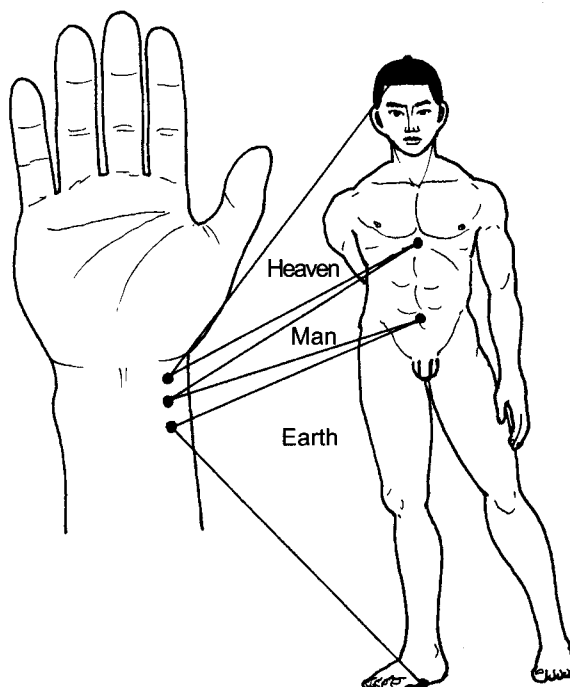


Figure 22.16. Pulse Correspondence with the Triple Burners

	YANG	YIN
DEPTH	Superficial — Exterior	Deep — Interior
SPEED	Rapid — Hot	Slow — Cold
STRENGTH	Forceful — Excess	Weak — Deficient

Figure 22.17. The Eight Energetic Principles are manifested through the body's pulses.

	LEFT HAND Superficial - Deep	RIGHT HAND Superficial - Deep
Cun (Inch)	Small Intestine - Heart	Large Intestine - Lungs
Guan (Cubit)	Gall Bladder - Liver	Stomach - Spleen
Qi (Bar)	Urinary Bladder - Kidney Yin	Triple Burner/Pericardium - Kidney Yang

Figure 22.18. Hand Correspondences according to one Pulse System

B. Deep Pulses: These pulses are felt on heavy pressure near the bone. They indicate an interior syndrome (problems within the Yin Organs), and relate to the patient's Jing.

- **Deep and Weak (Empty) Pulses:** These pulses are felt in diseases due to a Deficiency of Qi, Yang and Blood.
- **Deep and Forceful (Full) Pulses:** These pulses are felt in deep diseases (when the disease has penetrated into the patient's internal organs). They confirm an Excess at the Yin level, or Deficiency at the Qi level, and point to a stasis of Qi or Blood, and to a Cold or Heat condition.

SPEED

The Speed of the pulse is considered next.

- A. Slow Pulses:** These pulses are less than 4 beats per the patient's breath; they indicate a Cold syndrome.
- **Slow and Weak (Empty) Pulses:** These pulses indicate Empty Cold and Yang Deficiency.
 - **Slow and Forceful (Full) Pulses:** These pulses indicate Full Cold and Yin Excess.
- B. Rapid Pulses:** These pulses are more than 4-5 beats per patient's breath and indicate a Heat syndrome.
- **Rapid and Weak (Empty) Pulses:** These pulses indicate Empty Heat and Yin Deficiency.
 - **Rapid and Forceful (Full) Pulses:** These pulses indicate Full Heat and Yang Excess.

STRENGTH

The Strength of the pulse is considered last.

- A. Weak (Empty) Pulses:** These pulses are weak and disappear on heavy pressure; they indicate a Deficient syndrome.
- B. Forceful (Full) Pulses:** These pulses are forceful and are felt on deep pressure; they indicate an Excess syndrome.
- **Forceful (Full) and Rapid Pulses:** These pulses indicate Full Heat.
 - **Forceful (Full) and Slow Pulses:** These pulses indicate Full Cold.

THE CLASSICAL PULSE DIAGNOSTIC POSITIONS AND DEPTH

Traditionally, the best time to take a patient's pulse is when the patient is calm and relaxed.

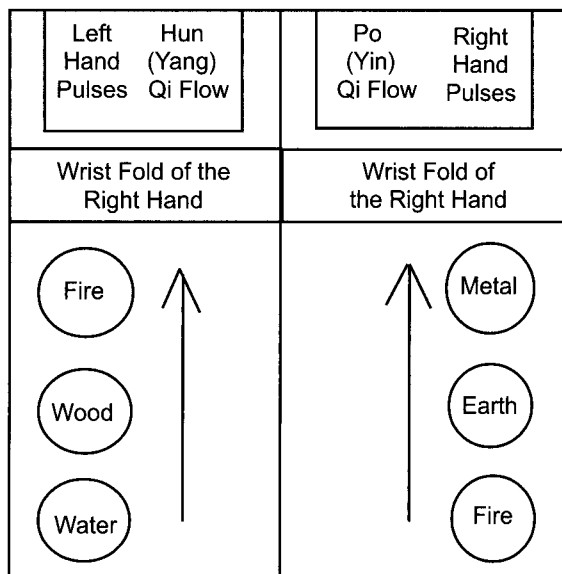


Figure 22.19. Hun and Po Hand Correspondence

There are several schools of pulse diagnosis, each with its own specific methods of approach to understanding the patient's symptoms. The most important aspect in listening to the patient's pulse is to feel the strength, quality, and spirit of the pulse. Only then can the doctor receive accurate information about the patient's condition.

Usually, in men, the pulse on the left (Yang) side of the body should be slightly stronger than that of the pulse on the right (Yin) side, and vice versa for women. Also in men, the front (Yang) positions should be slightly stronger, while in women the lower (Yin) positions should be stronger.

THE HUN AND PO CORRESPONDENCE

In ancient China, it was believed that the movement of the patient's left hand pulses (from Water to Wood, to Fire) involves drawing the patient's stored genetic potential (Jing, Qi and Shen) from the Water and manifesting it in the world. This energetic transformation corresponds to the ascension of the Hun into Heaven.

The right hand pulses correspond to the expression of life returning back to empower the potential of the Jing (from Earth to Metal). This energetic transformation corresponds to the descent of the Po into the Earth (Figure 22.19).

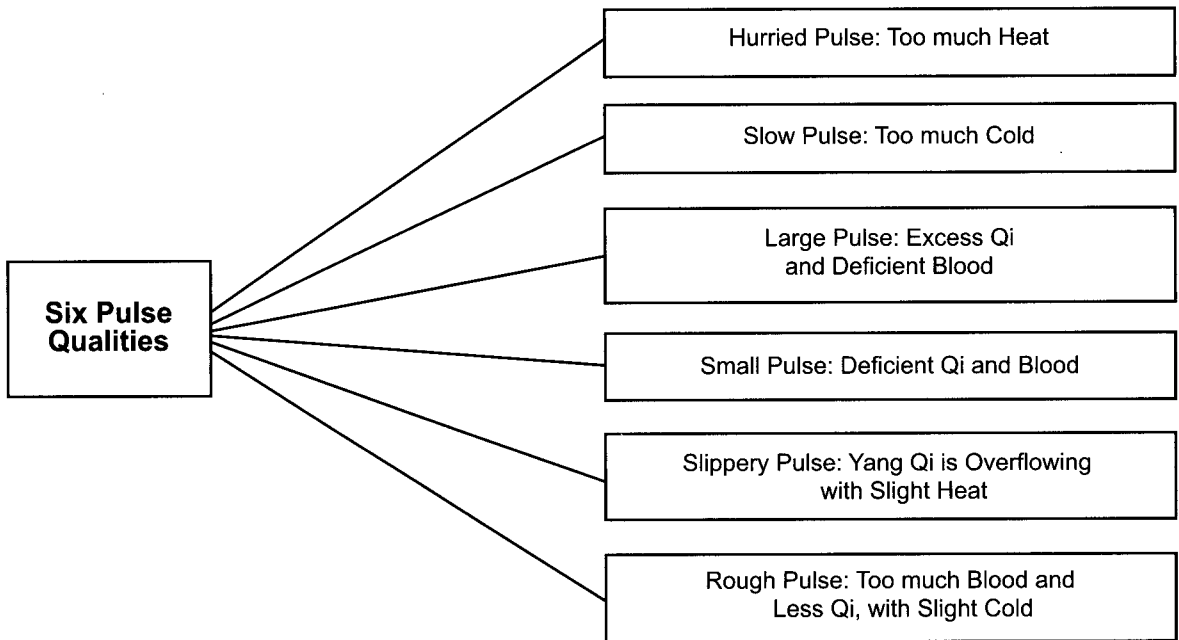


Figure 22.20. Each of the Five Organ Pulses Express Themselves Through Six Pulse Qualities

CLINICAL OVERVIEW OF THE FIVE PULSES

In the clinic there is a saying, "Where the Qi goes, the Blood flows." Although a patient's pulse is produced by the movement of Blood in the arteries, the activity of that movement is initiated by the force of the patient's Qi. By feeling the movement of Blood in the vessels, the quality of the patient's Qi, Blood, and Body Fluids can be diagnosed. In ancient China, it was believed that a person's color and pulse were energetic measures, and have mutual resonances, like the beat of a drum. The tone of the sounds mutually resonates within each internal organ's energetic vibration. The *Magical Pivot* states that, "color, pulse, form and flesh cannot be separated. To be able to diagnose by one approach is to possess technique, to be able to diagnose by two approaches is to possess spirit, to be able to diagnose by three approaches is to possess spirit as well as vision." The doctor was encouraged to first determine the correspondences between the Five Organ Colors (Qing: green/blue, Chi: red, Huang: yellow/light brown, Bai: white, and Hei: black) and

the Five Organ Pulses (Liver, Heart, Spleen, Lungs, and Kidneys) before determining the cause of the patient's disease.

According to the *Magical Pivot*, each of the Five Organ Pulses expresses itself through six pulse qualities: hurried, slow, large, small, slippery, and rough energetic rhythms (Figure 22.20). These six pulse rhythms can further be divided into twelve energetic rhythms (Six Yin and Six Yang).

THE LIVER PULSE

The six pulse rhythms of the Liver can be described as follows:

1. **Hurried Pulse:** This pulse indicates too much Heat.
 - **Extremely Hurried:** This pulse manifests in conditions of evil speeches.
 - **Moderately Hurried:** This pulse manifests in patients with "fatty Qi below the flanks," like an inverted cup.
2. **Slow Pulse:** This pulse indicates too much Cold.
 - **Extremely Slow:** This pulse manifests in conditions of vomiting.

- **Moderately Slow:** This pulse manifests in patients with difficulty in urination or retention of urination.
- 3. **Large Pulse:** This pulse indicates Excess Qi and Deficient Blood.
 - **Extremely Large:** This pulse manifests in conditions of internal ulcers, and vomiting.
 - **Moderately Large:** This pulse manifests in patients with dysfunctions of the Liver with a contraction of Yin, or coughing with abdominal strain.
- 4. **Small Pulse:** This pulse indicates Deficient Qi and Blood.
 - **Extremely Small:** This pulse manifests in conditions of great thirst.
 - **Moderately Small:** This pulse manifests in conditions of exhaustion.
- 5. **Slippery Pulse:** This pulse indicates Dampness or Phlegm. It can also indicate pregnancy.
 - **Extremely Slippery:** This pulse manifests in conditions of hernia.
 - **Moderately Slippery:** This pulse manifests in conditions of incontinence of urine.
- 6. **Rough Pulse:** This pulse indicates too much Blood and Less Qi, with slight Cold.
 - **Extremely Rough:** This pulse manifests in conditions of excessive water drinking.
 - **Moderately Rough:** This pulse manifests in conditions of convulsions, cramps and the tightening of the muscles.

THE HEART PULSE

The six pulse rhythms of the Heart can be described as follows:

1. **Hurried Pulse:** This pulse indicates too much Heat.
 - **Extremely Hurried:** This pulse manifests in conditions of madness and convulsions.
 - **Moderately Hurried:** This pulse manifests in patients with Heart pain, strained back, and food that does not descend.
2. **Slow Pulse:** This pulse indicates too much Cold.
 - **Extremely Slow:** This pulse manifests in conditions of wild laughter.
 - **Moderately Slow:** This pulse manifests in patients with distention of the Heart and spit-

ting of Blood when waking and sleeping.

3. **Large Pulse:** This pulse indicates Excess Qi and Deficient Blood.
 - **Extremely Large:** This pulse manifests in conditions of obstruction of the throat.
 - **Moderately Large:** This pulse manifests in patients with cardiac pain syndrome, strained back, and crying.
4. **Small Pulse:** This pulse indicates Deficient Qi and Blood.
 - **Extremely Small:** This pulse manifests in conditions of frequent hiccups.
 - **Moderately Small:** This pulse manifests in conditions of exhaustion.
5. **Slippery Pulse:** This pulse indicates Yang Qi is Overflowing with slight Heat.
 - **Extremely Slippery:** This pulse manifests in conditions of thirst.
 - **Moderately Slippery:** This pulse manifests in conditions of angina pectoralis and borborygmus.
6. **Rough Pulse:** This pulse indicates too much Blood and Less Qi, with slight Cold.
 - **Extremely Rough:** This pulse manifests in conditions of aphasia.
 - **Moderately Rough:** This pulse manifests in conditions of an overflow of Blood, cold limbs, tinnitus, and madness.

THE SPLEEN PULSE

The six pulse rhythms of the Spleen can be described as follows:

1. **Hurried Pulse:** This pulse indicates too much Heat.
 - **Extremely Hurried:** This pulse manifests in conditions of convulsions and spasms.
 - **Moderately Hurried:** This pulse manifests in patients with conditions of fullness of the diaphragm with regurgitation of food and mucus in the stools.
2. **Slow Pulse:** This pulse indicates too much Cold.
 - **Extremely Slow:** This pulse manifests in conditions of impotence and weakness.
 - **Moderately Slow:** This pulse manifests in patients with muscular weakness (from Wind invasion), uselessness of the limbs, and the mind is in a lucid fever.

3. **Large Pulse:** This pulse indicates Excess Qi and Deficient Blood.
 - **Extremely Large:** This pulse manifests in conditions of sudden fainting.
 - **Moderately Large:** This pulse manifests in patients with hernias, abdominal distension, and pus and Blood in the Stomach and Intestines.
4. **Small Pulse:** This pulse indicates Deficient Qi and Blood.
 - **Extremely Small:** This pulse manifests in conditions of chills and fever.
 - **Moderately Small:** This pulse manifests in conditions of exhaustion.
5. **Slippery Pulse:** This pulse indicates Yang Qi is Overflowing with slight Heat.
 - **Extremely Slippery:** This pulse manifests in conditions of hernias and weakness of the scrotum.
 - **Moderately Slippery:** This pulse manifests in conditions of parasites and poison from intestinal ulceration.
6. **Rough Pulse:** This pulse indicates too much Blood and Less Qi, with slight Cold.
 - **Extremely Rough:** This pulse manifests in conditions of prolapse and ulceration of the colon.
 - **Moderately Rough:** This pulse manifests in conditions of interior ulceration of the colon with much discharge of pus and Blood.

THE LUNG PULSE

The six pulse rhythms of the Lungs can be described as follows:

1. **Hurried Pulse:** This pulse indicates too much Heat.
 - **Extremely Hurried:** This pulse manifests in conditions of insanity.
 - **Moderately Hurried:** This pulse manifests in conditions of the Lungs being Hot or Cold, fatigue, coughing and spitting Blood, polyps and obstructions of the nose, or strained loins, back and chest.
2. **Slow Pulse:** This pulse indicates too much Cold.
 - **Extremely Slow:** This pulse manifests in conditions of profuse sweating.
 - **Moderately Slow:** This pulse manifests in patients with paralysis, scrofula, hemiplegia and

continuous sweating in the area below the head.

3. **Large Pulse:** This pulse indicates Excess Qi and Deficient Blood.
 - **Extremely Large:** This pulse manifests in conditions of swollen shins.
 - **Moderately Large:** This pulse manifests in patients with numbing of the Lungs chest, back strain, and patients who experience fear of seeing sunlight.
4. **Small Pulse:** This pulse indicates Deficient Qi and Blood.
 - **Extremely Small:** This pulse manifests in conditions of diarrhea.
 - **Moderately Small:** This pulse manifests in conditions of exhaustion.
5. **Slippery Pulse:** This pulse indicates Yang Qi is Overflowing with slight Heat.
 - **Extremely Slippery:** This pulse manifests in conditions of dyspnea.
 - **Moderately Slippery:** This pulse manifests in conditions of nose and rectal bleeding.
6. **Rough Pulse:** This pulse indicates too much Blood and Less Qi, with slight Cold.
 - **Extremely Rough:** This pulse manifests in conditions of vomiting Blood.
 - **Moderately Rough:** This pulse manifests in conditions of scrofula which occurs between the neck and armpits.

THE KIDNEY PULSE

The six pulse rhythms of the Kidneys can be described as follows:

1. **Hurried Pulse:** This pulse indicates too much Heat.
 - **Extremely Hurried:** This pulse manifests in conditions of bone and mental diseases.
 - **Moderately Hurried:** This pulse manifests in conditions of sinking deficiency (known as running piglet), stiffness in the feet, retention of urine, and constipation.
2. **Slow Pulse:** This pulse indicates too much Cold.
 - **Extremely Slow:** This pulse manifests in conditions of scoliosis.
 - **Moderately Slow:** This pulse manifests in patients with diarrhea of undigested food, and vomiting of undigested food.

3. **Large Pulse:** This pulse indicates Excess Qi and Deficient Blood.
 - **Extremely Large:** This pulse manifests in conditions of impotence.
 - **Moderately Large:** This pulse manifests in patients with “stone-like” water retention (edema), with swelling beginning at the navel and descending to the abdomen.
4. **Small Pulse:** This pulse indicates Deficient Qi and Blood.
 - **Extremely Small:** This pulse manifests in conditions of persistent diarrhea.
 - **Moderately Small:** This pulse manifests in conditions of exhaustion.
5. **Slippery Pulse:** This pulse indicates Yang Qi is Overflowing with slight Heat.
 - **Extremely Slippery:** This pulse manifests in conditions of hernias.
 - **Moderately Slippery:** This pulse manifests in conditions of weakness of the bones so that

one cannot stand.

6. **Rough Pulse:** This pulse indicates too much Blood and Less Qi, with slight Cold.
 - **Extremely Rough:** This pulse manifests in conditions of a large ulcer.
 - **Moderately Rough:** This pulse manifests in conditions of amenorrhea and bleeding piles.

TO MASTER THE PULSE READING

In ancient China, a doctor who has mastered the “true” technique of pulse diagnosis is said to be able to accurately read and diagnose each internal organ from the beginning stage of its congenital formation, to its present state of existence by “listening” to the patient’s pulse. This advanced diagnostic skill also included the ability to comprehend the patient’s entire physical (Jing), emotional (Qi) and spiritual (Shen) history and was developed through the Medical Qigong diagnostic skill known as “Inner Vision” (see Chapter 26).

CHAPTER 23

DIAGNOSIS ACCORDING TO DYSFUNCTIONS OF QI, BLOOD AND BODY FLUIDS

INTRODUCTION

Diagnosis According to Dysfunctions of Qi, Blood, and Body Fluids identifies patterns on the basis of their imbalances. This method is used in clinical practice for diagnosing an imbalance according to the pathological changes occurring in the internal organs (especially for internal disease).

The essential cause of any disease is an imbalance of Qi, Blood, or Body Fluids. When one or more of these substances is unbalanced, the body's normal physiological function is disrupted and sickness results. This can be caused by the effect of the Six Exogenous Pathogenic Factors or the Seven Emotional Pathogenic Factors, and is influenced by the patient's general constitution. The organs and channels have sets of symptoms or syndromes which can be identified for treatment. The Qigong doctor's ability to identify problems based on the pathological manifestations of Qi, Blood, and Body Fluids is founded on clinical observations of Excess, Deficient, Stagnant, and Rebellious patterns (Figure 23.1). These patterns can be further defined as predominantly Yin or Yang.



Figure 23.2. The Ancient Chinese character for "Qi," depicts "mist that rises from the Earth to form clouds."

QI

Qi is stored within the body in the form of energetic pools, creating the structures of the internal organs. From these internal pools, the body's life-force energy flows in the form of rivers and streams. These energetic rivers and streams form the body's vessels, channels, and collateral systems. According to Chinese medical researchers Zhang Yu Huan and Ken Rose, the most ancient Chinese character for Qi originally depicted "mist that rises from the Earth to form the clouds," and the word Qi retained this ideographic form and definition until the early Zhou Dynasty (1066-770 B.C.) (Figure 23.2).

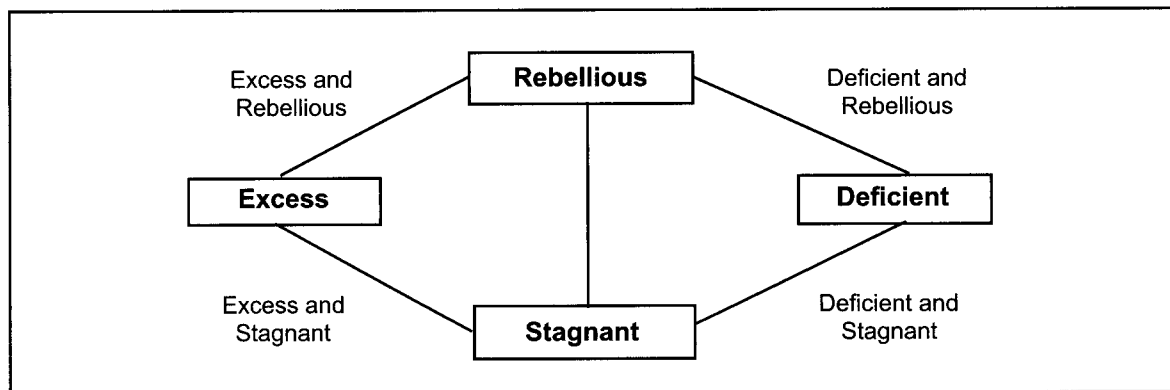


Figure 23.1. Pathological Manifestations of Qi, Blood, and Body Fluids

The Six Functions of Qi	Energetic Manifestation	When Qi is Deficient
Transforms	Transforms matter into energy and vice versa	The Clear and Turbid Do Not Separate, Resulting in the Formation of Turbid Qi
Transports	Transports Qi, Blood, and Body Fluids	Qi, Blood, and Body Fluids Stagnate
Holds	Holds and Contains Energy, Blood, and Body Fluids within the tissues, Vessels and Organs,	Energy and Blood Leak Out of the Vessels, Resulting in Hemorrhaging and Profuse Sweating
Warms	Warms the Body and the Extremities	The Internal Organs, Tissues, Joints and Extremities Cannot Retain Heat
Protects	Protects Against Pathogens and Assists the Tissues in Recovery from Trauma	Pathogenic Factors Invade the Body's Channels, Organs, and Organ Systems; Recovery from Infection, Disease or Injury is Prolonged
Elevates	Keeps the Internal Organs in Place	Prolapse of the Internal Organs

Figure 23.3. The Six Primary Functions of Qi

DISORDERS OF THE QI

In the Medical Qigong clinic, disorders of Qi are categorized into Deficient Qi, Excess Qi, Qi Stagnation, Rebellious Qi, and Turbid Qi. Traditional Chinese Medicine is a collage of interwoven energetic factors, therefore an imbalance of Qi in one area of the body can lead to a Qi disorder in another area. For example, Deficient Spleen and Stomach Qi can lead to Rebellious Stomach Qi, resulting in vomiting.

Additionally, the *Yellow Emperor's Classic on Internal Medicine* states that, "Qi is the commander of Blood and Blood is the mother of Qi;" therefore, disorders of Qi may also manifest from a disharmony of Blood.

To help refine the Qigong doctor's diagnosis, the cause and progression of these disorders can be further broken down and classified according to their energetic dysfunctions.

The six primary functions of Qi are to transform, transport, hold, warm, protect and elevate. These six functions preserve both the internal and external health of the tissues. A deficiency of Qi can

lead to a disorder of Qi function, described as follows (Figure 23.3):

DEFICIENT QI DISORDERS

Deficient Qi exists when the entire body, or a particular organ, is not being sufficiently nourished by the Qi. This results in there being too little energy to maintain proper organ function. This condition is usually caused by a weakness of the Lungs, Spleen, or Kidneys, by chronic illness, a weak constitution, poor diet, or overwork. When Qi is Deficient, the Qi is unable to:

- **Transform:** This results in the formation of Turbid Qi
- **Transport:** This results in Qi, Blood, and Body Fluid Stagnation
- **Hold:** This results in Energy and Blood leaking out of the Vessels causing hemorrhaging and profuse sweating
- **Warm:** This results in the internal organs, tissues, joints and extremities not being able to retain Heat

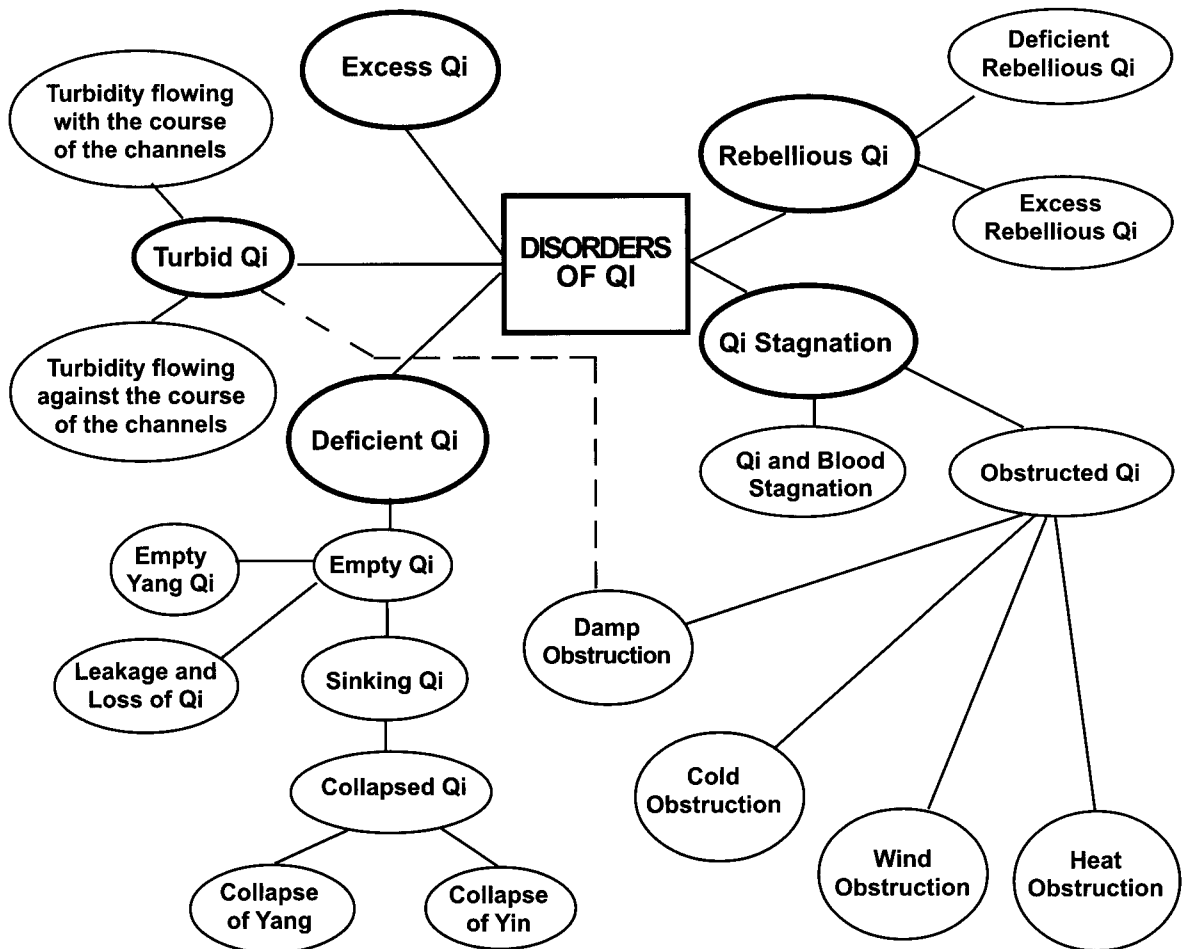


Figure 23.4. Disorders of Qi are Categorized into:
Excess Qi, Deficient Qi, Turbid Qi, Rebellious Qi, and Qi Stagnation

- **Protect:** This results in pathogenic factors invading the body's channels, organs, and organ systems; recovery from infection, disease, or trauma becomes difficult or prolonged
 - **Elevate:** This results in internal organ prolapse
- Deficient Qi is divided into three subcategories from which the patient can suffer. These subcategories are Empty Qi, Sinking Qi, and Qi Collapse. Each of these subdivisions can further be divided into Yin and Yang types, described as follows (Figure 23.4):

EMPTY QI

Empty Qi is considered the first type of Defi-

ciency. If not treated, Deficient Qi may progress to a condition known as Empty Qi. Diseases that are classified as Empty Qi are characterized by a serious weakness or Deficiency of the body's Qi. Empty Qi, especially Empty Yang Qi, manifests as a weakness in the function of holding, moving, and transforming Qi.

Empty Qi originates primarily from the patient's constitution. It can stem from weak Prenatal Qi, improper Postnatal Qi habits or both. Empty Qi manifests through such symptoms as malnutrition, fatigue, premature aging, and emotional excess.

Leakage and Loss of Qi

Leakage and Loss of Qi is a subcategory of Empty Qi and can occur during or after Medical Qigong training practice, or from unresolved trauma (physical or emotional). The patient may feel that Qi is continuously and uncontrollably leaking out the body from the genitalia and anus, or anywhere else on the body. This loss of Qi can lead to Qi Deficiencies and may manifest through the following symptoms: emaciation, weakness of the limbs, grayish and dull complexion, nervousness, mental disturbances, distractibility, failing memory, spontaneous sweating, disinclination to speak, seminal emission, lassitude, and sluggishness.

EMPTY YANG

Empty Yang Qi belongs to the category of Yang disorders. Because Yang Qi has the function of warming, Empty Yang manifests as an inability to adequately warm the body, resulting in Cold symptoms. Empty Yang is generally caused by a weak constitution, poor diet (excessive raw food, cold food, cold drinks, or processed food), overwork, old age, and an excess of sex. Symptoms of Empty Yang may vary according to the particular internal organs that are deficient.

- **Empty Yang in the Stomach and Spleen:** This can manifest as subtle consistent pain in the epigastric region (the pain will be relieved by warmth or pressure), undigested food in the stools, loose stools, or lack of appetite.
- **Empty Yang in the Small Intestine:** This can manifest as gurgling sounds in the abdomen.
- **Empty Yang in the Large Intestine:** This can manifest as gurgling sounds in the large intestine with cramping and discharge.
- **Empty Yang in the Gall Bladder:** This can manifest as vertigo, indecisiveness, and unclear vision.
- **Empty Yang in the Urinary Bladder:** This can manifest as frequent urination, waking up at night to urinate, or incontinence.

SINKING QI

Sinking Qi is also a subcategory of Deficient Qi and is considered the second type of Deficiency. If not treated, Empty Qi may progress to a more serious Deficient condition known as Sinking Qi.

This condition results in symptoms such as tiredness, fatigue, listlessness, and mental depression or a withdrawn personality. Sinking Qi may eventually lead to the prolapse of one or more of the organs.

COLLAPSED QI

Collapsed Qi is a subcategory of Deficient Qi and is considered the third and most severe type of Qi Deficiency. Qi Collapse exists when the Qi is so Deficient that it can barely move, raise, or transform the Clear from the Turbid. This type of Qi depletion not only causes a weakness of the body's Righteous Qi, which leads to the prolapse of the organs (Stomach, Uterus, intestines, rectal area, or Urinary Bladder), but also induces prolonged diarrhea, upper abdominal distention, extreme fatigue, shortness of breath, dizziness, blurry vision, pale tongue, and feeble pulse.

- **The Collapse of Yin:** This extreme type of deficiency results in creating pure Fire. The main manifestation is abundant perspiration and external tissue (skin) which is hot to the touch.
- **The Collapse of Yang:** This extreme type of deficiency results in creating pure Cold. The main manifestations are chills and external tissues which are cold to the touch.

EXCESS QI DISORDERS

An Excess Qi condition is caused from too much Qi, which overacts on an organ, affecting its function. Excess Qi usually produces too much Heat in a given organ and can give rise to Rebellious Qi or create stagnation. This can be due to over-energizing the organs and channels, from excessive Qigong exercises and meditations, or from too much energy stimulation during a Qigong doctor's treatment.

QI STAGNATION DISORDERS

Qi Stagnation exists when the Qi is not flowing smoothly and becomes sluggish when moving within the body's channels, organs, or tissues. Qi stagnation can be caused by many different factors such as: suppressed emotions, trauma, Blood stagnation, parasites, poor diet, stress, Phlegm retention, and weak digestion. Qi stagnation, over time, results in localized pain, dis-

Organ	Normal Flow	Rebellious Flow	Symptoms
Liver	Upwards	Excessively Upwards	Dizziness, Headache, Irritation
		Horizontally to Stomach	Nausea, Belching, Vomiting
		Horizontally to Spleen	Diarrhea
		Horizontally to Intestines	Dry Stool
		Downwards	Burning Urination
Heart	Downwards	Upwards	Insomnia, Mental Restlessness
Spleen	Upwards	Downwards	Diarrhea, Prolapse of Organs
Stomach	Downwards	Upwards	Hiccup, Nausea, Belching, Vomiting
Lungs	Downwards	Upwards	Coughing, Asthma
Kidneys	Downwards	Upwards	Asthma

Figure 23.5. Chart of Rebellious Qi Flow

tention, cysts and tumors. Qi stagnation disorders have two subcategories: Qi and Blood Stagnation, and Obstructed Qi.

QI AND BLOOD STAGNATION

Qi and Blood Stagnation refers to the sensation of pain, heaviness, soreness, distention, and compression which are caused by stagnant Qi and Blood in certain areas of the body. These sensations do not disappear by themselves. This stasis may occur during or after Medical Qigong training practice from Qi disorders that have not been cleared.

OBSTRUCTED QI

Obstructed Qi is also considered a subcategory of Qi stagnation and exists when the Qi becomes so stagnant that it no longer flows. At this stage the Qi cannot move the Blood. This can be caused by trauma, surgery, and acute Qi stagnation from stress and suppressed emotions.

When Qi becomes obstructed inside the body, certain clinical manifestations result, such as:

- **Cold Obstruction:** This causes Qi to become fixed, with local numbness or pain that improves with heat.
- **Damp Obstruction:** This causes Qi to become fixed, with local swelling and a feeling of heaviness.

- **Heat Obstruction:** This causes the body's tissues to become inflamed, red, and swollen.
- **Damp Heat Obstruction:** This is a combination of Damp and Heat. It results in poor appetite, dizziness, diarrhea, heaviness, greasy tongue coat, and slippery pulse.
- **Wind Obstruction:** This causes migrating pain that moves from joint to joint.

REBELLIOUS QI DISORDERS

Clinically, Rebellious Qi disorders manifest when Qi flows in the wrong direction (a direction counter to its normal Qi flow). This causes a disturbance within the harmonious flow of energy and affects the organs' vital functions. The symptoms have to be analyzed according to the internal organ which is involved (Figure 23.5). There are two types of Rebellious Qi stemming from either Excess or Deficient conditions, described as follows:

DISORDERS OF EXCESS REBELLIOUS QI

Disorders of Excess Rebellious Qi occur when the vital Qi of an internal organ either overreacts affecting other organs (impeding their functions), or interferes with its own organ function by moving against its proper Qi flow. Most clinical symptoms of Rebellious Qi manifest from the Stomach, Liver, and Lungs.

During Medical Qigong practice, if the patient forces the Qi to move against its proper energetic flow (through strong intention), it can lead to local sensations of pain, soreness, distention, heaviness, cold or heat, which can develop as a result of forced Qi Deviations.

DISORDERS OF DEFICIENT REBELLIOUS QI

Disorders of Deficient Rebellious Qi refers to the disorderly flow of Qi and Blood occurring during or after the Medical Qigong training practice. When Qi is Deficient, it can lose its ability to transform or transport, leading to Rebellious Qi. Symptoms such as dizziness, shortness of breath, shaking limbs, trembling of the hands and feet, fainting or mental dullness can arise during or after Qigong practice.

TURBID QI

Turbid Qi is also called Evil or “pathogenic Qi.” While transforming and transporting energy, the body divides ingested and absorbed food substances into Clear and Turbid energy. After separating the Clear Qi from the Turbid Qi, the body keeps and redistributes the Clear Qi and disposes the Turbid Qi through the Yang organs. Turbid Qi refers to any murky energy which can originate within, or from outside of the body’s organ system. Turbid Qi attaches to the body’s wounds (physical, emotional, or spiritual), manifesting as dark, discolored clouds of energy. This energy can adversely affect the body’s physical, emotional, and energetic balance, especially when combined with any pathogenic internal or external factor.

PATHOGENIC SENSING OF TURBID QI

Feeling the sensations of Turbid Qi is referred to as “pathogenic sensing.” This skill is acquired by the doctor while scanning the energy of his or her patient. While emitting energy, the Qigong doctor can sense the patient’s Yuan Qi, as well as the Turbid Qi inside the patient’s body. This enables the doctor to diagnose and categorize the patient’s imbalance according to the various sensations, density, and location of the Turbid Qi. The flow of Turbid Qi within the patient’s channels is characterized as follows:

- Turbidity flowing with the course of the chan-

nel indicates transference of Turbid Qi towards the body’s interior.

- Turbidity flowing against the course of the channel indicates the beginning production of Turbid Qi.

Turbid Qi differs from the pathogenic factors of infectious diseases as referred to by Western medicine. Based on Medical Qigong clinical experience, the pathogenic sense of Turbid Qi can be classified as: dry or hot sensations, cold or chilly sensations, soreness or numbing sensations, impure or foul sensations, the sensations of the Seven Emotions, and the sensations of the Six Climate Conditions, described as follows:

1. **Dry or Hot Sensations:** These sensations are considered Yang signs or symptoms of Heat. This type of Turbid Qi feels feverish and flaccid; it can cause perspiration and irritation. The sensations of Dry-Heat on the body or hands of the doctor often cause the doctor to fidget, as if being scorched by a Fire. It may also serve as an indicator of syndromes of Excess Heat and hyperactivity of Fire due to a Yin Deficiency.
2. **Cold or Chilly Sensations:** These sensations are considered Yin signs or symptoms of Cold. This type of Turbid Qi feels cold, rigid, and stagnant. It may be so cold that the doctor’s fingertips turn cold immediately. This coldness transmits from the doctor’s fingertips upward, causing shivering and contractions of the sweat glands (“goose-bumps”). This gives the doctor a particular feeling of Cold and discomfort. Cold feelings often serve as a message of Deficiency and Cold syndromes such as rheumatism, rheumatoid disease, or Deficiency of the Kidney Yang.
3. **Soreness or Numbing Sensations:** These sensations often indicate syndromes of hyperactivity of the Liver Yang, Excess of Wind, Cold, Dampness, Phlegm or Blood Deficiency. The doctor may experience an uncomfortable feeling of local soreness or pain, heaviness, numbness, tingling, and itching.
4. **Impure or Foul Sensations:** These sensations can be felt when the doctor is standing opposite the patient, or when extending energy to-

wards the patient. It is an toxic, unpleasant, cloying feeling that is often felt by the doctor when his or her open palm and fingers are used to detect a disease.

5. The Seven Emotional Sensations in Excess:

The sensations of the Seven Emotions (excitement, anger, worry, anxiety, fear, shock, and grief) can cause discomfort to the doctor. During treatment, the doctor may detect and feel the different natures of these emotional pathogenic Evils flowing through the doctor's body. For example, the doctor may have a specific feeling of anger if the disorder of the patient is due to excessive anger. Once these pathogenic emotions are discovered, the doctor must purge or disperse them, as well as determine their origin, and cause.

6. The Six Climate Conditions:

The six external climate conditions (Wind, Cold, Summer Heat, Dampness, Dryness, and Fire) can also cause discomfort to the doctor. During treatment, the doctor may detect and feel the different natures of these pathogenic Evils. For example, the doctor may have a specific feeling of slippery wet ooze if the disorder of the patient is due to Dampness.

RECTIFYING QI DISORDERS

The primary treatment principles for rectifying Qi Disorders are as follows:

- for Qi leakage - tonify
- for Deficient Qi - tonify
- for Empty Qi - tonify
- for Sinking Qi - raise Qi and tonify
- for Collapsed Qi - tonify
- for Excess Qi - reduce
- for Stagnant Qi - move
- for Obstructed Qi - move
- for Rebellious Qi - subdue and redirect
- for Turbid Qi - remove, dredge, and purge

These disorders are often found in combination with other patterns. Here are some examples of treating combined patterns:

- for Excess and Rebellious Qi - reduce Excess and calm Rebellious Qi.
- for Deficient and Rebellious Qi - tonify Deficient and calm Rebellious Qi.

- for Excess and Stagnant Qi - reduce Excess and move the Stagnant Qi.
- for Deficient and Stagnant Qi - move the Stagnant Qi and tonify Deficiency.
- for Excess and Deficient Qi - drain Excess and tonify Deficient Qi.
- for Rebellious and Stagnant Qi - calm Rebellious and move the Stagnant Qi.

BLOOD: XUE

The Chinese word "Xue" translates as "Blood." Its ancient character is composed of a pictograph representing a small, wide-lipped clay vessel used for collecting Blood (during the Shang Dynasty the vessels were crafted of bronze). Contained within the bowl is a horizontal line used to represent Blood (Figure 23.6).

In ancient China, red Blood was believed to be the seat of the soul, and that magical powers could be imbued into any object that was ritually smeared with Blood. This is why when statues or pictures of gods or goddesses are being consecrated, the eyes are painted over with Blood. In this way, the picture or statue is energetically animated and given a soul. Additionally, the ancient Daoists believed that when performing an exorcism, if a

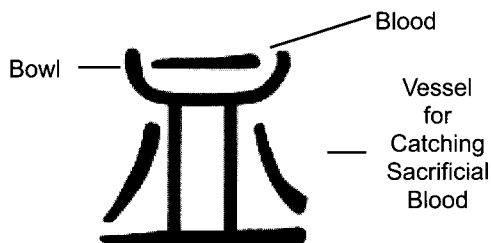


Figure 23.6. Ancient Chinese character for Blood "Xue"

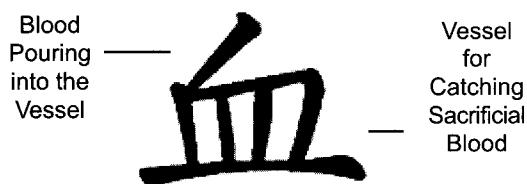


Figure 23.7. Modern Chinese character for Blood "Xue"

demon can be successfully smeared or sprinkled with Blood, it is forced to assume its true form.

The modern character for Blood is composed of two parts: positioned on the top is a line representing the flow of Blood as it pours into a sacrificial vessel; positioned to the bottom is a radical “Min,” meaning a vessel for catching sacrificial Blood (Figure 23.7).

In ancient China, it was believed that the Blood becomes red only because the Heart puts its “Imperial Stamp” onto the liquids, and penetrates the Body Fluids with the power of the Heart’s Shen. This “Imperial” action transforms the liquids into Blood. The energetic and spiritual component Blood now receives its red color of fire and has the ability to bring life to the body. This is why the ancient medical texts state, “the Blood houses the Shen (spirit) of the Emperor’s Heart.”

In Traditional Chinese Medicine, the Lungs are responsible for the oxygenation of the Blood, and the Spleen and Kidneys have the function of assisting in forming the basic composition of the Blood. The Blood in its natural form is only liquid, composed of Body Fluids and very rich juices.

Additionally, male semen is believed to be transformed Blood, and if too much semen is expended, the man’s health suffers. Likewise, a mother’s milk is also considered Blood in a different form.

DISORDERS OF THE BLOOD

To understand Blood disorders it is important to understand the concept of Blood from the perspective of Traditional Chinese Medicine. In Traditional Chinese Medicine, the understanding of Blood is different in concept, characteristics and function from that of Western medicine.

Blood originates from Gu Qi and Kidney Essence. The formation of Blood initiates from the transformation of food and drink by the Spleen, which then transfers the refined food energy (Gu Qi) to be further enhanced by the Heart and Lungs. Blood is therefore considered a transformation of constructive energies.

Disorders of the Blood can relate to disorders of the Qi. Qi and Blood flow together, Qi being the active force which makes the Blood circulate

and keeps it within the Blood Vessels. Both Qi and Blood flow within the channels and Blood Vessels, continuously circulating throughout the body nourishing, maintaining, and moistening the tissues. Qi is an energetic form and is considered a Yang substance, while Blood is a liquid form of energy and considered a Yin substance. The cause and progression of Blood disorders can be further broken down and classified according to their energetic dysfunction. There are several types of Blood disorders observed in the clinic: Deficiency of Blood, Blood Stagnation, Blood Heat, and Blood Cold, described as follows (Figure 23.8):

BLOOD DEFICIENCY

Blood Deficiency exists when the entire body, or a particular organ, is insufficiently nourished by the Blood, or not enough Blood is present to nourish the organs and channels and support the Qi. Blood Deficiency is usually caused from trauma, loss of Blood, chronic illness, poor diet, Spleen Qi Deficiency, Yin Deficiency or Kidney Deficiency. This in turn affects the Liver (causing symptoms of dizziness, blurred vision, dry eyes, night blindness, amenorrhea, and numbness) and the Heart (causing symptoms of mental disturbance, palpitations, insomnia, and poor memory).

LOSS OF BLOOD

Loss of Blood is considered a subcategory of Blood Deficiency. Loss of Blood can be caused by Spleen Qi failing to control the Blood resulting in the Blood spilling out of the vessels and organs. Loss of Blood is divided into two main types:

- **Deficient loss of Blood:** This is caused by an inability of the Qi to hold the Blood (due to Qi Deficiency).
- **Excess loss of Blood:** This can be caused by Blood Heat consuming the Blood; Blood Heat pushing the Blood out of the vessels; and Blood Stagnation or Yin Deficiency which can cause the Blood to pool.

EMPTY BLOOD

Although “Empty Blood” is a subcategory of Blood Deficiency, it is considered a serious Deficient condition, mostly due to the Blood of the whole body becoming Deficient. Empty Blood corresponds to a Deficiency of Qi caused by:

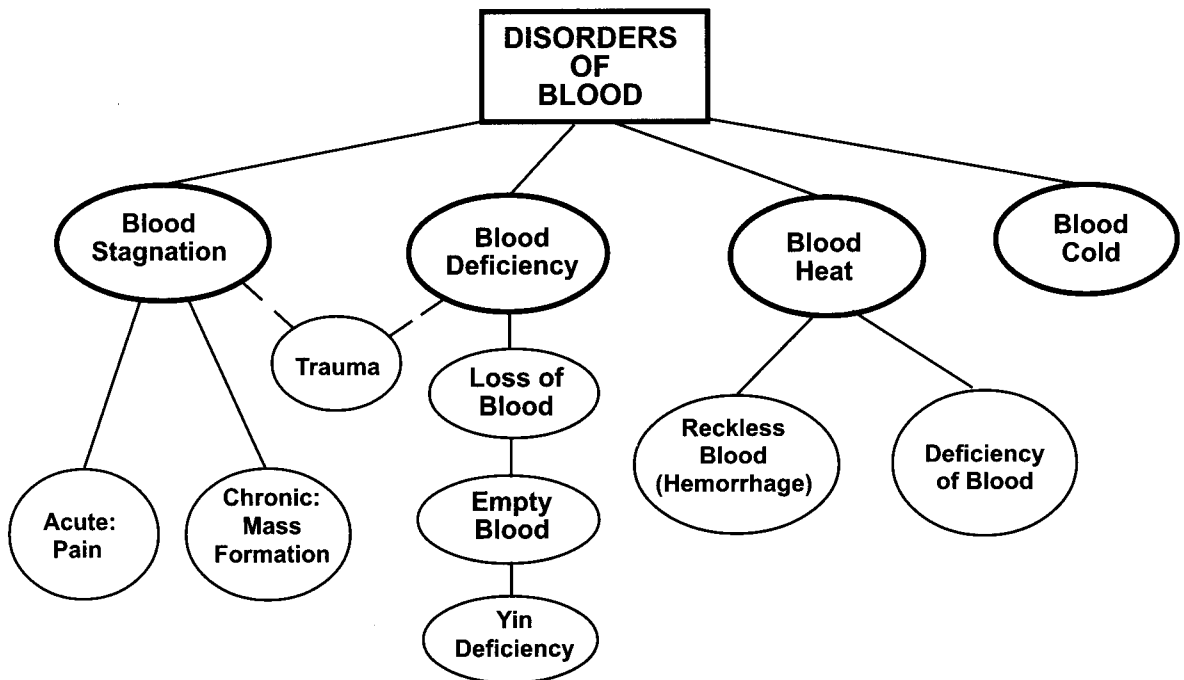


Figure 23.8. Disorders of Blood are categorized into: Blood Stagnation, Blood Deficiency, Blood Heat and Blood Cold. Whenever Blood movement is overly invigorated or impeded, disorders in Blood function and circulation occur.

- Inadequate nutrition
- Loss of Blood through accident or disease
- Loss of Body Fluids through excessive sweating, urination, vomiting, or diarrhea
- Extreme emotions (e.g., rage, terror, or shock)
- Blood stagnation which leads to poor Blood circulation

Since the Empty Blood fails to nourish the tendons and muscles, it results in tremors or shaking in the extremities and head, dizziness, and blurred vision.

Empty Yin

Blood belongs to the category of Yin. Because Yin Qi has the function of cooling and moistening, when a Yin Deficiency is present, the symptoms manifest as Excess Heat and Dryness. Yin Deficiency can be caused by a weak constitution, a poor diet (hot, spicy foods, excess alcohol, and a lack of Yin nourishing foods), Excess Yang, or External Pathogens. The organs most likely to be affected by the Empty Yin condition are the Kidneys, Lungs, Heart, Liver, and Stomach.

BLOOD STAGNATION

Blood Stagnation exists when the Blood is unable to flow smoothly, becomes obstructed, or congeals. Blood Stagnation is usually caused by an impact trauma, Blood Deficiency, Blood Heat, Blood Cold, or Stagnant Qi. It results in sharp, localized, stabbing pain, swelling of the internal organs, cysts, and tumors. The organs most often affected by Blood stasis are the Liver and Uterus.

BLOOD HEAT

Blood Heat can emerge from external pathogenic factors, improper diet, and internal pathogenic factors. Blood Heat often manifests as Liver Fire. When toxic Heat enters the Blood, it may cause "Reckless Blood" which seeps out of the vessels causing: nose bleeds, hemorrhages, and broken Blood Vessels. Heat consumes the Blood and Yin, thus preventing the tendons and muscles from being nourished, causing spasms and rigidity.

Blood Heat also injures the Governing Vessel, Pericardium, and Shen. As stated in the *Nei*

Jing: “Blood is the Mind of the person,” thus prolonged Blood Heat consumes the Yin of the Blood. Having Blood and Yin Deficiency, the Mind is no longer rooted and calm; symptoms of insomnia, restlessness and anxiety emerge. Since the Pericardium protects the Heart, and the Heart houses the Shen, Blood Heat exhausts the root of the Yin allowing the Mind and Shen to wander.

BLOOD COLD

Blood Cold is mostly due to invasion of external Cold or Yang Deficiency. Chronic Blood Cold often leads to Blood Stagnation. Symptoms of Blood Cold may manifest as cold limbs, desire for hot fluids, discoloration of fingernails and lips with cyanosis (a bluish tinge), and a tight pulse.

The Five Main Treatment Principles

- for Deficiency of Blood - tonify
- for Empty Blood - tonify
- for Blood Stasis - move Stasis
- for Blood Heat - cool the Blood
- for Blood Cold - warm the Blood

BODY FLUIDS: JIN AND YE

To understand disorders of the Body Fluids, it is important to understand the concept of Body Fluids from the perspective of Traditional Chinese Medicine. Body Fluids (also called Jin Ye) depend on Qi for transformation and transportation. Qi occupies and directs the movement of Blood and Body Fluids. The function of the Body Fluids is to moisten and nourish the tissues, as well as thin the Blood to prevent stasis. Body Fluids are formed from ingested food and drink and are then transported by the energy of the Spleen to the Lungs, Small Intestines and Triple Burners for distribution.

Disorders of the Body Fluids can relate to disorders of the Blood. There is a constant interchange between Body Fluids and Blood; for example, a Deficiency of Body Fluids can develop from a heavy loss of Blood. Body Fluids are divided into two categories: Jin fluids and Ye fluids, described as follows:

JIN FLUIDS

The body's Jin fluids refer to the light, thin,



Figure 23.9. Chinese character for “Jin” Body Fluids, meaning secretion, and to moisten

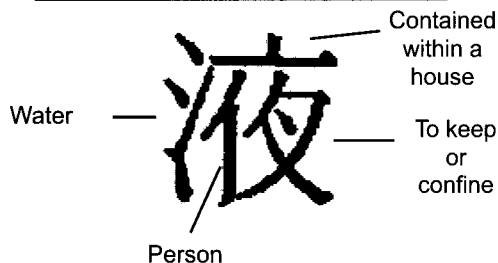


Figure 23.10. Chinese character for for “Ye” Body Fluids, meaning spittle, sweat, and juice

watery, clear, quick-moving fluids. The Jin manifest in the body in the form of sweat, tears, saliva, mucus, and parotid serum. The Jin fluids are considered Yang.

The Chinese character for Jin fluids describes water that holds and impresses its image upon the surface of things (Figure 23.9). The character Jin can also be translated as a ford (a place where a stream may be crossed by wading).

The Jin fluids are under the control of the Lungs which circulate them with the Wei Qi. The Jin fluids also permeate and moisten the skin and have the function of warming and nourishing the muscles. The Upper Burner is responsible for controlling the Jin transformation and moving it towards the skin.

YE FLUIDS

Ye Body Fluids refer to the heavier, thicker, turbid, dense, slow moving fluids. Ye fluids are considered Yin.

The Chinese character for Ye fluids describes water that is contained within a house and confines things (Figure 23.10). Ye fluid lubricates the joint cavities (synovial fluid), nourishes and lubricates the Brain, spinal cord (cerebrospinal fluid), Bone Marrow, and the orifices of the sen-

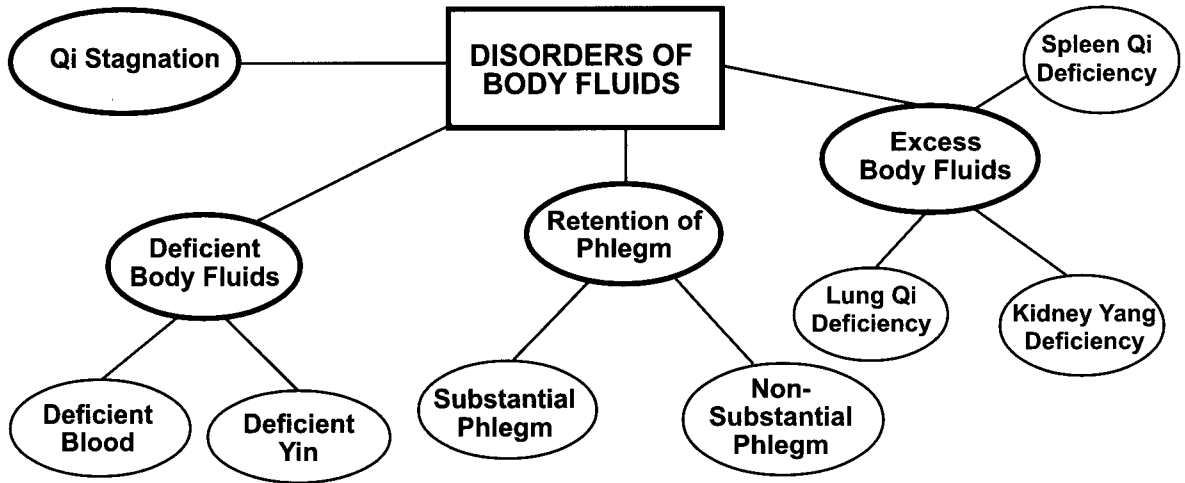


Figure 23.9. Qi Stagnation, Deficient Body Fluids, Retention of Phlegm and Excess Body Fluids Are the Four Primary Causes of Disorders of the Body Fluids

sory organs (eyes, ears, nose, and mouth).

The Ye fluids are under the control of the Middle and Lower Burners, which circulate the Ye with the Ying Qi. The Spleen and Kidneys are responsible for controlling the Ye transformation.

FOUR PRIMARY CAUSES OF DISORDERS OF THE BODY FLUIDS

There are four primary causes for disorders of Body Fluids observed in the Medical Qigong clinic: Disorders Caused From Qi Stagnations, Disorders Caused From Deficient Body Fluids, Disorders Caused From Retention of Phlegm, and Disorders Caused From Excess Body Fluid, described as follows (Figure 23.9):

DISORDERS CAUSED FROM QI STAGNATIONS

Qi Stagnation can also lead to Deficient Body Fluids. Since Qi is responsible for transforming and transporting Body Fluids, chronic Qi Stagnation will eventually lead to Deficient Body Fluids.

DISORDERS CAUSED FROM DEFICIENT BODY FLUIDS

Deficient Body Fluids exist when the entire body, or a particular organ, is insufficiently nourished by Body Fluids. This is generally due to insufficient Yin to create or nourish the body's organs or joints. Deficient Body Fluids are usually

caused by prolonged loss of Fluids (sweating, diarrhea, and vomiting), prolonged illness, a Heat condition, or by Deficient Blood or Deficient Yin which leads to Dryness. A Deficiency of Body Fluids usually affects the Lungs, Kidneys, Stomach, Liver, Heart, and Large Intestines.

DISORDERS CAUSED FROM RETENTION OF PHLEGM

Retention of Phlegm is due primarily to a Deficiency of the Spleen failing to transport and transform the Body Fluids. If Phlegm is retained for long periods of time, diseases of the organs (Substantial Phlegm), channels, skin, or joints (Non-Substantial Phlegm) can form into nodules and cysts.

DISORDERS CAUSED FROM EXCESS BODY FLUID

Excess Body Fluids are primarily caused from a Deficiency of the Lungs, Spleen or Kidneys which leads to edema, described as follows:

- **A Lung Qi Deficiency:** This type of Body Fluid Excess affects the top of the body, face, and hands.
- **A Spleen Qi Deficiency:** This type of Body Fluid Excess affects the middle part of the body and abdomen.
- **A Kidney Yang Deficiency:** This type of Body

Fluid Excess affects the lower part of the body, legs, and ankles.

If there is a Deficiency within one or all three of these organs and the Body Fluid is not able to transform properly, it will overflow into and out the channels, settling under the skin.

THE FOUR MAIN TREATMENT PRINCIPLES

- for Qi Stagnations - move
- for Deficient Body Fluids - moisten
- for Retention of Phlegm - transform
- for Excess Body Fluids - purge, dry or drain

TYPES OF PHLEGM: TAN

The Chinese word for Phlegm is “Tan” is depicted by the “Yen” character (two fire radicals expressing the action of ascending flames) surrounded by the radical used to represent sickness or disease (Figure 23.12).

The concept of Phlegm is an important pathological and etiological element in Traditional Chinese Medicine, and is different from the Western concept. Although Phlegm is a progression of Damp (a wet, heavy, slow moving liquid substance), and is usually associated with it, Phlegm is considered heavier and thicker than Damp and is more likely to cause obstructions or blockages. If Phlegm is allowed to accumulate within the



Figure 23.12. Chinese character for Phlegm “Tan”

body and becomes a chronic condition, it can also lead to disease (Figure 23.13).

The main cause of Phlegm formation is Spleen Qi or Spleen Yang Deficiency. Generally, a preceding condition of Excess Yin or Deficient Yang exists before Phlegm manifests. If the Spleen Qi becomes weak and fails to transform and transport the Body Fluids, the turbidity will accumulate and transform into Phlegm. Phlegm formation can also occur if the Lungs fail to disperse and lower Fluids, or if the Kidneys fail to transform and excrete Fluids.

In Traditional Chinese Medicine, there are two types of Phlegm: Substantial Phlegm and Non-Substantial Phlegm, described as follows:

SUBSTANTIAL PHLEGM

Substantial Phlegm is described in ancient texts as “having a form.” It can be observed as the thick mucus that collects within the Lungs, Large Intestines, and Stomach. It is Substantial Phlegm that is expectorated during bronchial infections

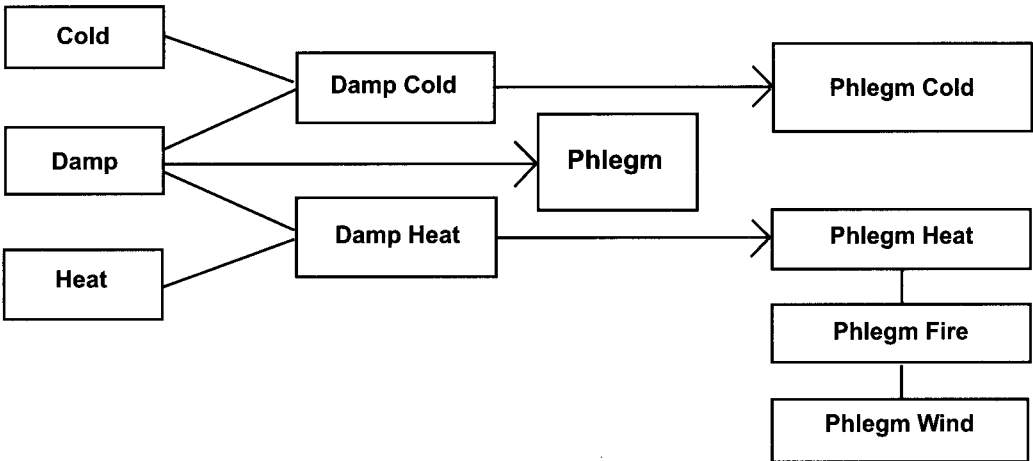


Figure 23.13. Types of Phlegm

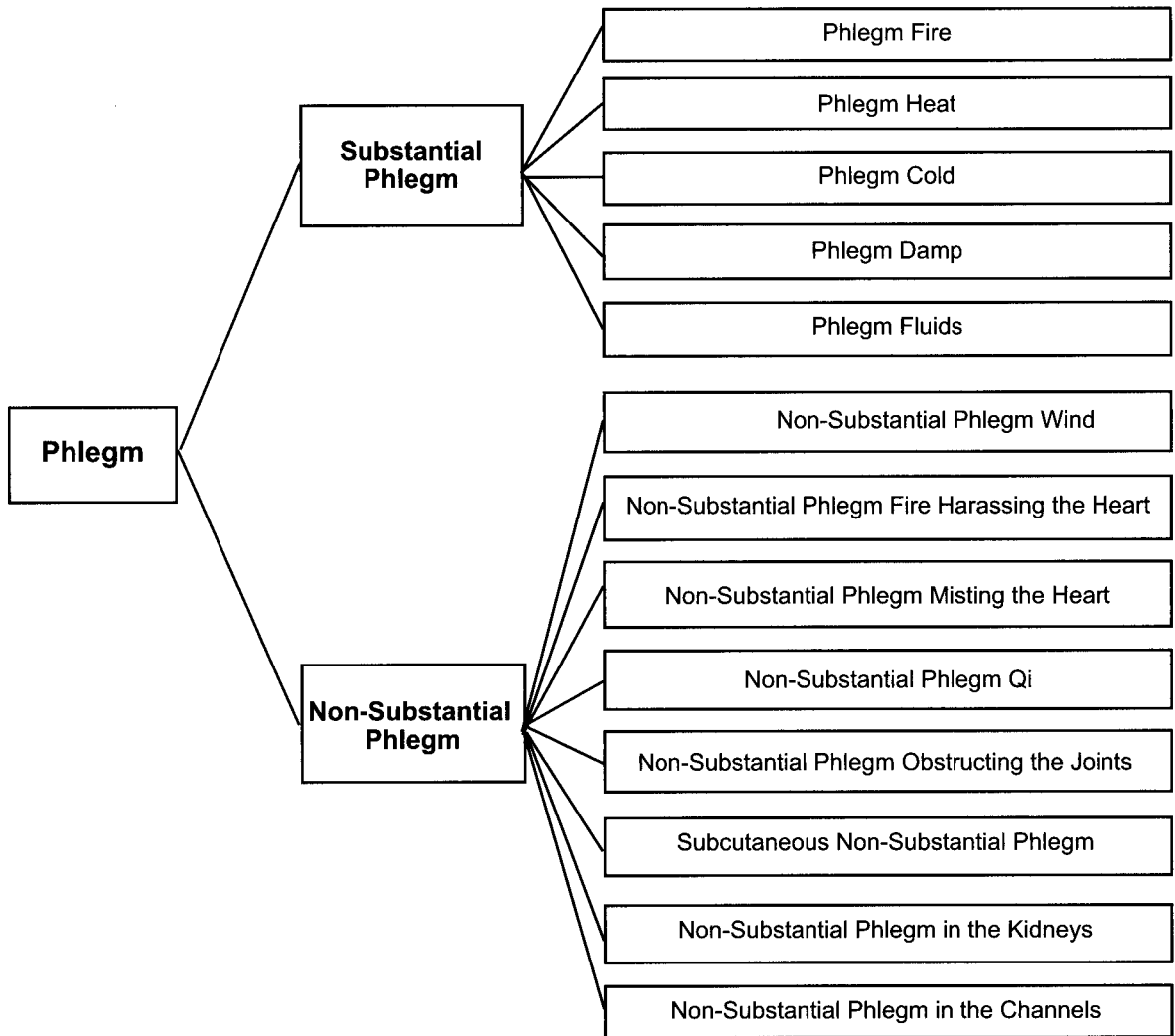


Figure 23.14. Both Substantial and Non-Substantial Phlegm can assume different disease patterns.

and other Lung diseases. Substantial Phlegm is relatively denser than Insustantial Phlegm ; as it has a grosser form, Substantial Phlegm can be identified by observation and auscultation.

NON-SUBSTANTIAL PHLEGM

Non-Substantial Phlegm is described in ancient texts as “having no form.” Although invisible, Non-Substantial Phlegm does exist as a form of Turbidity, arising from the Spleen, Lungs, or Kidneys not properly transforming Water Fluids. Non-Substantial Phlegm can accumulate within:

- the body’s organs, forming stones
- the joints, forming arthritic bone deformations
- the skin, forming lumps or cysts
- the channels, causing stagnation of Qi and Blood, resulting in numbness

PHLEGM DISEASE FORMATIONS

Both Substantial and Non-Substantial Phlegm can assume different forms of disease, developing in accordance to its associations with Fire, Heat, Cold, Damp, Wind, Qi, and Fluids, described as follows (Figure 23.14)

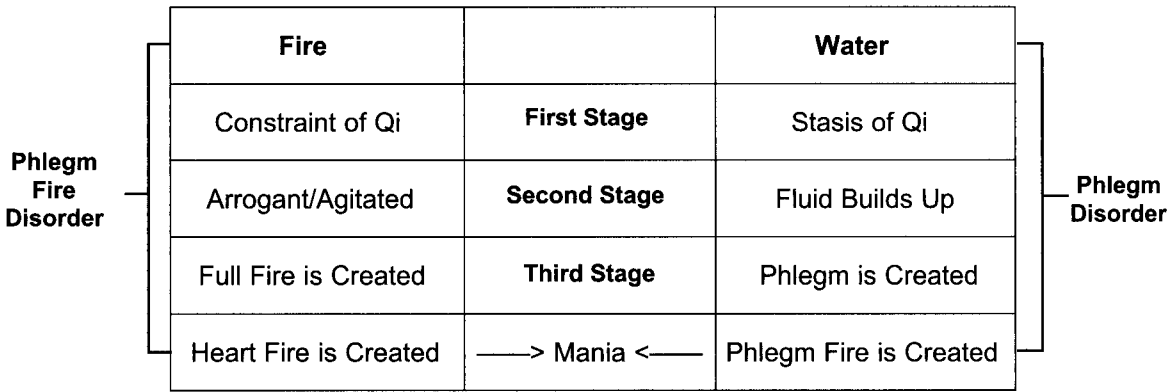


Figure 23.15. Phlegm can cause obstruction in the flow of Qi resulting in either Phlegm Fire or Phlegm Cold obstruction

SUBSTANTIAL PHEGM

- 1. Phlegm Fire:** This is a type of Substantial Phlegm that affects the Heart, Lungs, or Stomach. The long term accumulation of Phlegm can lead to Phlegm Fire, which can agitate the Heart (obstructing the orifices of the Mind), creating mania (Figure 23.15). When Phlegm and Fire converge in the Lungs, the symptoms may include expectoration of green Phlegm (possibly tinged with Blood).
- 2. Phlegm Heat:** When Substantial Phlegm and Heat combine, the Lungs, Heart, and Stomach are mostly affected. For Phlegm Heat in the Lungs, symptoms include cough, sticky yellow expectoration, flaring nostrils, expectoration of Blood, and reddish urine.
 - **For Phlegm Heat in the Heart:** Symptoms include restlessness, vexation, palpitations, and agitation.
 - **For Phlegm Heat in the Stomach:** Symptoms include poor appetite, nausea, and irritability. The pulse is slippery and rapid. The tongue is red with a yellow greasy or sticky coat.
- 3. Phlegm Cold:** This is a type of Substantial Phlegm that affects the Lungs and Stomach. It manifests as watery white phlegm expectoration, coldness in the lumbar region, coldness in the extremities, and a pale tongue with a white and wet coating.

This type of Substantial Phlegm can be sub-categorized into patterns of Yang Deficiency and External Wind Cold, described as follows

- **Yang Deficiency:** Prolonged Yang Deficiency leads to symptoms of Cold. Yang Deficiency of the Lungs, Kidneys, and Spleen impairs their ability to transform water and Body Fluids, resulting in Dampness and Phlegm. Cold Phlegm from Yang Deficiency includes symptoms of aching knees, pain in the joints that is relieved by warmth, lumbar pain, Cold extremities and abdominal dissension. The pulse is deep, slippery, or slow. The tongue is pale with a wet or shiny coat.
 - **External Wind Cold:** External Wind Cold is contracted by a pathogenic Wind invasion. Symptoms include sneezing, cough, runny or stuffy nose, clear thin Phlegm, and ache at the nape of the neck. The pulse is floating and tight. The tongue is either normal or has a thin white coat.
- Additionally, Cold Phlegm can also be seen in certain children who are mentally retarded or have speech impediments; Phlegm Cold can also be seen in adults suffering from Wind Stroke associated with paralysis, mental confusion, stroke, coma.
- 4. Phlegm Damp:** This is a type of Substantial Phlegm that affects the Lungs. It manifests as a profuse white sticky phlegm, feelings of stuffiness in the chest and epigastrium region, and a greasy tongue coating.

Damp Phlegm is a Substantial Phlegm that is often associated with Spleen Qi Deficiency

failing to transform Body Fluids. Symptoms affecting the Lungs include copious white or yellow Phlegm that is easy to expectorate.

- **Phlegm Damp in the Spleen:** Symptoms include feeling of heaviness, fatigue, abdominal dissension, poor appetite, and loose stools.
- **Phlegm Damp in the Kidneys:** Symptoms include lumbar pain, diarrhea, and joint pain that is aggravated by moist damp climate. The pulse is slippery.

The tongue has a greasy coat in its center position for the Spleen and has a greasy coat in its rear position for the Kidneys.

5. **Phlegm Fluids:** This is a type of Substantial Phlegm which has a fluid or watery nature and is called “Yin” in Chinese medicine. This diluted and watery form of Substantial Phlegm is characterized by the various locations of concentrated Phlegm Fluids. These Phlegm Fluids can be categorized into four types of patterns, described according to their location:

- **Phlegm Fluids located in the Stomach, Small Intestine, and Large Intestine:** Symptoms manifest as abdominal fullness, distension, and vomiting.
- **Phlegm Fluids located above the Diaphragm:** Symptoms manifest as coughing, asthma, edema, and dizziness.
- **Phlegm Fluids located within the Hypochondrium:** Symptoms manifest as distension in the hypochondrium area, with pain and coughing.
- **Phlegm Fluids located in the Four Limbs:** Symptoms manifest as heaviness, numbness or pain in the muscles.

NON-SUBSTANTIAL PHLEGM

1. **Non-Substantial Phlegm Wind:** This is a type of Non-Substantial Phlegm that is a combination of Wind and Phlegm. Its disease patterns can arise from either contact with Exterior Evil Wind or depressed Interior Wind Heat. Symptoms include dizziness, nausea, vomiting, and numbness. Wind Phlegm can be a component of Wind Stroke and symptoms include aphasia, paralysis and coma.

2. **Non-Substantial Phlegm Fire Harassing the Heart:** This is an excess mixture of Fire (Full Heat) and Non-Substantial Phlegm impeding the Heart. Excessive Heat transforms into Fire and condenses Body Fluids; combined with the lack of Spleen Qi needed to transform and transport the clear from the turbid, Phlegm is produced. Phlegm Fire Harassing the Heart often manifests as a form of Non-Substantial Phlegm (or Invisible Phlegm); however later severe cases may reveal Substantial Phlegm such as a rattle in the throat.

- Mild cases include palpitations, insomnia, and profuse dreaming. Later symptoms include mental confusion, muttering, manic behavior, cursing, reddish urine, constipation, shouting, and abstracted breathing. Severe cases include incoherent speech, abnormal laughing and crying, schizophrenia, hitting objects or people, and coma. The pulse can be slippery and rapid. The tongue color can be red or dusky, sometimes with red dots. The tongue coating can be either yellow or nonexistent in cases involving Heart Yin Deficiency.

3. **Non-Substantial Phlegm Misting the Heart:** This is an Excess Non-Substantial Phlegm that “obstructs the Heart orifices” and affects the Mind and speech. As the Heart is associated with both the Spirit and tongue, symptoms include mental depression, dull complexion, soliloquy, manic-depressive behavior, schizophrenia, mental debility, epilepsy, and dementia. In children, speech impediment, epilepsy, and mental retardation may occur. When combined with Wind, Phlegm Misting the Heart can lead to Wind Stroke with symptoms of aphasia, paralysis, and coma. The pulse is slippery. The tongue coat is wet or moist.

This condition parallels “Phlegm Fire Harassing the Heart,” with only symptoms of Fire differentiating them. Symptoms of Phlegm Fire in the Stomach include mucus in the bowel movement, insomnia, manic depression, and fullness in the epigastrium.

4. **Non-Substantial Phlegm Qi:** This is a type of Non-Substantial Phlegm that affects the throat area, manifesting as a “plum pit” syn-

drome. When Non-Substantial Phlegm combines with Liver Qi Stagnation, emotional problems are created as the Liver Qi rises and becomes trapped within the throat.

Also known as “Qi Phlegm Stagnation,” it can manifest as an uncomfortable knot lodged at the base of the esophagus, at the CV-22 (Heaven’s Chimney) area. Symptoms include difficulty in swallowing, irritability, tightness at the base of the esophagus, stiffness in the chest and diaphragm, and feeling like a “Plum Pit” is stuck in the throat. The pulse is wiry or slippery. The tongue coat is wet or moist.

5. **Non-Substantial Phlegm Obstructing the Joints:** This is a Non-Substantial Phlegm that accumulates in the joints can lead to chronic rheumatoid arthritis. Long term Phlegm around the joints may further lead to bone growths around the joints. The pulse is slippery. The tongue coat is wet or moist.
6. **Subcutaneous Non-Substantial Phlegm:** This is a Non-Substantial Phlegm that can

manifest as lumps or cysts under the skin, swelling of the nerve ganglia, swollen lymph nodes, and lipomas. In cases of Phlegm Fire, Subcutaneous skin boils may emerge as Fire Toxins attempt to erupt from the Blood. The pulse is slippery. The tongue coat is wet or moist.

7. **Non-Substantial Phlegm in the Gallbladder:** As chronic Non-Substantial Phlegm combines with Heat in the Gallbladder, gallstones may take form.
8. **Non-Substantial Phlegm in the Kidneys:** As chronic Non-Substantial Phlegm combines with Heat in the Kidneys, Kidney stones may take form.
9. **Non-Substantial Phlegm in the Channels:** This is a Non-Substantial Phlegm that obstructs the channels, primarily causing numbness; this condition more commonly occurs in later years of life and is associated with Wind Stroke.

CHAPTER 24

DIAGNOSIS ACCORDING TO THE FIVE ELEMENT THEORIES

INTRODUCTION TO THE FIVE ELEMENTS

The ancient Chinese concept of the Five Elements is one of the foundational frameworks of Traditional Chinese Medicine. The energetic theories of the Five Elements apply both to the External Macrocosm of the universe, and to the Internal Microcosm of the individual. The Five Elements are represented by the physical, energetic and spiritual natures of the Wood, Fire, Earth, Metal, and Water Elements (Figure 24.1).

This method of diagnosis is based on the interpretation of clinical manifestations (signs and symptoms) according to the creative, controlling, invading, and insulting sequences of the Five Elements. The Five Elements are five phases of transition used in Chinese Medicine and are sometimes referred to as the Wu Xing. “Wu” translates as the number five; “Xing” is translated as a process of movement, manifestation or phase. Together, the term “Wuxing” is generally translated as “Five Elements,” but should be considered an energetic template based on the study of five manifestations, phases or processes of Qi transformation (Figure 24.2).

CLASSIFICATIONS

The Five Elements classify all tangible and intangible substances into five specific categories (five senses, five viscera, five postnatal emotions, five prenatal virtues, five flavors, five seasons, five directions, and five phases of energetic transition). These categories and their interactions can then be utilized for observation, study, diagnosis, and treatment (see Volume 1, Chapter 2).

The Five Elements can additionally be classified according to three levels of energetic manifestation and influence. These three levels pertain to the crude, subtle and ethereal states of Jing, Qi and Shen, and are described as follows:

- **The Material Components of Five Elements:**

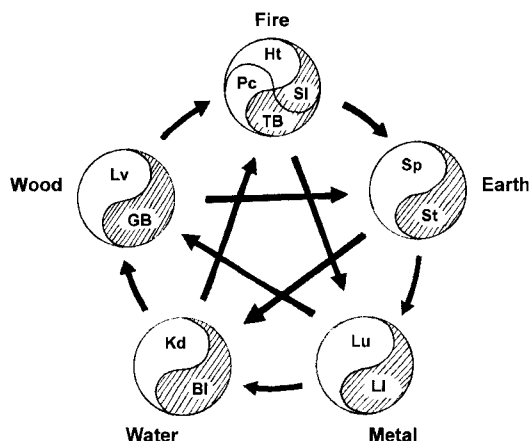


Figure 24.1. The Energetic Movement of the Five Elements



Figure 24.2. The Chinese Characters for Wu Xing, the “Five Elements”

These relate to the gross material realm, and correspond to the waking state of consciousness. The material aspect of the Five Elements refers to the most dense and material forms of the Five Element natures; they affect the individual’s physical body.

- **The Energetic Components of Five Elements of Energy:** These relate to the energetic realm, and correspond to the dream state of consciousness. The energetic aspect of the Five Elements refers to the subtle Five Element natures; they affect the individual’s energetic body.

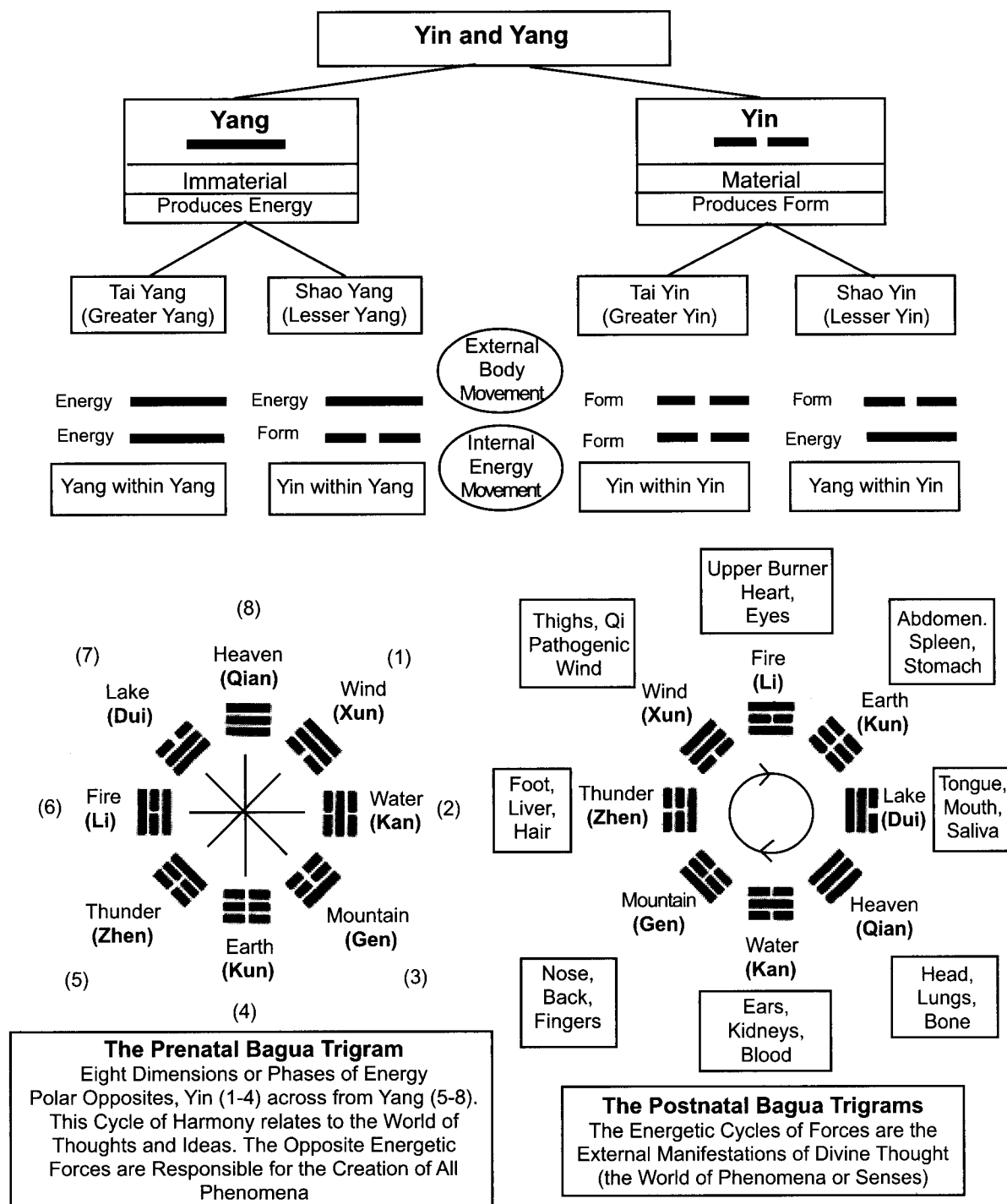


Figure 24.3. The Ancient Daoist Concept of Yin and Yang Expressing the Four Phases of Universal Energy and Manifesting Through the Prenatal and Postnatal Bagua Trigrams (Pre-Five Element Theory)

- **The Spiritual Components of the Five Elements:** These relate to the spiritual realm, and correspond to the sleeping state of consciousness. The spiritual aspect of the Five Elements refers to the most subtle of the Five Element natures; they affect the individual's spirit body.

FIVE ELEMENT HISTORY

Historians confirm that the concept of the Five Element theory began to appear in ancient documents in China during the Shang Dynasty (1600 - 1028 B.C.). However, it was not fully encapsulated by the Chinese as a clinical diagnostic system until the philosopher Zou Yin (350 -270 B.C.) popularized the Five Element Generating, Controlling, Overcontrolling, Insulting, and Mother - Child energetic patterns, during the Zhou Dynasty (1028 - 221 B.C.). At the time of Zou Yin's writing, the term "Wu Xing" was not in common usage. Zou Yin referred to the energetic changes as the Wu Ren "Five Virtues" (the Creative Cycle) and the Wu Sheng "Five Conquerors" (the Destructive Cycle).

According to research conducted by Professor P. Huard (Medical Facility, Paris, France) and Dr. Ming Wong (Medical Facility, Rennes, France) of the International Academy of the History of Medicine, the ancient Chinese borrowed the concept of the Wu Xing from India. In India, the Ayurvedic system of medicine describes in the "*Vedas*" (a series of ancient Indian texts written about 7,000 years ago), the clinical uses of Ayurvedic medicine, including the Six Solid and Six Hollow Internal Organ System, Twelve Primary Channels (plus the Governing and Conception Vessels), Needle Therapy, Moxa, Herbology and Five Element diagnosis and treatment methods. This was 2,500 years before the reign of the Chinese "Yellow Emperor" Huang Di (2696 - 2598 B.C.), who was credited for the writing of twelve scrolls, which were later compiled into a two-part medical text known as: "*the Yellow Emperor's Classic of Internal Medicine*."

Research conducted by Professor P. Huard and Dr. Ming Wong also revealed that prior to Zou Yin's influence, only the ancient Daoist concepts of Yin and Yang and the energetic configurations of the Prenatal and Postnatal Bagua (Eight Trigram) were used by the Wu Yi doctors (see Vol-

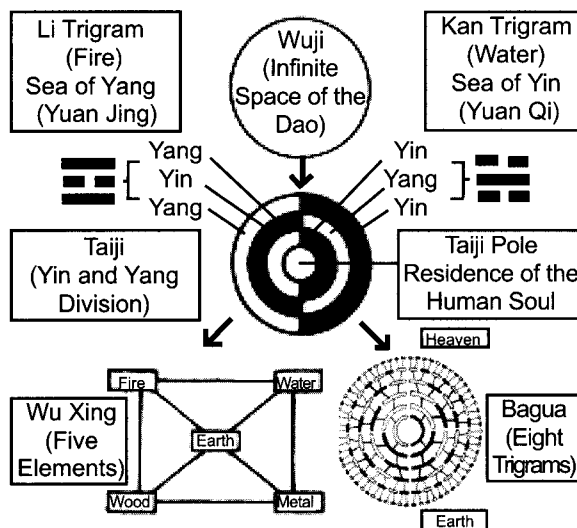


Figure 24.4. The introduction of the Five Element Theory allowed the Ancient Chinese to expand their understanding of energetic interactions existing within the universal and environmental energetic fields.

ume 1, Chapter 1) to account for the perpetual transformation of all things (Figure 24.3).

Beginning around 500 B.C., a huge influx of Indian ideas and religious philosophies (including Buddhism) was brought into ancient China. However, researchers believe that much of the medical knowledge contained within both ancient India and ancient China was lost during the formative years of both of these countries. This was primarily due, to political and religious influences, as well as war (the burning of certain libraries and medical texts, and the extermination of certain teachers).

Some of this ancient knowledge survived through secret cults and family systems. Researchers also believe that knowledge from ancient India and ancient China was introduced into Tibet. However, much of this ancient knowledge was also lost due to the ravishes of war.

ANCIENT BUDDHIST FIVE ELEMENT THEORY

The influence of the Five Element Theory from India allowed the ancient Chinese to expand their understanding of the energetic interactions existing within the universal and environmental energetic fields (Figure 24.4). The ancient alchemists

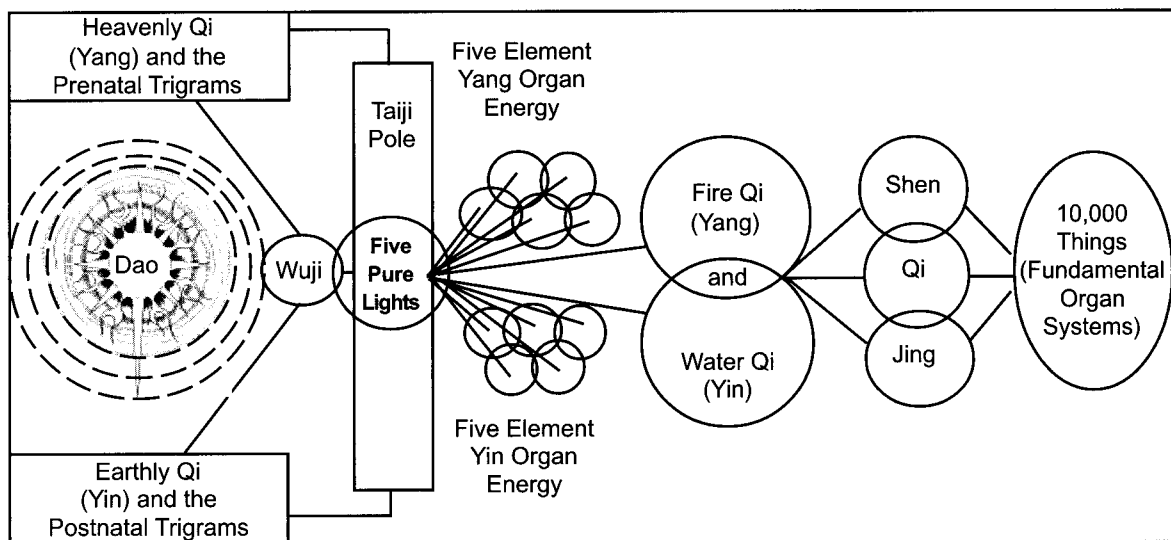


Figure 24.5. Stages of Energetic Transformation within the Human Body

taught that in order to progress towards higher spiritual experiences, an individual must first refine the basic Elements from which all spiritual experiences unfold. Since matter is considered nothing more than an extension of consciousness, in order to transcend the experience of matter, it is imperative that the individual obtain a thorough knowledge of the foundational internal principles that control and regulate the body's subtle energetic fields. This quest for understanding the building blocks of the body's energetic matrix led to the study of the physical, energetic, spiritual, and Divine components of the universal Elements as part of mastering ancient alchemy. Ancient Chinese alchemists taught that the human body is a composition of many Elements, existing from the gross physical, energetic and spiritual planes, to the most subtle Divine Elements, known as the "Five Pure Lights" (see Volume 1, Chapter 2), which combine to constitute the individual's Jing, Qi, and Shen (Figure 24.5).

Therefore, it is important for the Medical Qigong doctor to understand the differences between the most ancient theories of the Five Elements introduced into ancient China from India and the current Five Element theories commonly circulating in most modern Traditional Chinese Medical colleges and clinics.

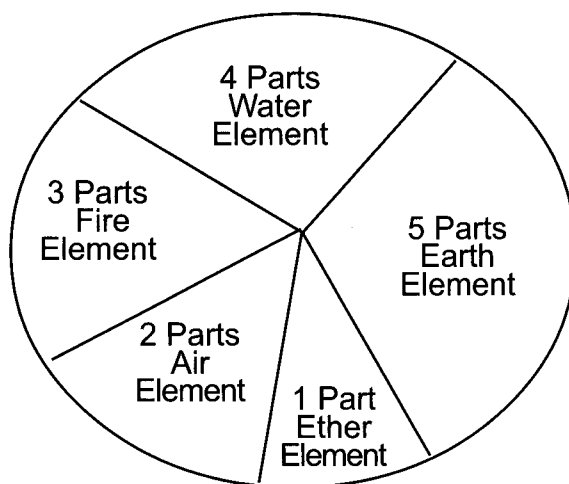


Figure 24.6. Within the creation of the Physical Body, the Five Elements can be organized in order of energetic progression, totaling 15 in number, which is the ancient Chinese number used to depict Man (as expressed in the Magic Square): 1 part Ether Element, 2 parts Air Element, 3 parts Fire Element, 4 parts Water Element, and 5 parts Earth Element.

ANCIENT CHINESE FIVE ELEMENT THEORY

According to research conducted by Professor P. Huard and Dr. Ming Wong of the International Academy of the History of Medicine, the ancient theories introduced into China from the Vedas of India contained the following Elements:

Ether, Air/Wind, Fire, Water, and Earth. It is important that these Five Elements not be confused or mistaken for physical or chemical elements. Rather, they should be regarded as a manifestation of light and sound emanations which are created by different energetic vibrations.

All of creation takes place due to the combination of these Elements and through these Elements are all things sustained. Each of these Elements permeate an individual's entire physical, energetic and spiritual matrix (see Chapter 27). For example, within the creation of the physical body, the Five Elements can be organized in order of energetic progression, beginning from the most subtle and refined, and moving to the slower states of vibrational energy; 1 part Ether Element, 2 parts Air Element, 3 parts Fire Element, 4 parts Water Element, 5 parts Earth Element (Figure 24.6). The total of these Element numbers of influence and material formation is 15, which is also the ancient Chinese number used to depict Man, as expressed in the Magic Square (Figure 24.7).

The ancient concepts of the Five Element Theory form part of a connected series in which each successive Element is derived from its predecessor, described as follows:

1. **The Ether Element:** The first Element to evolve from the divine is associated with the infinite space (Wuji) of the Dao, existing within all matter. This is the most subtle of the Five Elements and is considered the energetic space or matrix in which to house Qi. The Ether Element is also the energetic field from which everything within the universe is manifested and the space in which events occur.
2. **The Wind/Air Element:** As the energy inherent within the infinite space of the Ether Element begins to vibrate, movement is created, and the next Element emerges in the form of Air. The energetic particles of the Air Element have greater movement, therefore, the Air Element is seen as an Element of all-pervading motion. The Air Element is also associated with the gaseous state of matter, creating movement and keeping everything alive.

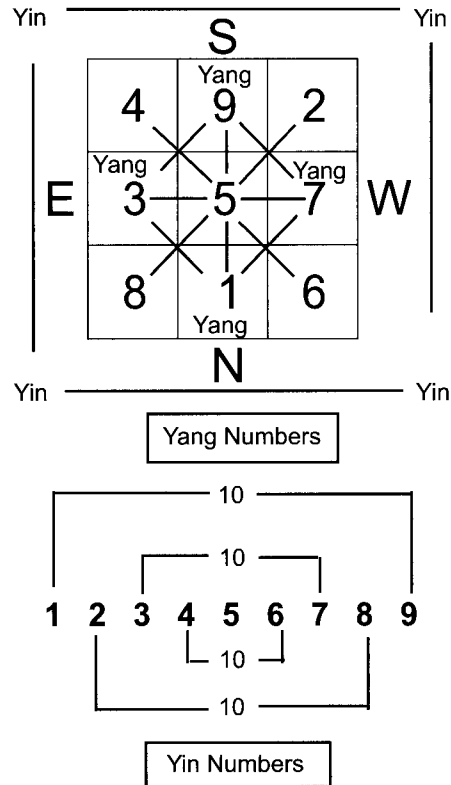


Figure 24.7. The numbers of the Magic Square: The sum of any two numbers opposite each other in a row, column, or diagonal (with the number "5" between them) equals 10; thus the sum in any of these rows, columns, or diagonals equals 15. Fifteen is the number that represents "Man," who lives between Heaven above (the number for Heaven is 20, which equals the sum total of the four primary directions) and Earth below (the number for Earth is 20, which equals the sum total of the four secondary directions). The numbers in the four primary directions (North, South, East and West) are odd and represent Yang Heaven Energy, while the numbers on the corners are even and represent Yin Earthly Energy.

3. **The Fire Element:** As the energy of the Air Element continues to move, the excess motion generates heat, and the next Element emerges in the form of Fire. The Fire Element has no physical form.
4. **The Water Element:** The Fire Element's movement of energy is less active than that of the Air Element. This decrease of motion enables the Fire Element to dispel part of its radiative

heat and cools to form the next Element, which emerges in the form of Water. The Water Element provides the cohesive medium that enables the other Elements to fuse. However, with the birth of the Water Element, the complete freedom of movement of the Air Element and the partial freedom of movement of the Fire Element are lost, and the particles of these Elements are now confined within a definite space, moving only within a small radius.

5. **The Earth Element:** The last Element to form evolves out of a further decrease in energetic vibration, which causes the Water Element to solidify into the Earth Element. It is within the Earth Element that the limited movement within the Water Element is lost. Each particle of the Earth Element has its own assigned place, and any vibration within this Element is confined to the specific space it occupies. The Earth Element is associated with form and the solid state of matter, and is the basis on which most physical things are built. The Earth Element provides stability and allows for the growth of energy.

CLASSIFICATIONS AND CHARACTERISTICS

The ancient Five Element theory was also used to explain the classifications, characteristics, and laws of universal cycles (creating, controlling, invading and insulting).

According to the ancient Ayurvedic medicine, the human body is composed of the energetic matrix of Five Elements. The continuous interaction of the Prana (Qi) of these Five Elements manifests through two opposite and interdependent energetic forces called Guna-Dvandva, or Yin and Yang (Figure 24.8) and produce within the body a duality of interaction within the Six Solid and Six Hollow organ energies.

THE THREE PRIMARY FUNCTIONS OF THE ANCIENT CHINESE FIVE ELEMENT THEORY

As previously stated, the Elements of Ether, Air/Wind, Fire, Water and Earth take the primary role in the formation of matter. These Five Elements are held together through the conscious will of the infinite Dao. The ancient Daoist sha-

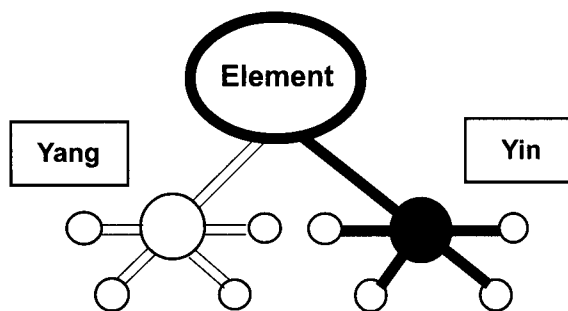


Figure 24.8. Each Element is divided into two equal parts, the second part of each Element is further divided into four equal parts for a total of eight energetic manifestations.

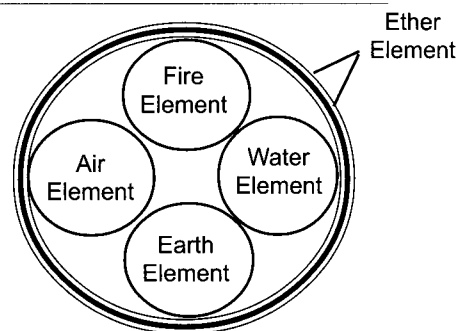


Figure 24.9. Each of the Five Elements Stands Alone

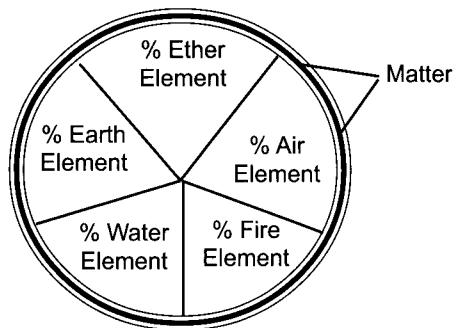


Figure 24.10. Compounded Degrees of each of the Five Elements Compose Matter

mans believed that through the mastering of these Five Elements, all things in nature can be spiritually, energetically and physically bound, (contained and controlled), released (freed), and transmuted (the alchemic transformations of matter, energy and spirit) according to the individual's skill and ability.

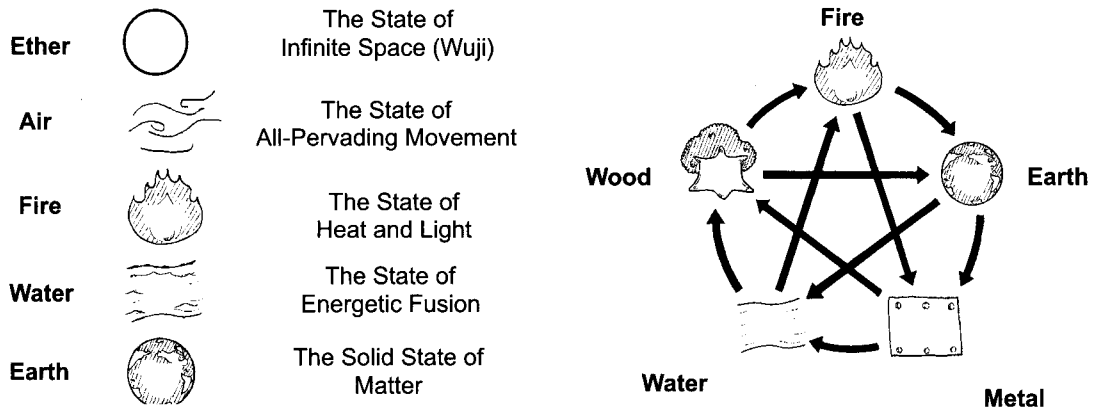


Figure 24.11. After being adopted by the ancient Chinese, several of the energetic properties of the Five Element Theory of ancient India were changed to more easily adapt to China's unique culture

These Five Elements can furthermore be categorized into three primary functions, described as follows:

1. **Each of the Five Elements Stands Alone:** This is the ancient description of the specific powers contained within each individual single Element. These spiritual powers and energetic conditions are unique to each individual Element's manifestation (Figure 24.9).
2. **Compounded Degrees of each of the Five Elements Compose Matter:** Each substance, whether material or immaterial is a composition of varying degrees of each of the Five Elements. Therefore, the various textures and compositions of all material or immaterial things owe their existence to the specific Element combinations that help to form, create and maintain their spiritual, energetic and physical matrix (Figure 24.10).
3. **Manifestations of the Five Elements Combinations:** Each of the Five Elements manifests powers through various mediums, including sound, light, heat, coldness and electromagnetic fields. For example, the Fire Element in all things gives it light and heat and makes it active.

MODERN CHINESE FIVE ELEMENT THEORY

It has been speculated by several researchers that the ancient Chinese adopted the Five Element teachings from India and adjusted two of the Elements in order to fit their cultural beliefs. The new

evolutionary order of the Five Elements was taught as follows: Fire, Earth, Metal, Water and Wood. These Five Element theories became an integral theme of virtually every discipline in ancient China (medicine, martial arts, military strategy, politics, painting, poetry, architecture, etc.). This theory allowed the Chinese to classify tangible and intangible substances into five categories for observation and study, as well as for diagnostic and treatment modalities (i.e., five senses, viscera, emotions, virtues, flavors, etc.). The Chinese concept of the Five Element Theory is described as follows (Figure 24.11):

1. **The Wood Element:** This Element is associated with the distinctions made by the mind in perceiving duality. It is energetically associated with curvature, straightness, and the active functions of birth (in nature's growth stage of development). The energetic nature of this Element refers to expansion and harmony.
 - **Excess of Wood:** This refers to explosive growth.
 - **Deficiency of Wood:** This refers to deficient growth.
2. **The Fire Element:** This Element is associated with the activation of a newborn child's Shen and self-awareness. It is energetically associated with heat, ascent, and the maximum functional activity (in nature's growth stage of development). The energetic nature of this Element refers to rising and illuminating.

- **Excess of Fire:** This refers to intense daylight.
 - **Deficiency of Fire:** This refers to subdued light.
3. **The Earth Element:** This Element is associated with the center, balance, and integrity through transitions. It is energetically associated with sowing, reaping, and the function of stabilization (in nature's growth stage of development). The energetic nature of this Element refers to completeness and transformation.
- **Excess of Earth:** This refers to richness.
 - **Deficiency of Earth:** This refers to instability.
4. **The Metal Element:** This Element is associated with the return of all things back to the harmony and oneness with the primordial Dao. It is energetically associated with adaptation, change (and nature's declining functions of the growth stage of development). The energetic nature of this Element refers to alignment and leveling.
- **Excess of Metal:** This refers to hardness.
 - **Deficiency of Metal:** This refers to flexibility.
5. **The Water Element:** This Element is associated with the origin of life, and is identified as the internal seed of the individual's inherited constitution. It is energetically associated with moisture, descent, and the maximum state of rest in nature's growth stage of development. The energetic nature of this Element refers to quiet and obedience.
- **Excess of Water:** This refers to overflowing.
 - **Deficiency of Water:** This refers to evaporation of flow.

The Chinese Five Element theory was used to explain the classifications, characteristics, and laws of the universal cycles (creating, controlling, invading and insulting). These interactions are studied today in Traditional Chinese Medicine to assist the doctor in diagnosing and comprehending the growth and development of the body's energetic anatomy, physiology, disease processes, and symptom development. The Chinese Five Element solid and hollow internal organ energies are described as follows:

- **Wood:** Liver (solid) and Gall Bladder (hollow).

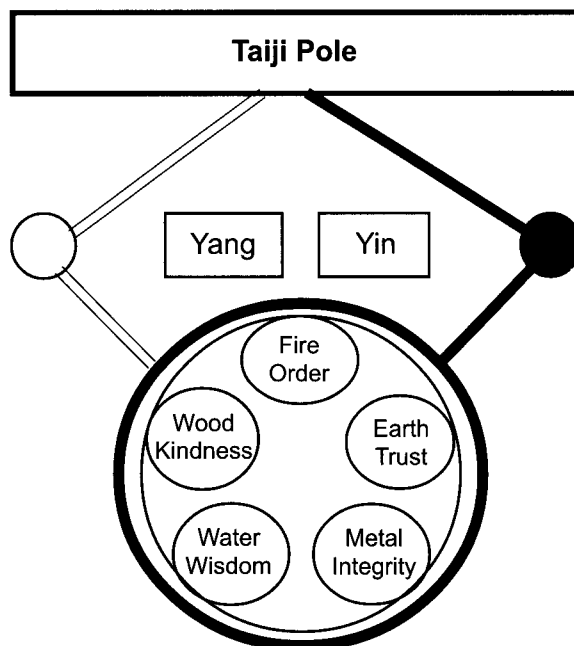


Figure 24.12. The Five Elemental Virtues

- **Fire:** Heart (solid) and Small Intestine (hollow), Pericardium (solid) and Triple Burners.
- **Earth:** Spleen (solid) and Stomach (hollow).
- **Metal:** Lungs (solid) and Large Intestine (hollow).
- **Water:** Kidneys (solid) and Urinary Bladder (hollow).

FIVE ELEMENTS AND THE FIVE VIRTUES

In ancient China, it was a common belief that an individual's Taiji Pole gave birth to the formation of the body's Yin and Yang. After the energetic formation of the body's Yin and Yang, each of the individual's five virtues were then activated. Each virtue resides in one of the Five Yin Organs, energetically effecting a Heavenly (divine) influence on the individual's human soul (Figure 24.12).

1. The Wood Agent (the Virtue of Kindness):

This Agent represents the congenital Virtues of love, benevolence, kindness, patience, unselfishness and compassion. This agent is connected to the Hun (Three Ethereal Souls) and is stored in the Liver. Wood affects the Liver and Gall Bladder organs and channels' energetic flow, tendons, ligaments, small muscles, peripheral nerves, iris of the eyes, vision, tears,

bile, nails, and external genitalia. After birth, the Liver will also store the acquired emotions of frustration, irritability, stubbornness, anger, blame, rage, resentment, rudeness, impatience, jealousy and depression. When excess anger is eliminated, benevolence, compassion, and love for others is allowed to flourish from the Liver Orb.

2. **The Fire Agent (the Virtue of Order):** This Agent represents the congenital Virtues of joy, peace, pleasure, contentment, order, tranquility, propriety, and boundary setting to foster social harmony. This agent is connected to the Shen (Spirit) and is stored in the Heart, affecting the Heart, Small Intestine, Pericardium and Triple Burner organs and channels' energetic flow, blood vessels, complexion, perspiration, and the tongue. After birth, the Heart will also store the acquired emotions of mania, heartache, shock, nervousness, and excitement. Eliminating excess nervousness allows joy, forgiveness, and peace to be experienced. The environment is then conducive to contentment and orderliness, which allows self-esteem to grow.
3. **The Earth Agent (the Virtue of Trust):** This Agent represents the congenital Virtues of faith, honesty, openness, acceptance, virtue and truthfulness. This agent is connected to the Yi (Intention, thoughts, and ideas) and is stored in the Spleen, affecting the Spleen and Stomach organs and channels' energetic flow, large muscles, lymph, saliva secretions, mouth, lips, and taste. After birth, the Spleen will also store the acquired emotions of worry, remorse, regret, obsessiveness, self-doubt, self-centeredness, and suspicion. Eliminating excess worry allows trust and peace of mind to exist.
4. **The Metal Agent (the Virtue of Integrity):** This Agent represents the congenital Virtues of righteousness, dignity, integrity, generosity and social responsibility. This agent is connected to the Po (Seven Corporeal Souls: the material aspect of the spirit) and is stored in the Lungs, affecting the Lungs and Large Intestine organs and channels' energetic flow, skin and mucous membranes, body hair, nose,

Yin Organ	Element	Congenital Agent	Acquired Emotion
Liver	Wood	Kindness	Anger
Heart	Fire	Order	Excitement
Spleen	Earth	Trust	Worry
Lungs	Metal	Integrity	Grief
Kidneys	Water	Wisdom	Fear

Figure 24.13. The Five Agents and Emotions

the sense of smell and the Large Intestine. After birth, the Lungs will also store the acquired emotions of grief, sorrow, sadness, shame, disappointment, self-pity, guilt, anxiety and despair. Once excess sorrow is relieved, a deeper sense of justice, righteousness, integrity, dignity, and social responsibility exists.

5. **The Water Agent (the Virtue of Wisdom):** This Agent represents the congenital Virtues of rationality, clear perception, self-understanding, self-confidence and wisdom. This agent is connected to the Zhi (Will, mental drive, and determination) and is stored in the Kidneys, affecting the Kidney and Urinary Bladder organs and channels' energetic flow, brain, inner ear, hearing, spinal cord, cerebrospinal fluid, bones, bone marrow, ovaries, testes, head and pubic hair, anus and urethra, and sexual fluids. After birth, the Kidneys will also store the acquired emotions of fear, terror, panic, horror, loneliness, and insecurity. Once excess fear is eliminated, wisdom can flourish (Figure 24.13).

THE FIVE ELEMENTS AND THE YIN AND YANG THEORY

It is important to understand the Five Element theory's energetic origin and its interaction with Yin and Yang Qi to appreciate its energetic categorizations.

The ancient Chinese Qigong masters believed that the creation, development, and declining

transitions of all things throughout the universe were the result of the interaction of Yin Qi and Yang Qi. The Yin and Yang theory was therefore used to describe the opposing, interdependent, and waxing and waning transitions of all things, especially the interactions of the Five Elements (Wood, Fire, Earth, Metal, and Water). Fire and Wood are considered active Yang Elements, while Water and Metal are considered quiescent Yin Elements. The Earth is considered a balance point between Yang and Yin.

Qigong doctors assign the Five Elements to the body's organs and tissues. The Five Elements are considered the Jing of the body's Yin and Yang energy pools. Imagine each Element's internal organ as a pool of liquid energy. The energetic movement, like water, flows from Element to Element. This flowing movement of liquid energy is considered the body's energetic pulse, moving Qi to and from these pools.

The rivers of Qi cannot exist without the pools of Jing to nourish their flow and function; the pools of Jing cannot act without the rivers of Qi stimulating their action. Therefore the principle action of the Five Elements is the circulation of the Yin and Yang Qi.

The human body is like a living Taiji symbol (see Chapter 21). Its back channels are considered Yang; its front channels are considered Yin; and its center channel is contained through the energetic actions of the Taiji Pole. The Taiji Pole produces Yang Qi by the inhalation of life-force energy through the breath. When Yang Qi reaches its peak, it rests, while the Yin Qi begins to increase. When the Yin Qi reaches its peak and comes to rest, then the Yang Qi begins to increase once more. This continuous interaction of Yang energy with Yin energy produces within the body the Five Element organ energies of the Liver (Wood), Heart (Fire), Spleen (Earth), Lungs (Metal), and Kidneys (Water).

The first stage of Qigong exercises and meditations creates an energetic transformation which regulates, refines, and reduces these Five Element organ energies into two primary Yin and Yang energies known as Fire and Water Qi. The second stage of transformation consists of combining the

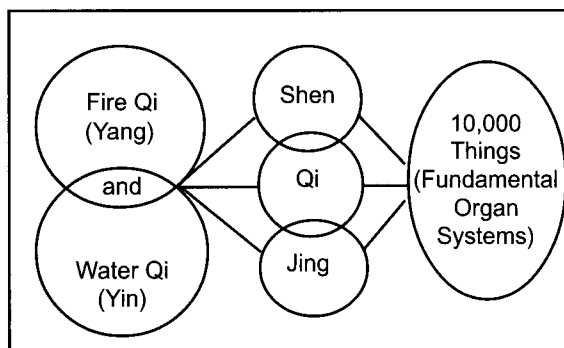


Figure 24.14. The Five Element organ energies assist in forming the body's Yang (Fire) and Yin (Water) Qi.

Water and Fire energy into one union of Three Human Treasures (Jing, Qi, and Shen). This energetic transformation is responsible for "bringing 10,000 things into being" (Figure 24.14). In China, these meditation stages are used for exploring the stimulation of the energetic functions of the central nervous system, the peripheral nervous system, cardiovascular system, digestive system and reproductive system.

The Five Element theory assists the Qigong doctor as an examination tool, used to determine which internal organs are deficient and excessive. However, this is only one phase of clinical observation and should always be applied with the Yin and Yang theory.

THE CREATIVE CYCLE

With the Creative Cycle (also known as the Generative Cycle), each Element is creating or being created. This Creative Cycle is life-giving, as one Element gives birth to the next Element. When arranged within a circle, the creative Element is called the Mother, and the Element created by the Mother Element is called the Child. This is the "Mother and Child" relationship referred to in Traditional Chinese Medicine.

The ancient Chinese "River Chart" (Hetu) is a graph of the Five Elements as they exist in the Prenatal "Yang" Element Creative order. Legend has it that during the reign of Fu Xi, a Dragon Horse emerged out of the river with the specific patterns of the Prenatal Five Elements on its back (Figure 24.15).

The diagram inscribed on the back of the Dragon Horse was believed to contain the spiritual template of Heaven, Earth, Yin, Yang, the Five Elements and the unveiling of creation. It was organized with numbered patterns associated with specific directions and energetic powers (Figure 24.16). It was from this pattern that Emperor Fu Xi received the inspiration to formulate the design for the Prenatal Bagua (Eight Trigrams) (refer to Figure 24.3). The diagram is also considered a mathematical model of the universe and is widely accepted as one of the most ancient of symbols, dawning from the beginning of the Chinese civilization. The Hetu Chart is designed as a system of congenital opposites, of Yin and Yang copulating; wherein the Elements of Fire and Water, Wood and Metal are joined in pre-creative union in order to produce and generate life. Therefore, the Hetu Chart represents Heaven and is regarded as the physical aspect and the congenital structure of matter, energy and spirit.

The Creative Cycle (Xiang Sheng) is generally used for Tonification, as the stimulation of one organ enhances the function of the next (Figure 24.17). The Five Element Creative Cycle and its organ correspondences are as follows.

1. **The Liver's Element is Wood**, which is used to create the Heart's Element Fire. The Liver is the Mother of the Heart, which is the Child of the Liver. The Liver stores the Blood and the Blood houses the Shen. If the Mother (Liver) becomes Stagnant, the Child (Heart) Shen will suffer. Clinical manifestations include indecision, timidity, lack of courage, palpitations, and early morning insomnia.
2. **The Heart's Element is Fire**, which is used to create the Spleen's Element Earth. The Heart is the Mother of the Spleen. The Heart's Qi pushes the Blood, thereby helping the Spleen in its function of transporting. If the Mother (Heart) becomes stagnant, the Child (Spleen) will suffer, creating a Spleen Yang Deficiency. This is due to the Heart Fire failing to provide adequate Heat to the Spleen. Clinical manifestations include chills, weakness in the limbs, and loose stools.



Figure 24.15. The Dragon Horse of the Hetu River Chart

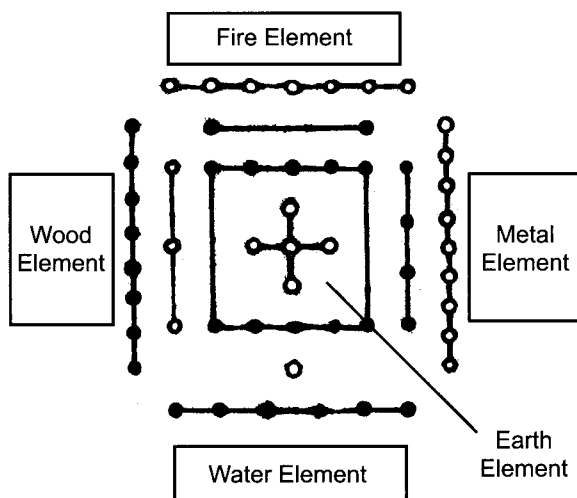


Figure 24.16. The Five Element "Yang" Creative Cycle According to the Design of the Hetu River Graph

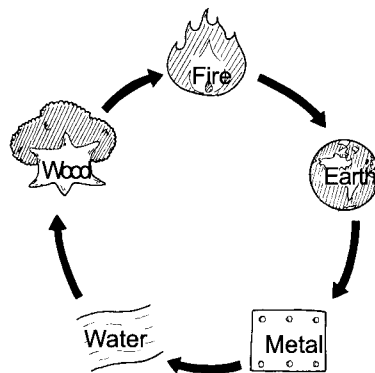


Figure 24.17. The Five Element Creative Cycle

3. **The Spleen's Element is Earth**, which is used to create the Lungs' Element Metal. The Spleen is the Mother of the Lungs. The Spleen Qi provides Gu Qi (food energy from the Earth) to the Lungs where the Gu Qi combines with air (energy from Heaven) to form Gathering (Zong) Qi. If the Mother (Spleen) becomes Deficient, the Child (Lungs) will suffer, creating Phlegm which obstructs the Lungs. Clinical manifestations include Phlegm in the chest, coughing, and general weakness.

4. **The Lungs' Element is Metal**, which is used to create the Kidneys' Element Water. The Lungs are the Mother of the Kidneys. The Lungs send Qi down to meet the Kidney Qi, as well as Fluids to nourish the Kidneys. If the Mother (Lungs) becomes Deficient, the Child (Kidneys) will suffer due to the Kidneys not receiving enough Qi. Clinical manifestations include breathlessness, loss of voice, coughing, and asthma.

5. **The Kidneys' Element is Water**, which is used to create the Liver's Element Wood. The Kidneys are the Mother of the Liver. The Kidneys' Yin nourishes the Liver Blood. If the Mother (Kidneys) become Deficient, the Child (Liver) will suffer (Liver Yin Deficiency). Clinical manifestations include headaches, trembling hands or feet, blurred vision, dizziness, dry eyes, and vertigo.

THE CONTROLLING CYCLE

The Controlling Cycle (Xiang Ke), also known as the Restrictive Cycle, is a system where one Element controls or restrains a corresponding Element, thus ensuring that a dynamic balance is maintained among the Five Elements. In the process of growth and development, both creative and controlling patterns are needed. Without creation, growth would have no origin, and growth without control can create harm.

The Element that restricts is considered successful when the Element being controlled is kept in check. It is commonly referred to as "the strong (Yang) controlling the weak (Yin)" and is generally used for sedation and to ensure that the Creative Cycle does not over-create and cause imbalances.

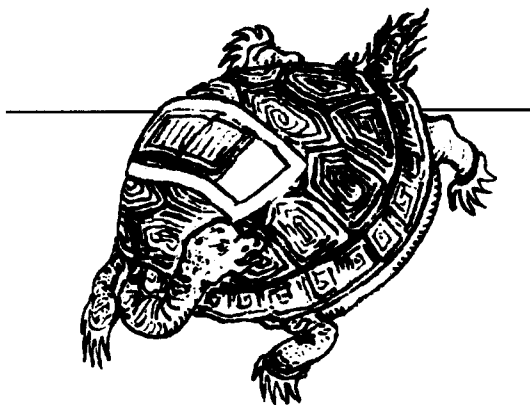


Figure 24.18. The Luo patterns imprinted onto the back of a turtle.

The ancient Chinese River Chart (Lou Shu) is a graph of the Five Elements as they exist in the Postnatal "Yin" Controlling Element or "Destructive" order. The Lou Shu configuration is also known as the "Magic Square of the Yellow River" (see Chapter 33). Legend has it that the specific patterns were derived from the markings on the back of the shell on a turtle that crawled out of the river when Emperor Yu was draining off the flood waters (2200 B.C.) (Figure 24.18).

The diagram inscribed on the back of the shell was believed to contain the spiritual template of Heaven, Earth, Yin, Yang, the Five Elements, and the unveiling of life; it was organized with numbered patterns associated with specific directions and energetic powers. It was from this pattern that Emperor Wen received the inspiration to formulate the design for the Postnatal Bagua (refer back to Figure 24.3). The diagram is also considered a mathematical model of the universe and is widely accepted as one of the most ancient of symbols, dawning from the beginning of the Chinese civilization (Figure 24.19). The Lou Shu Chart is designed as a system of understanding evolution and the exchanges of Yin and Yang, wherein the application of the Elements of Wood, Earth, Water, Fire, and Metal bring about the growth and development of the universe. Therefore, the Luo Shu Chart represents Earth and is regarded as the applicational aspect and the acquired structure of matter, energy, and spirit.

In the Postnatal “Yin” Controlling Element Cycle, when arranged within a circle, the Element prior to the Mother is commonly referred to as the Grandmother. Generally, in the ancient Chinese culture, as well as within the Controlling Cycle, it is the Grandmother who controls the Child (Figure 24.20).

Whenever a particular Element’s energy grows too strong, it tends to exert an excessive stimulating influence over the following Element in the Creative Cycle (like a domineering Mother over a Child). At this point, the Grandmother Element, which regulates and controls the excessive energy, subjugates the domineering Mother and restores harmony. If the Wood Element, for example, flourishes to an Excess state, providing so much fuel that the Fire burns out of control, the Metal Element steps in and cuts down the supply of Wood, thereby allowing the Fire to return to normal balance.

In understanding the transformational aspects of Yin and Yang, the concept of Yin and Yang is not fixed, but relative; and changes according to the properties of the items or subjects being observed. The Five Element Controlling Cycle and its organ correspondences are explained as follows:

1. **Wood (Yin) Controls Earth (Yang):** The Liver (Grandmother) controls the Spleen and its paired organ the Stomach (Child). Two of the Liver’s energetic functions are to help the Stomach “rot and ripen” the food and the Spleen to transform and transport the Gu Qi (digested food).
2. **Earth (Yin) Controls Water (Yang):** The Spleen (Grandmother) controls the Kidneys (Child). Both the Spleen and Kidneys control the transformation of Body Fluids.
3. **Water (Yin) Controls Fire (Yang):** The Kidneys (Grandmother) control the Heart (Child). The energetic aspect of the Kidneys’ Water controls the energetic balance of the Heart’s Fire.
4. **Fire (Yin) Controls Metal (Yang):** The Heart (Grandmother) controls the Lungs (Child). The Heart governs the Blood, while the Lungs

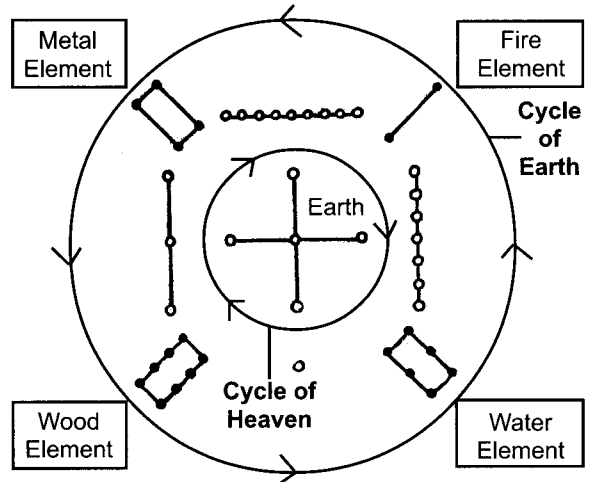


Figure 24.19. The Five Element “Yin” Controlling Cycle, according to the design of the Luo River Graph

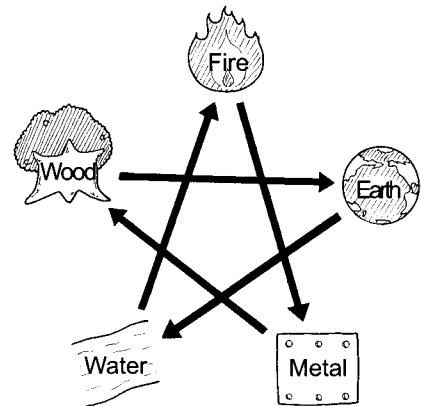


Figure 24.20. The Five Element Controlling Cycle

govern Qi (both Qi and Blood mutually assist and nourish each other).

5. **Metal (Yin) Controls Wood (Yang):** The Lungs (Grandmother) control the Liver (Child). If the Lungs’ Qi is weak it will not descend thus allowing the Liver Qi to rise.

THE OVERCONTROLLING CYCLE

The Overcontrolling Cycle, also known as the Invading Cycle (Xiang Cheng), is a condition where an Element overcontrols and invades the Element it is supposed to keep in check (Figure 24.21). Instead of the role of controlling and restraining, the Element severely attacks the other

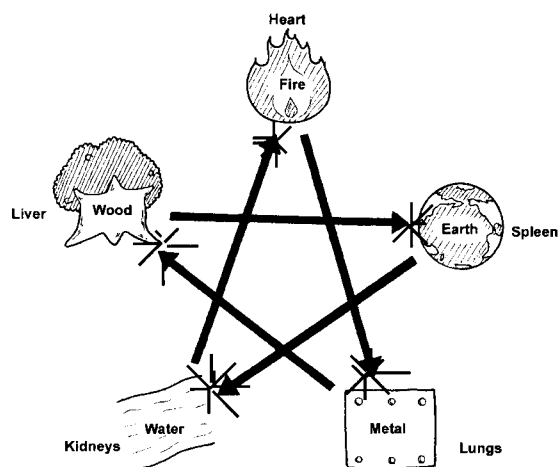


Figure 24.21. The Five Element Overcontrolling Cycle

Element, stealing Qi from its energetic pool. This is generally observed in cases of Excess or Deficient conditions of the organs. The Five Element Overcontrolling Cycle and its organ correspondences are as follows.

1. **Wood Overcontrols Earth:** The Liver (Grandmother) overcontrols the Spleen (Child) and its paired organ the Stomach. In the clinic, this is commonly called "Liver invading the Spleen." Clinical manifestations include hypochondriac and epigastric pain and distension, irritability, poor appetite, loose stool, nausea, vomiting, and a green face color.
2. **Earth Overcontrols Water:** The Spleen (Grandmother) overcontrols the Kidneys (Child). This occurs when a Deficient Spleen fails to transform and transport Fluids. These Fluids accumulate and obstruct the Kidneys' function of transforming and excreting Fluids. Clinical manifestations include edema, difficulty urinating, and a yellow face color.
3. **Water Overcontrols Fire:** The Kidneys (Grandmother) overcontrol the Heart (Child). This pattern is almost never seen in clinical practice since the Kidneys are rarely in Excess.
4. **Fire Overcontrols Metal:** The Heart (Grandmother) overcontrols the Lungs (Child). This results in Full Heat in the Lungs. Pulmonary disease can be caused by cardiac disorders;

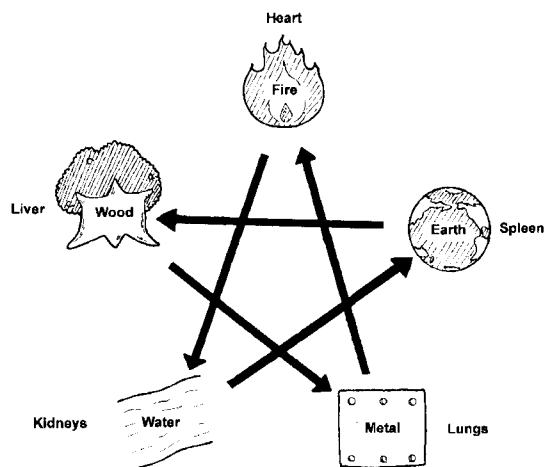


Figure 24.22. The Five Element Insulting Cycle

this is known as "Fire Overacting on and Invading Metal." Clinical manifestations include cough with yellow sputum, a feeling of Hot sensations, and a red face color.

5. **Metal Overcontrols Wood:** The Lungs (Grandmother) overcontrol the Liver (Child). Clinical manifestations include irritability, a feeling of distension, fatigue, and a white face color.

THE INSULTING CYCLE

The Insulting Cycle (Xiang Wu), also known as the Counteracting Cycle, is a condition where the Elements reverse their restrictive cycle and the Child insults and counteracts on to the controlling Element, the Grandmother (Figure 24.22). The Chinese character "Wu" is translated as rebellion, and literally means to insult, humiliate, cheat, or encroach upon.

The Insulting Cycle is generally observed in cases of Excess or Deficiency within the Five Elements. The Five Element Insulting Cycle and its organ correspondences are as follows.

1. **Wood insults Metal:** The Liver (Child) insults the Lungs (Grandmother). If the Child (Liver Qi or Liver Fire) becomes stagnant, it can obstruct and prevent the Lung's Qi (Grandmother) from descending. Clinical manifestations include coughing, a feeling of distension in the chest and hypochondrium area, and asthma. If pulmonary disease is due to

the impairment of the Liver, it is explained as “Wood Insulting or Counteracting Metal.”

2. **Metal insults Fire:** The Lungs (Child) insult the Heart (Grandmother). If the Child becomes Deficient, it can cause the Heart Qi (Grandmother) to become Deficient. Clinical manifestations include palpitations, breathlessness, and insomnia.
3. **Fire insults Water:** The Heart (Child) insults the Kidneys (Grandmother). If the Grandmother (the Kidneys’ Yin) becomes Deficient, then the Heart (Child) can become excessive, giving rise to Heart Empty Heat. Clinical manifestations include dizziness, lower back pain, night sweating, insomnia, malar flushes, and dry mouth (at night).
4. **Water insults Earth:** The Kidneys (Child) insult the Spleen (Grandmother). In this case, the Child (the Kidneys’ Yang) becomes Deficient, causing the Grandmother (Spleen) to become Deficient. Clinical manifestations include weak limbs, fatigue, edema, and loose stools.
5. **Earth insults Wood:** The Spleen (Child) insults the Liver (Grandmother). If the Spleen (Child) fails to transform Fluids, a Damp condition can result. This Dampness can accumulate and begin to obstruct the flow of the Liver’s Qi (Grandmother). Clinical manifestations include hypochondriac pain and distension, bile obstruction, and jaundice.

FIVE ELEMENT TONIFICATION CYCLE

The Five Element Tonification Cycle can be used for balancing the life-force energy of the body with nature. Wood corresponds to spring, Fire corresponds to summer, Metal corresponds to autumn, Water corresponds to winter, and Earth corresponds to the late stage of each season (late spring, late summer, late autumn, and late winter). In this arrangement, the Element Earth is centrally placed, and is associated with the 18 days of transformation at the end of each of the four seasons. The object of using the Five Element Tonification Cycle is to support and strengthen the next organ in the cycle via the Earth Element (Figure 24.23).

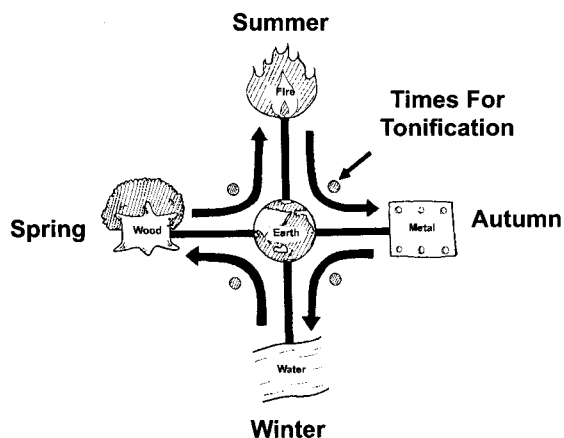


Figure 24.23. The Five Element Tonification Cycle

FIVE YIN ORGAN MANIFESTATIONS

The Five Element energies are manifested within the physical body through five different directions of tissue movement. The Medical Qigong doctor studies the movements and actions of a patient while the patient is in a meditative state (usually a sitting or standing posture). This observation is used to diagnose the patient’s energetic disposition. After being in a meditative state for thirty minutes to an hour, the patient’s organs will manifest their energetic disposition. When the body’s internal organ system becomes energized, certain physical reactions are evident indicating which particular Element is out of balance.

1. Wood or Liver Qi is responsible for the dispersing effect of Qi and manifests through expansive outward movements in all directions, causing the body to sway with gentle and soft motions. When the Liver’s energy is out of balance, the torso makes a gentle, soft movement like a pine tree swaying in the wind. This is caused by the sprouting and branching manifestation of the Liver Qi’s rising warm current (Figure 24.24).
2. When Fire or Heart Qi is out of balance, it is evident through the physical manifestation of the upward ascending actions of the torso caused by the flaring up of Yang Heat. This affects the energetic body and is manifested by upward movements and sometimes jerky

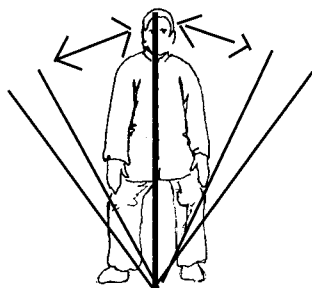


Figure 24.24. Wood Qi Causes the Body to Sway like a Bamboo Reed

actions, like a flame crackling in a fire (Figure 24.25).

3. Earth or Spleen Qi is generally manifested by stable movements. However, when out of balance, it is evident through movements that are both smooth and swift. This allows the body to progress in a limber, flexible, and free moving action; similar to that of a spinning ball (Figure 24.26).
4. When Metal or Lung Qi is out of balance, it is evident through the twitching actions of the torso and is manifested by contracted, inward movements causing the body to violently jerk from side to side; similar to that of a metal bell being violently struck (Figure 24.27).
5. When Water or Kidney Qi is out of balance, it is evident through the clumsy, awkward, heavy downward moving action of the torso; similar to that of a waterfall descending onto rocks (Figure 24.28).

When the patient's body unintentionally or unconsciously rocks or sways gently as a result of a meditative state, the patient does not feel tired upon completing the meditation. However, when a patient consciously tries to force relaxation or augment the movement of his or her body while meditating, he or she will be tired by the end of the meditative session.

Note: While interning at the Medical Qigong Ward at the Xi Yuan Hospital in China, I found it fascinating to observe meditating patients displaying the results of both energetic organ manifestations or consciously induced augmentation of movement. All the above listed energetic manifestations became evident.

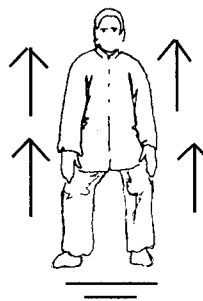


Figure 24.25. Fire Qi Causes the Body to Rise like a Raging Fire

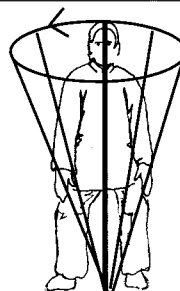


Figure 24.26. Earth Qi Causes the Body to Rotate like the spinning rotation of the Earth

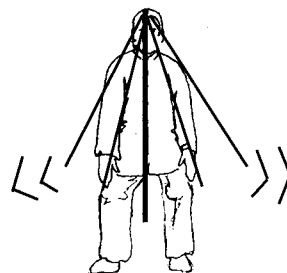


Figure 24.27. Metal Qi Causes the Body to Shake like the ringing of a Bell

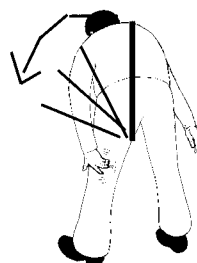


Figure 24.28. Water Qi Causes the Body to Sink Downward like a Waterfall

Balancing the Diet					
	Liver	Heart	Spleen	Lungs	Kidneys
Excess	Sour	Bitter	Sweet	Pungent	Salty
Controlled By	Pungent	Salty	Sour	Bitter	Sweet
Counteracts	Sweet	Pungent	Salty	Sour	Bitter

Figure 24.29. The Five Flavors and their Controlling and Counteracting Cycles

Five Elemental Cycle					
Element	Wood	Fire	Earth	Metal	Water
Season	Spring	Summer	Late Summer	Autumn	Winter
Organ	Liver	Heart	Spleen Pancreas	Lungs	Kidneys
Bowel	Gall Bladder	Small Intestine	Stomach	Large Intestine	Urinary Bladder
Superficial Organ	Tendons Nerves	Blood Vessels	Muscles	Skin	Bones
Release Point (Sense Organ)	Eyes	Tongue	Mouth	Nose	Ears
Taste	Sour	Bitter	Sweet	Pungent	Salty

Figure 24.30. The Five Flavors in Relationship to the Body's Internal Organs, the Seasons, and the Elements

USING THE FIVE FLAVORS OF FOOD

The energetic properties of the Five Flavors of food (sour, bitter, sweet, pungent, and salty) can be used to balance and control the energy of each organ or organ system. Any Excess or Deficiency of one flavor affects not only the organ to which it corresponds, but the other internal organs as well (Figure 24.29). In the clinics in China, the theory of the Five Flavors or tastes is combined with the theory of the Five Elements to describe the interaction of the different “flavors” on the

body's internal organs and energetic systems (Figure 24.30). The Five Flavors and their effect on the body are described in the following sections.

SOOR TASTE, WOOD ELEMENT

The Liver organ benefits from sour tasting food. Some examples of sour foods include: lemons, pickles, liver, vinegar, wheat, salad oils, and sour cream. Sour foods affect the Liver, eyes, and tendons. They are also excellent for stimulating the energy of the Liver and Gall Bladder.

1. Sour foods are astringent, contractive, and can be prescribed to achieve the following treatment goals:
 - to prevent or reverse the abnormal leakage of Qi and Fluids
 - to counteract diarrhea and excessive perspiration by slowing the movement of fluids
 - to drain the Liver of Excess Qi, thereby indirectly strengthening the Lungs
 - to correct an irregular, slow heartbeat
2. An excess of sour foods can cause:
 - injury to the muscles
 - hardening and wrinkling of the skin
 - stiffness spreading along the tendons which are controlled by the Liver. As the Liver controls the tendons, patients with tendon trouble should also eat less sour food

BITTER TASTE, FIRE ELEMENT

The Heart organ benefits from bitter tasting foods which directly stimulate and enhance the Heart's Qi. Some examples of bitter foods include: black and green teas, asparagus, celery, turnips, leeks, cabbage, broccoli, and cauliflower. Bitter foods affect the Heart, tongue, and Blood. They are also excellent for stimulating the energy of the Heart and Small Intestine.

1. Bitter foods are used for draining and drying and can be prescribed to achieve the following treatment goals:
 - to stimulate the energy of the Heart
 - to clear the Heart Fire
 - to reduce fever and Excess body Heat
 - to stimulate digestion
 - to drain Excess Spleen Qi
 - to remove obstructions in the upper respiratory tract
2. An excess of bitter foods can cause the following dysfunctions:
 - dryness and congestion of the Spleen and Stomach
 - hyperactivity of the Heart Fire and the consumption of Kidney Yin fluids

SWEET TASTE, EARTH ELEMENT

The Spleen organ benefits from sweet tasting food. Some examples of sweet foods include: honey, dates, sugar cane, tangerine juice, pecans,

snow peas, corn, milk, and sweet potatoes. Sweet foods affect the Spleen, mouth, and muscles. They are also excellent for stimulating the energy of the Spleen, Stomach, and pancreas.

1. Sweet foods are used for tonifying, regulating, and sometimes for moistening; they can also be prescribed to achieve the following treatment goals:
 - to stimulate the digestive Fire
 - to tonify the Spleen, Stomach, and pancreas
2. An excess of sweet foods can cause the following dysfunctions:
 - an imbalance in the Kidneys
 - an aching in the bones
 - hair loss from the head
 - muscle dysfunctions
 - injury to the Spleen and Stomach. The sweet flavor spreads through the muscles, so patients with diseases of Spleen, Stomach, or muscles (diabetes, hypoglycemia, systemic candida, fibromyalgia, chronic fatigue) should limit their intake of sweet foods

PUNGENT TASTE, METAL ELEMENT

The Lungs themselves benefit from pungent tasting foods, which directly stimulate and enhance the Lung's Qi. Some examples of pungent foods include: garlic, onions, ginger, black and white pepper, mustard, and chilies. Pungent foods affect the Lungs, nose, skin, and body hair. They are also excellent for stimulating the energy of the Lungs and Large Intestine. Because the Lungs control the Qi, the Lungs are very quick in absorbing the energy of pungent foods.

1. Pungent foods are used for dispersing and moving and can be prescribed to achieve the following treatment goals:
 - to induce perspiration
 - to improve circulation of Qi and Blood
 - to stimulate the digestion
 - to activate the Lung energy and promote the Lung's function
 - to expand the Lung Qi
 - to drain the Lungs of Excess Qi
 - to increase Fluids and saliva secretions
2. An excess of pungent foods can cause the following dysfunctions:

- great loss of Lung energy and damage to the Lung organs
- knots in the muscles
- withering or decay of the fingernails and toenails

SALTY TASTE, WATER ELEMENT

The Kidneys themselves benefit from salty tasting foods which directly stimulate and enhance the Kidney's Qi. Some examples of salty foods include: shellfish, cheese, soy sauce, seaweed, salt, and ham. Salty foods affect the Kidneys, ears, and bones. They are also excellent for stimulating the Kidney Qi and Urinary Bladder Qi.

1. Salty foods are used for purging and softening and can be prescribed to achieve the following treatment goals:
 - to soften hard nodules such as cysts
 - to purge inflamed lymph glands
 - to soften knotted muscles
2. An excess of salty foods can cause the following dysfunctions:
 - damage to the Kidneys and Urinary Bladder
 - changes in the complexion
 - Blood diseases
 - cause the Blood to coagulate or clot

SEASONAL GUIDELINES FOR THE FIVE ELEMENTAL TASTES

During each season, the five separate flavors serve as a catalyst to draw Qi into the deficient organ. Overexposure to the seasonal elements (Cold, Wind, Damp, etc.) is responsible for external pathogenic factors that invade the body and affect the body's Jing, Qi, and Shen. The development of disease is due to an imbalance in the struggle between the body's health preserving Qi and the pathogenic influences. If the pathogenic factors are excessive, they can obstruct the body's normal physiological function, creating illness. However, if the body's Qi is strong, the pathogenic factors will have a difficult time causing any energetic imbalances.

Traditional Chinese Medicine divides the effects of these tastes into five seasons, each with its own unique function and flow of energy affecting the human body. One example of the ef-

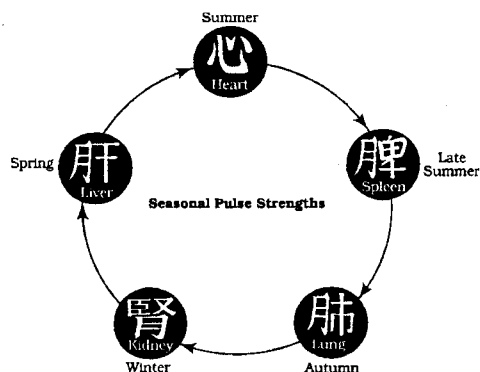


Figure 24.31. The quality of the body's pulse is constantly changing according to the rhythm of the five seasons.

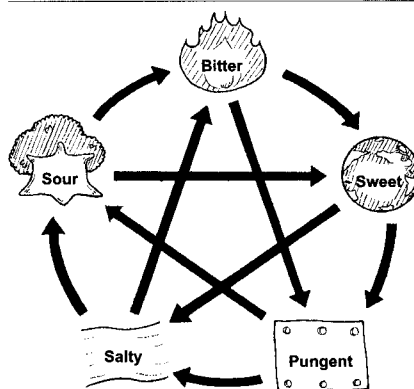


Figure 24.32. The Five Elements' Interaction of the Five Flavors

fects of nature's rhythms on man is that the pulse quality in the viscera constantly changes in accordance with the five seasons (Figure 24.31). The Liver pulse is relatively strong in spring, compared to the other organs; in the summer the Heart is stronger, in the late summer - the Spleen, in the autumn - the Lungs, and in winter - the Kidneys.

Basic guidelines are developed for eating in accordance with the flow of the Five Element cycle. These guidelines will help train the body to recognize what foods it needs. The food types and tastes are divided into five categories which relate to the five seasons of the year, the Five Elements, and the Yin and Yang organs (Figure 24.32).

To achieve overall balance, food and energy must be equally balanced. If the Liver is weak, for example, eating Sour flavored food will help cor-

In the Creative or Generating Cycle—			In the Controlling Cycle—		
Salty Kidney (Water)	generates	(Wood) Sour Liver	Salty Kidney (Water)	controls	(Fire) Bitter Heart
Sour Liver (Wood)	generates	(Fire) Bitter Heart	Bitter Heart (Fire)	controls	(Metal) Pungent Lungs
Bitter Heart (Fire)	generates	(Earth) Sweet Spleen	Pungent Lungs (Metal)	controls	(Wood) Sour Liver
Sweet Spleen (Earth)	generates	(Metal) Pungent Lung	Sour Liver (Wood)	controls	(Earth) Sweet Spleen
Pungent Lung (Metal)	generates	(Water) Salty Kidney	Sweet Spleen (Earth)	controls	(Water) Salty Kidneys

Figure 24.33. The Creative (or Generating) and Controlling Cycles of the Five Flavors

rect it and Salty flavored food will also help. This prescription is based on the Five Element theory which focuses primarily on two cycles—the Generating Cycle and the Controlling Cycle (Figure 24.33).

OVERVIEW OF FIVE ELEMENT TASTES

The overall understanding of the Five Element tastes empowers the Qigong doctor to accurately assist in prescribing better eating habits for his or her patients. By understanding the seasonal eating patterns (i.e., in the winter eating root food, which is grown under the ground, and in the summer eating food that is grown via branches and flowers) the doctor can observe whether the patient is further compounding his or her disease condition through improper diet. The TCM theory

of diet and the Five Elements stems from the ancient Daoist concept of eating only what is in season, according to the specific region where one resides.

SUMMARY

In comprehending the energetic relationships of the Five Elements, the Qigong doctor will be able to effectively evaluate the patient’s eating patterns and living conditions, and the specific effects these have on the patient’s disease. Through this understanding, the doctor can then formulate an effective treatment strategy. This includes prescribing the Medical Qigong exercises, meditations, diets, eating habits, and lifestyle changes needed in order to support and maintain the doctor’s treatments.

CHAPTER 25

DIAGNOSIS ACCORDING TO THE SIX STAGES AND FOUR LEVELS

INTRODUCTION

In ancient China, the pattern for diagnosing according to the Six Stages was formulated for diseases induced by Cold invasion. Similarly, the pattern for diagnosing according to the Four Stages was formulated for diseases induced by Heat invasion.

DIAGNOSIS ACCORDING TO THE SIX STAGES

This system of diagnosis was formulated by Dr. Zhang Zhong Jing in the early Han Dynasty (206 B.C. - 220 A.D.). The application of the Six Stages of diagnosis provides the key link in treating febrile diseases. The Six Stages are described as Tai Yang, Shao Yang, Yang Ming, Tai Yin, Shao Yin, and Jue Yin. Essentially, symptoms are distinguished according to the depth, severity, progression, and regression of an external pathogen.

In ancient China, the energetic progression of Yin and Yang was incorporated within the models of the six stage progression. The major and minor progressions of Yin and Yang give way to the final manifestations of energetic light.

- **Yin's Energetic Movement:** Yin, in energetic movement, retreats or shrinks. Hence its progression flows from Greater (Tai) Yin, Lesser (Shao) Yin, to Shrinking (Jue) Yin.
- **Yang's Energetic Movement:** Yang, in energetic movement, advances or brightens. Hence its progression flows from Greater (Tai) Yang, Lesser (Shao) Yang, to Bright (Ming) Yang.

THE THREE YANG SYNDROMES

When using the Six Stages method of diagnosis, the signs and symptoms of pathological changes are seen as resulting from attacks by exogenous factors. The first three syndromes de-

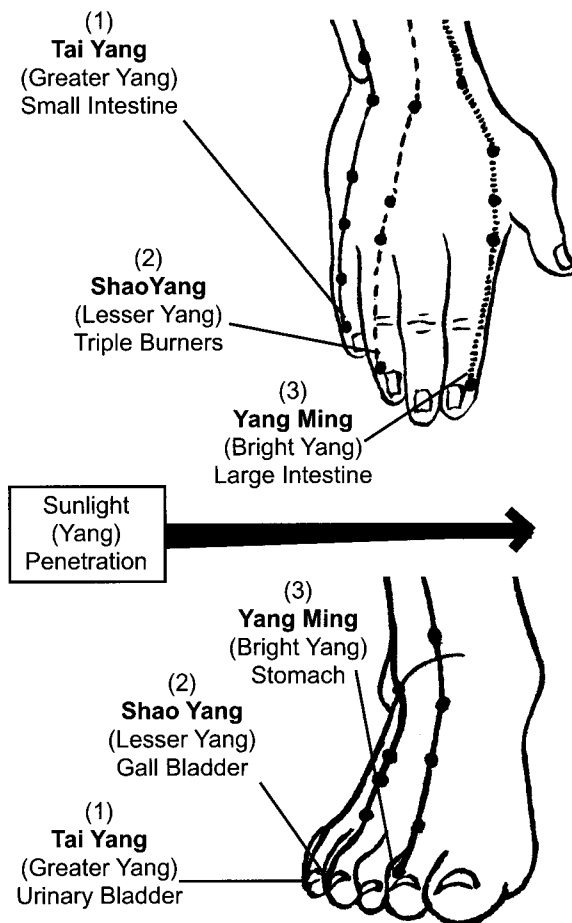


Figure 25.1. The Three Yang Stages

scribe the pathological changes occurring in the six Yang organs and channels (Small Intestine and Urinary Bladder, Triple Burners and Gall Bladder, Large Intestine and Stomach) and are called the "Three Yang Stages" (Figure 25.1).

- **Tai Yang (Greater Yang):** The Small Intestine and Urinary Bladder Channels are considered to be the outside Yang channels. They are located on the most lateral aspects of the little

fingers and little toes. They are located on the appendages that are furthest away from the center of the body. They represent and receive the maximum amount of Yang Qi via the external sunlight shining on the external tissues of the body. They are the first line of defense against external pathogenic invasion.

- **Shao Yang (Lesser Yang):** The Triple Burners and Gall Bladder Channels are considered to be the middle Yang channels. They are located on the lateral aspect of the fourth fingers and fourth toes. They are also located on the appendages away from the center of the body, representing and receiving a smaller amount of Yang Qi via the external sunlight shining deeper into the tissues from the outside of the body. They are the second line of defense against external pathogenic invasion.
- **Yang Ming (Bright Yang):** The Large Intestine and Stomach Channels are considered to be the inside Yang channels. They are located on the second fingers and second toes. They are located on appendages that are closer to the center of the body, representing and receiving the deeper penetration of Yang Qi via the external sunlight shining deeper into the tissues from the outside of the body. They are the third line of defense against external pathogenic invasion.

In the Three Yang Stages, the pathogenic factors predominate, but the body's energy is still relatively strong. The major symptoms are signs of Heat, and the treatment is directed at eliminating the pathogenic factors. These are the external conditions which can progress from the superficial Tai Yang Stages to the deeper Yang Ming Stages.

THE TAI YANG OR GREATER YANG STAGE

The Tai Yang or Greater Yang Stage affects Qi on the exterior surface of the body and all three Wei Qi levels. This energetic disturbance affects the Small Intestine and Urinary Bladder Channels and organs that govern the exterior of the body. Because they are the most superficial channels, they are very rich in Wei Qi.

The Tai Yang syndromes can be divided into

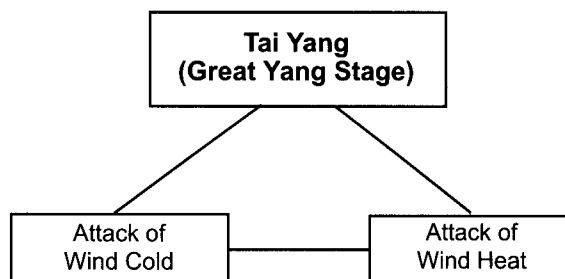


Figure 25.2. Tai Yang (Greater Yang) Syndromes

two clinical manifestations, those pertaining to an Attack of Wind Cold and those pertaining to an Attack of Wind Heat (Figure 25.2).

- **Attack of Wind Cold:** These clinical manifestations include aversion to cold, stiff neck, headache, no sweating, fever, body aches, floating-tight pulse, and shortness of breath.

For an attack of Cold at the Tai Yang stage, the focus of the Qigong treatment is to first open the pores to eliminate pathogenic factors by purging and dispersing, followed by tonification of the Lungs.

- **Attack of Wind Heat:** These clinical manifestations include aversion to wind, stiff neck, sweating, body aches, sore throat, floating pulse, and fever.

For an attack of Wind at the Tai Yang stage, the focus of the Qigong treatment is to first open the pores to eliminate pathogenic factors by purging and dispersing, then to relax the muscles for diaphoresis (profuse sweating) in order to regulate the Ying and Wei Qi, and finally, to prescribe herbs (or refer out for herbal treatment).

THE SHAO YANG OR LESSER YANG STAGE

The Shao Yang or Lesser Yang Stage affects the interior and exterior levels of the body equally. This energetic disturbance affects the Triple Burners and Gall Bladder organs and channels.

- **Clinical Manifestations of the Shao Yang Channel Stage:** These symptoms include an alteration of fever and chills, fullness of the costal and hypochondriac regions, bitter taste in the mouth, blurred vision, loss of appetite,

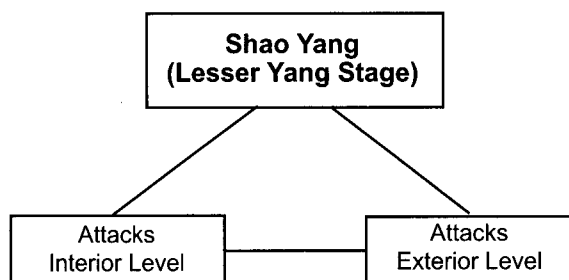


Figure 25.3. Shao Yang (Lesser Yang) Syndromes

nausea, vomiting, irritability, dry throat, a wiry pulse, and a white-greasy tongue coating.

For invasion of pathogens at the Shao Yang stage, the focus of the Qigong treatment is on dispersing Heat with purging techniques and on promoting the production of Body Fluids using herbs (Figure 25.3).

THE YANG MING OR BRIGHT YANG STAGE

The Yang Ming or Bright Yang Stage affects Qi at the interior level of the body. The Yang Ming stage represents a pathogen that has penetrated deeper than the Shao Yang stage and manifests primarily as an Excessive Heat Syndrome. This energetic disturbance affects the Large Intestine and Stomach organs and channels. At this stage, the pathogenic factors have transformed into Heat.

The Yang Ming syndromes can be divided into two clinical manifestations: those pertaining to an attack of the patient's channels and those pertaining to an attack of the patient's organs (Figure 25.4).

- **Clinical Manifestations of the Bright Yang Channel Stage:** These symptoms include Pure Interior Heat known as the "Four Bigs" (big fever, big thirst, big sweating, and big pulse). In addition, the patient also experiences an aversion to heat and has a red tongue with a yellow dry coating.

For invasion of pathogens at the Yang Ming channel stage, the focus of the Qigong treatment is on dispersing Heat with purging techniques and on promoting the production of Body Fluids through herbs.

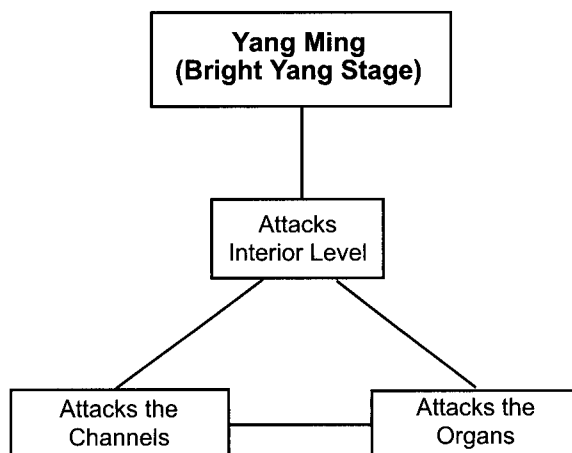


Figure 25.4. Yang Ming (Bright Yang) Syndromes

- **Clinical Manifestations of the Bright Yang Organ Stage:** These symptoms include Interior Heat and the "Four Bigs" with constipation, profuse sweating, high fever which worsens in the afternoon, fullness and pain in the abdomen (which becomes worse with pressure), and a red tongue with a dry, yellow or black coating.

For invasion of pathogens at the Yang Ming organ stage, the focus of the Qigong treatment is on eliminating pathogenic factors with purging and dispersing techniques and on relieving constipation.

THE THREE YIN SYNDROMES

The second set and deeper three syndromes are those of the Three Paired Yin Channels. They are based on the pathological changes of the Six Yin Organs and channels (Lungs and Spleen, Heart and Kidneys, Pericardium, and Liver). These syndromes are the reflection of pathological changes within the Yin and Yang organs, channels, and collaterals. In the three Yin stages, the pathogenic factors are still present but diminishing. The body's Qi has become weakened, and there are deficient signs still present. The treatment is focused on strengthening the body's Qi and Body Fluids. These are internal conditions that progress from the Tai Yin stages and move deeper into the body until they reach the Jue Yin stage.

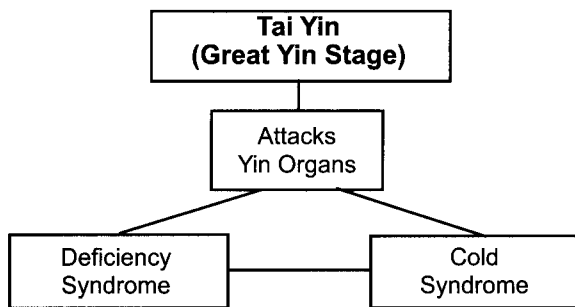


Figure 25.5. Tai Yin (Greater Yin) Syndromes

THE TAI YIN OR GREATER YIN STAGE

The Tai Yin or Greater Yin Stage affects the Yin organs as the penetration of pathogenic factors flow deep into the energetic layers. This energetic disturbance affects the Lung and Spleen organs and channels resulting in a deficiency and Cold syndrome (Figure 25.5).

- **Clinical Manifestations of the Greater Yin stage:** These symptoms include vomiting and diarrhea, abdominal fullness, absence of thirst, a feeble pulse, and a pale tongue.

For invasion of pathogens at the Tai Yin stage, the focus of the Qigong treatment is on heating and energizing the Middle Burner and on dispersing the Cold using herbs. It is also important to tonify the patient's Spleen Qi.

THE SHAO YIN OR LESSER YIN STAGE

The Shao Yin or Lesser Yin Stage affects the Heart and Kidney organs and channels.

The Shao Yin syndromes can be divided into two clinical manifestations, those pertaining to the transformation of Cold Deficiency to Kidney Yang Deficiency, and those pertaining to the transformation of Heat Deficiency to Kidney Yin Deficiency (Figure 25.6). Clinical manifestations are as follows:

- **The Transformation of Cold Deficiency to Kidney Yang Deficiency:** These symptoms include aversion to cold, preference for hot drinks, chills, cold limbs, diarrhea, palpitations, listlessness, lethargy, somnolence, abundant-pale urine, deep-fine pulse, and a pale tongue.

For invasion of pathogens at the Shao Yin stage caused by the transformation of Cold Deficiency to Kidney Yang Deficiency, the focus

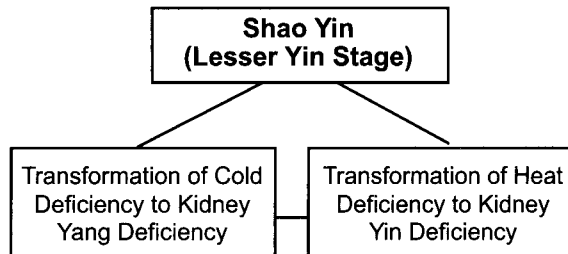


Figure 25.6. Shao Yin (Lesser Yin) Syndromes

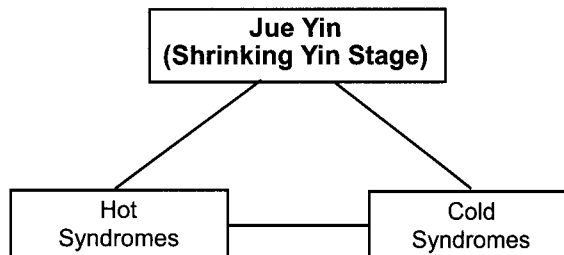


Figure 25.7. Jue Yin (Shrinking Yin) Syndromes

of the Qigong treatment is placed on tonifying the patient's organ Qi, preventing the Yang from collapsing, and treating with herbs.

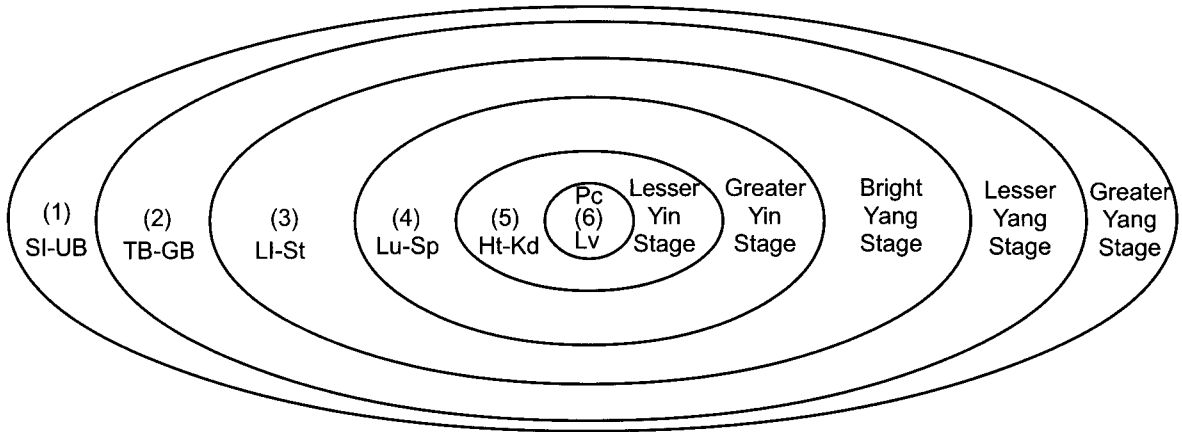
- **The Transformation of Heat Deficiency to Kidney Yin Deficiency:** These symptoms include insomnia, fever, irritability, dry throat and mouth, night sweats, scanty dark urine, fine-rapid pulse, and a red tongue without coating.

For invasion of pathogens at the Shao Yin stage caused by the transformation of Heat Deficiency to Kidney Yin Deficiency, the focus of the Qigong treatment is placed on tonifying the patient's organ Qi, nourishing the Yin, and dispersing Fire using herbs.

THE JUE YIN OR SHRINKING YIN STAGE

The Jue Yin or Shrinking Yin Stage (sometimes known as Terminal Yin), affects the Pericardium and Liver organs and channels. This is the deepest and most complicated stage of pathogenic invasion, characterized by simultaneous Hot and Cold Syndromes (Figure 25.7).

- Clinical manifestations are as follows: Cold limbs, chronic diarrhea, vomiting, pain, feeling of heat and energy expanding in the chest, burning sensation in the Heart, and feeling of hunger with no desire to eat.



1. The Greater Yang Stage (Tai Yang)

Affects the Small Intestine and Urinary Bladder organs and channels. At this stage the pathogens are at the superficial level of the body's Wei Qi, caused by an attack of Wind Heat and/or Wind Cold Invasion. This stage is also considered an External Cold Invasion at the Wei Qi level.

2. The Lesser Yang Stage (Shao Yang)

Affects the Triple Burners and Gall Bladder organs and channels. At this stage the pathogens are half exterior and half interior, flowing in and out of the body, causing alternating chills and fever. This stage is also considered an internal condition at the Qi level.

3. The Bright Yang Stage (Yang Ming)

Affects the Large Intestine and Stomach organs and channels. At this stage the pathogens absorb deeper into the body's tissues, transforming into Heat and affecting the internal organs and/or channels. This stage is also considered an internal condition at the Qi level.

- Bright Yang Channel Stage: Results in pure Internal Heat with "Four Bigs" (fever, thirst, sweating, and pulse).
- Bright Yang Organ Stage: Results in Interior Heat with constipation.

4. The Greater Yin Stage (Tai Yin)

Affects the Lungs and Spleen organs and channels. At this stage the penetration of pathogenic factors has entered deep into the energetic layers affecting the Yin organs, invading the Middle Burner (affecting the Spleen) and causing a deficient condition. This stage is considered an Internal condition at the Ying Qi level.

5. The Lesser Yin Stage (Shao Yin)

Affects the Heart and Kidney organs and channels. At this stage the pathogenic factors transform either into Cold or Heat, causing further deficient conditions. This stage is also considered an internal condition at the Ying Qi level.

- Pathogens will transform into Cold due to a Deficiency of Kidney Yang.
- Pathogens will transform into Heat due to a Deficiency of Kidney Yin.

6. The Shrinking Yin Stage (Jue Yin)

Affects the Pericardium and Liver organs and channels. At this stage the pathogenic factors continue to deplete the body's life-force energy. Sometimes known as Terminal Yin, this is the final stage of pathogenic invasion before death occurs. This stage is also considered an internal condition at the Blood level.

Figure 25.8. The Six Stages of Pathogenic Invasion. The invasion of external pathogenic factors follows a systematic progression through the body's Six Levels of Qi.

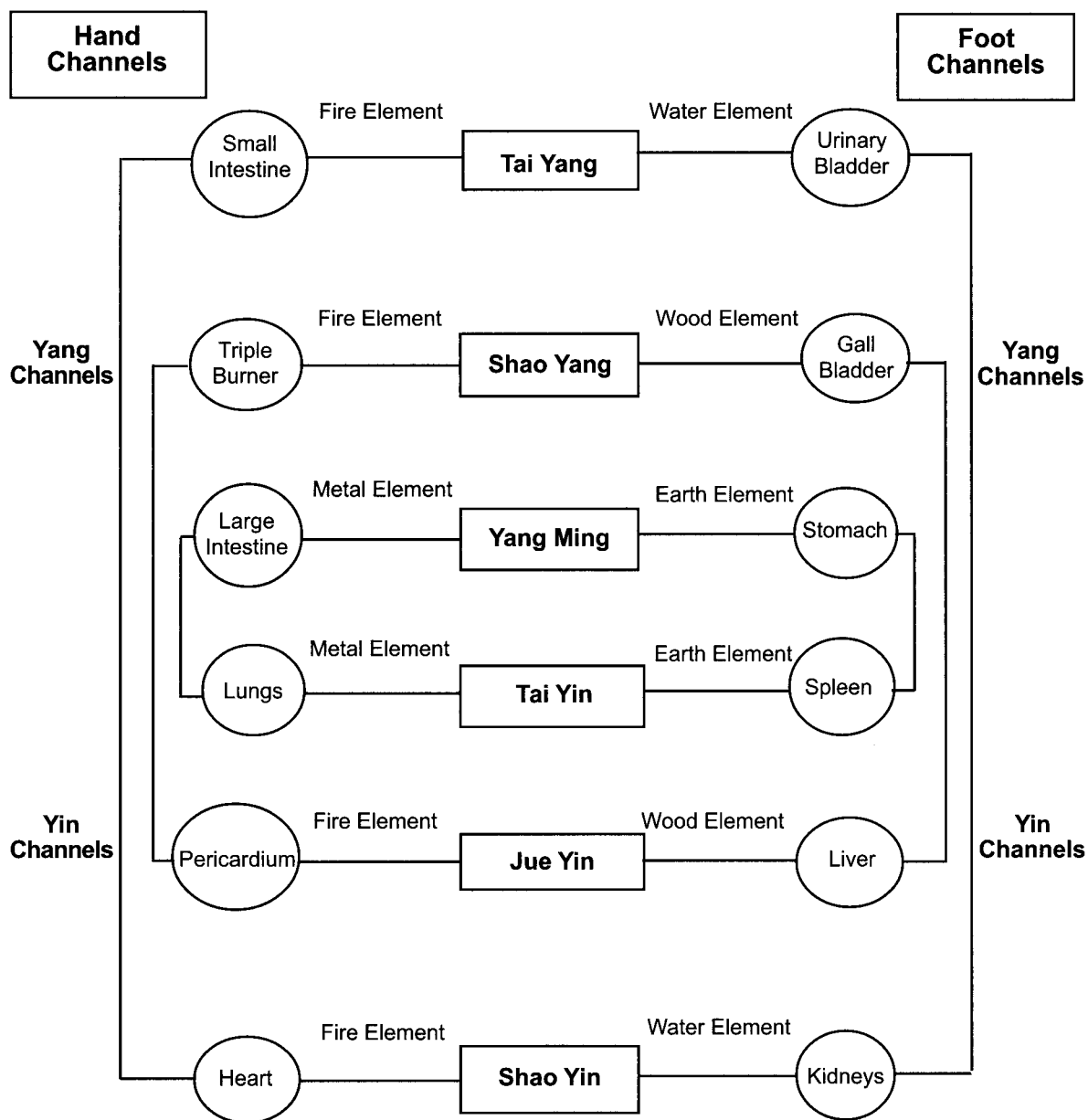


Figure 25.9. In ancient China, another pattern for diagnosing according to the Six Stages was also formulated according to their association with the Five Elements, located within the body's hands and feet.

For invasion of pathogens at the Jue Yin stage, the focus of the Qigong treatment is on purging, tonifying, and regulating the patient's organ Qi. Applying Cold and Hot herbal medicines simultaneously can be used

to drive out the patient's pathogenic factors and aid in purgation. Herbal tonics can also be used to increase the patient's resistance to pathogenic diseases and aid in tonification (Figure 25.8 and Figure 25.9).

SIX STAGES CHANNEL DISHARMONY

According to the *Magical Pivot*, there are specific physical reactions (concerning the Six Stages) when channel disharmony occurs. Without proper treatment, the channels can become disordered allowing the Qi to scatter. If the patient's Qi scatters, the Ying Qi (Nourishing Qi) and Wei Qi (Protective Qi) begin to counter-flow, resulting in a Yang disease penetrating the Yin and a Yin disease penetrating the Yang. The energetic counter-flow causes Evil Qi to recycle.

This entire process was referred to in ancient China as "cutting the body." If a condition of "cutting the body" occurs, the patient's physical body loses Qi and begins to overflow with Turbid Qi, polluting the brain and marrow, and obstructing the transformation and transportation of Body Fluids. The specific physical reactions are described as follows:

TAI YANG (GREATER YANG) CHANNEL DISHARMONY

When the Tai Yang Channels (Small Intestine and Urinary Bladder) are "cut off," the patient can manifest symptoms such as: convulsions, spasms, the body will bend backwards, eyes will roll upwards into the head, and the skin will turn a pallid white color (the white color signifies that the patient's sweat is "cut off").

SHAO YANG (LESSOR YANG) CHANNEL DISHARMONY

When the Shao Yang Channels (Triple Burners and Gall Bladder) are "cut off," the patient can manifest symptoms such as: deafness, the joints become flaccid, the skin will turn a greenish white color and the patient's connection to the eyes becomes "cut off."

YANG MING (BRIGHT YANG) CHANNEL DISHARMONY

When the Bright Yang Channels (Large Intestine and Stomach) are "cut off," the patient can manifest symptoms such as: paranoia, absurd babbling, mouth and eye twitching, the skin can turn a yellowish color, and the patient's channels become full in the upper and lower regions so that they cannot move their body.

TAI YIN (GREATER YIN) CHANNEL DISHARMONY

When the Tai Yin Channels (Lung and Spleen) are "cut off," the patient can manifest symptoms such as: abdominal swelling, dyspnea, vomiting and red face. If the patient's upper and lower channels become obstructed, the face will blacken and the skin and hair can become scorched.

When the Arm Tai Yin Qi is "cut off," the patient's skin and hair will not be nourished, and can become scorched (the Lungs are responsible for moving the Qi to warm and moisten the skin and hair). If the skin and hair become scorched, the Body Fluids will withdraw from the skin and external tissues, causing the finger and toe nails to wither and the hair to break (Fire Overcontrolling Metal).

When the Leg Tai Yin Qi is "cut off," the patient's muscles and tissues will not receive nourishment (the Spleen is responsible for production of Gu Qi). If the muscles and tissues become weak, the tongue withers and the philtrum (the infra-nasal depression in the midline of the upper lip) swells. If the philtrum swells, it causes the lips to reverse into themselves, which is a clinical manifestation that the patient's tissues are beginning to die.

SHAO YIN (LESSER YIN) CHANNEL DISHARMONY

When the Shao Yin Channels (Heart and Kidneys) are "cut off," the patient can manifest symptoms such as: abdominal swelling and obstruction, the face will blacken, the teeth will discolor and the patient's upper and lower channels will become obstructed.

When the Arm Shao Yin Qi is "cut off," the patient's Blood channels become obstructed, resulting in Blood stagnation (due to lack of circulation from the Heart). The diminished Blood circulation causes the skin color and hair to lose their luster and the face to slowly blacken as the patient's Blood begins to die.

When the Leg Shao Yin Qi is "cut off," the patient's bones begin to wither (due to lack of nourishment from the circulation of the Kidneys). If the bones do not receive nourishment, the patient's teeth will begin to discolor, the hair to lose its gloss and the muscles will weaken and atrophy.

JUE YIN (SHRINKING YIN) CHANNEL DISHARMONY

When the Shrinking Yin Channels (Pericardium and Liver) are “cut off,” the patient can manifest symptoms such as: fever, dry throat, frequent urination, and Shen disturbance. In extreme cases, the patient’s tongue will roll up, and in male patients the testes will withdraw upwards into the body.

When the Leg Shrinking Yin Qi is “cut off,” the patient’s tendons will tighten (due to lack of nourishment from the circulation of Liver Qi). When the tendons tighten, the tongue curls and the testicles regress, which is a clinical manifestation that the patient’s tendons are beginning to die.

DIAGNOSIS ACCORDING TO THE FOUR LEVELS

This system of diagnosis was formulated by the famous Chinese physician, Dr. Ye Tian Shi, in the late 1600’s. These syndromes are used to explain the etiology and pathogenesis of febrile diseases. The differentiation of syndromes pertaining to the Four Levels of Diagnosis is concerned with febrile diseases caused by externally contracted Heat. Because exogenous diseases are always developing and changing, by studying the transmission of pathological changes the Qigong doctor is able to make a more accurate diagnosis. These four levels are identified by four types of energy and are classified as follows: Wei Qi Level, Qi Level, Ying Qi Level, and Blood (Xue) Level (Figure 25.10).

THE WEI QI LEVEL (PROTECTIVE ENERGY)

At the Wei Qi Level, the pathogenic Heat invades the outer level of Wei Qi, manifesting symptoms such as fever, aversion to wind and cold, excessive or absence of sweating, thirst, sore throat, coughing, headache, red tip along the edge of the tongue with a thin coating, and a floating, rapid pulse.

For invasion of pathogenic Heat at the Wei Qi level, the Qigong treatment should focus on dispersing pathogenic factors and on tonifying the exterior by utilizing pungent tastes and herbs. Points are generally selected from the Lungs,

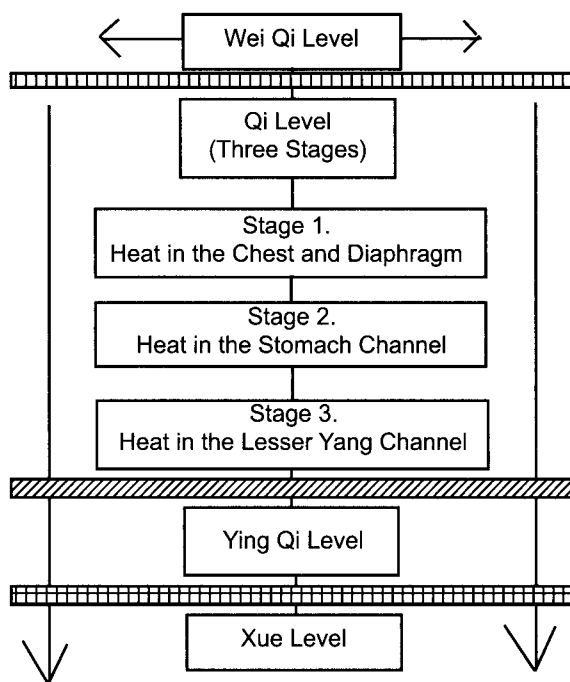


Figure 25.10. The Four Levels of Diagnosis

Large Intestine, and Urinary Bladder Channels, as well as from the Governing Vessel.

THE QI LEVEL

At the Qi Level, the pathogenic Heat continues to progress deeper into the body, attacking and affecting the Qi system. At this stage, the body system is still strong, but the normal functions of the Yin and Yang organs are impaired. Because of the different functions of the Yin and Yang organs, the manifestations of pathogenic invasion at the Qi level differ. The three conditions associated with this stage of pathogenic invasion are as follows:

- **Heat in the Chest and Diaphragm:** This is the first stage and is not considered a severe syndrome. The symptoms manifest as fever, burning sensation in the epigastrium, sticky sputum, thirst, red tongue with a yellow coat.

For invasion of pathogenic Heat in the chest and diaphragm, the Qigong treatment should focus on dispersing pathogenic Heat accumulated in the chest and diaphragm.

- **Heat in the Stomach Channel:** This is the second stage and is considered a more severe

Heat syndrome. These symptoms manifest as Heat, thirst, a dry red tongue with yellow coating, and a slippery rapid pulse.

For invasion of pathogenic Heat in the Stomach Channel, the Qigong treatment should focus on purging pathogenic Heat and tonifying the body's Fluids.

- **Heat in the Lesser Yang Channels:** This is considered the final stage of Qi invasion. This syndrome is similar to the Lesser Yang Stage of the Three Yang Syndromes (according to the Six Stages), except that there is Dampness.

For invasion of pathogenic Heat in the Lesser Yang Channels (Triple Burner and Gall Bladder), the Qigong treatment should focus on purging pathogenic Heat from the Triple Burner and Gall Bladder channels, and on dispelling Dampness and dispersing Phlegm.

THE YING QI LEVEL (NUTRITIVE ENERGY)

At the Ying Qi Level, the pathogenic factors have penetrated deeper to the level of the Ying Qi; the organs, the Blood, the Blood Vessels, and the Heart are therefore all affected. The symptoms in this stage are generally caused by the burning up of the Yin. Clinical manifestations include: irritability, insomnia, mental restlessness, fever that worsens at night, dry mouth, absence of thirst, faint skin eruptions, a deep red tongue with little or no coating, and a fine rapid pulse.

For invasion of pathogenic Heat at the Ying Qi Level, the Qigong treatment focuses on purging pathogenic Heat from the Ying Qi level using dispersing techniques. As an auxiliary method, in China, bleeding may be performed by pricking the Heart and Pericardium Channels, as well as the Governing Vessel.

THE BLOOD (XUE) LEVEL

The Blood Level is the deepest and final level of pathogenic invasion. This stage contains the most serious manifestations of illness. Clinical manifestations include: high fever, skin that is hot to touch, bloody stool, vomiting of blood, nose bleeding, blood in urine, delirium, skin eruptions of purple or black color, a deep red tongue, a fine-rapid pulse, and in severe cases, convulsions.

For invasion of pathogenic Heat at the Blood

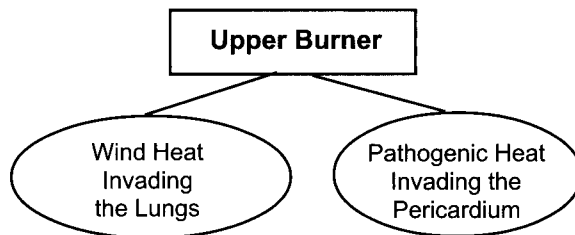


Figure 25.11. Diagnosis According to the Upper Burner

Level, the Qigong treatment focuses on purging pathogenic Heat from the Blood. In China, blood-letting techniques are used to purge stagnant Blood caused from Heat obstruction (the points are mainly selected from the Heart, Pericardium, Liver, Stomach, and Large Intestine Channels, along with the Governing Vessel). Additionally, the treatment addresses cooling the Blood, relieving convulsions, calming the mind, and reducing pathogenic factors with herbs.

DIAGNOSIS ACCORDING TO THE TRIPLE BURNERS

This system of diagnosis was developed by the famous Chinese physician, Dr. Wu Ju-Tong in the late 1700's. This system is concerned with febrile diseases caused by externally-contracted Heat invading the body's Triple Burners. A Heat syndrome generally proceeds from the Upper Burner to the Middle and ends up at the Lower Burner. However, in cases of diseases due to Damp Heat, the pathogenic invasion of Heat begins at the Middle Burner in the Spleen.

THE UPPER BURNER

The Upper Burner encompasses the body from the top of the head to the diaphragm. This area includes the Heart, Lungs, Pericardium, throat, and head, and it is responsible for respiratory and cardiac functions. The Upper Burner moves the body's Clean Qi, circulating and distributing nutrients and Qi throughout the body like a mist.

Clinical manifestations of diseases in the Upper Burner correspond to those of a pathogenic invasion of the Lungs and Pericardium (Figure 25.11).

- **When Wind Heat invades the Lungs,** it ei-

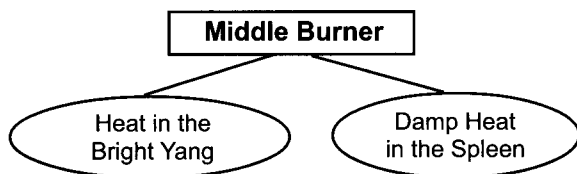


Figure 25.12. Diagnosis According to the Middle Burner

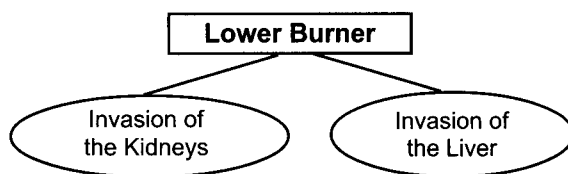


Figure 25.13. Diagnosis According to the Lower Burner

ther manifests at the Wei Qi level or deeper in the Lungs. The symptoms include: fever, sweating, sore throat coughing, stiffness and pain in the chest, wheezing, thirst, a red tongue with yellow coat, and a rapid pulse.

- **When pathogenic Heat invades the Pericardium**, it is manifested at the Wei Qi level. These symptoms include: fever, coldness of the limbs, delirium, aphasia, burning sensation in the epigastrium, and a deep red tongue with spots.

For invasion of pathogenic Heat in the Upper Burner, the Qigong treatment should focus on purging pathogenic Heat and/or Wind, and dispersing Phlegm from the Lungs and Pericardium organs and channels.

THE MIDDLE BURNER

The Middle Burner encompasses the area from the diaphragm to the umbilicus. This area includes the Stomach, Spleen, pancreas, and Gall Bladder, and it is responsible for digestion, fermentation, and the transformation of food and drink into nutrients for distribution. It moves the body's energy circulating it like a swamp.

Clinical manifestations of diseases in the Middle Burner from pathogenic Heat are divided into two syndromes: Heat in the Bright Yang, and Damp Heat in the Spleen (Figure 25.12).

- **Heat in the Bright Yang** manifests in symptoms such as interior Heat and the "Four Bigs" (big fever, big sweating, big thirst, and big pulse) with constipation, profuse sweating, high fever which worsens in the afternoon, fullness and pain in the abdomen (which becomes worse when pressure is applied), and a red tongue with a dry, yellow or black coating.
- **Damp Heat in the Spleen** manifests in symptoms such as poor appetite, fever that worsens in the afternoon, a heavy sensation in the head, body, and limbs; fullness of the chest

and epigastrium; nausea and vomiting; and a yellow, greasy tongue, with a floating or slippery pulse.

For invasion of pathogenic Heat in the Middle Burner, the Qigong treatment should focus on Tonifying the Spleen Yang, purging Dampness, and prescribing herbs.

THE LOWER BURNER

The Lower Burner encompasses the area from the umbilicus to the feet. This area includes the Liver, Kidneys, Urinary Bladder, intestines, external genitalia for men, and the uterus for women. The Lower Burner is responsible for filtering and eliminating waste products and for reproductive functions. It moves the body's Turbid Qi circulating it like a drainage ditch.

Clinical manifestations of diseases in the Lower Burner are caused from pathogenic Heat attacking the Kidneys or Liver and are divided into two syndromes (Figure 25.13).

- **Invasion of the Kidneys** by pathogenic Heat dries up the Kidneys' Yin, causing Heat symptoms due to a Yin Deficiency. Clinical manifestations include: lingering fever, hot hands and feet, night sweats, dryness of the mouth, deafness, lassitude, insomnia, a red-peeled tongue, and a rapid, empty pulse.

The Qigong treatment should focus on tonifying Yin, and purging the Heat.

- **Invasion of the Liver** by pathogenic Heat occurs after the Kidney Yin has been exhausted. This condition can result in Liver Wind, which clinically manifests as a low-grade fever, cold limbs, dry and cracked lips, convulsions and trembling, a dry, reddish-purple tongue, and a rapid-deep pulse.

For invasion of pathogenic Heat in the Lower Burner, the Qigong treatment should focus on tonifying Yin, and purging the Heat and Wind.

CHAPTER 26

CLINICAL EXAMINATION AND DIAGNOSIS

SENSORY, INTUITIVE AND PERCEPTUAL DIAGNOSIS

Clinical diagnosis can be categorized into two primary methods of energetic examination and treatment: Sensory Diagnosis, and Intuitive and Perceptual Diagnosis (Figure 26.1). The clinical methods of Sensory Diagnosis involve assessing, evaluating, and determining a specific diagnoses according to the sensory skills of hearing, seeing, smelling and palpitation. This type of diagnosis is quite prevalent throughout both Traditional Chinese Medicine and Western medical clinics.

The methods of Intuitive or Perceptual Diagnosis, however, have been kept secret for many years in China, and are primarily found only within Medical Qigong clinics and Daoist monasteries. The methods of Intuitive or Perceptual Diagnosis include the use of the five energetic senses and operate on the energetic plane. This form of perception requires the individual to be able to see, hear, taste, smell, and feel without using the physical organs that are usually associated with sensory diagnosis.

The root of any disease can be drawn from its complex symptoms and signs by using the two main methods of Sensory Diagnosis and Intuitive and Perceptual Diagnostic principles. These two main methods of diagnosis serve as guidelines for the Medical Qigong doctor in clinical evaluation. Once the cause and extent of the disease is known, a treatment plan can be developed. There are four main types of Qigong treatment, which are chosen according to the treatment goals:

- a routine treatment (basic or nonspecialized)
- a specialized treatment (designed for the specific patient and his or her condition)
- a treatment aimed at etiology
- a treatment focused on alleviating the symptoms and signs

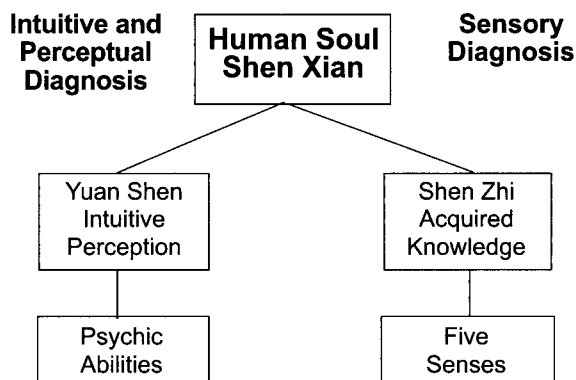


Figure 26.1. Sensory Diagnosis and Intuitive and Perceptual Diagnosis

It is important to determine and assess both the cause (root) and the manifestations (branches) of the patient's disease.

SENSORY DIAGNOSIS

The five senses are used as avenues through which Man becomes aware or conscious of information concerning objects outside himself. All of these senses are but modifications of the original sense of feeling or touch. For example:

- **The eyes:** These record the touch or feeling of light-waves which strike upon its surface.
- **The ears:** These record the touch or feeling of sound-waves or vibrations of the air which reach its surface.
- **The nose:** This records the chemical touch or feeling of the gases or fine particles of material that touch its mucous membrane.
- **The tongue:** This records the chemical touch of the particles of food or other substances that come in contact with the taste-buds.
- **The sensory nerves:** These record the touch or feeling of external objects coming in contact with the nerve endings in various parts of the body.

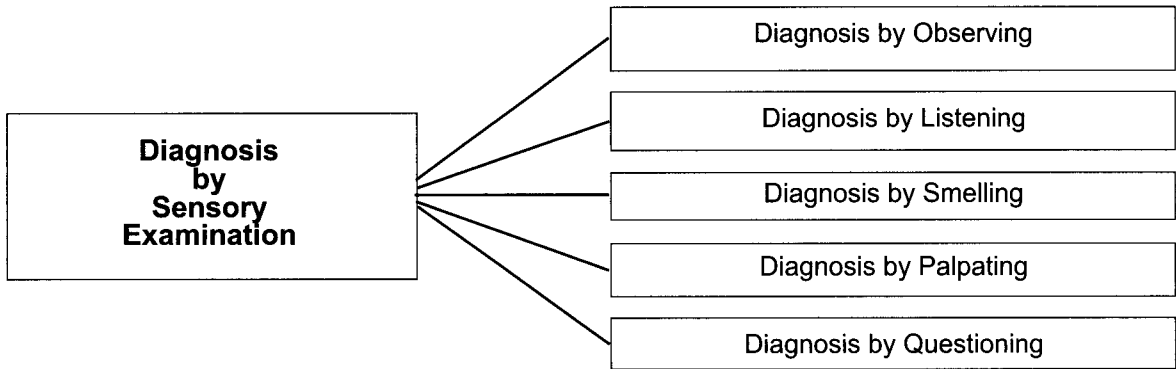


Figure 26.2. The Five Primary Methods of Sensory Diagnosis

It is important to understand that the sense organs themselves do not analyze facts, but simply gather information. It is therefore up to the doctor's educated mind to feel and clearly identify the patient's disharmony before treatment is provided. This is why clinicians will never attempt to treat a patient without first making a diagnosis based on sensory examination and evaluation, according to symptom observation.

CLINICAL INTAKE, EXAMINATION AND EVALUATION

Before treatment begins, the Qigong doctor performs a clinical intake, examining and evaluating the patient's condition using various methods of sensory diagnosis (observing, listening, smelling, palpating, and questioning). This clinical format involves taking a history of the patient's complaints. Next, the Qigong doctor inquires about the patient's medical history. The doctor then conducts an examination for diagnosis and devises a treatment principle on which the treatment plan is based before implementing the treatment.

Both the root (the source and cause of the disease) and its branches (the symptoms or manifestations of the disease) should be examined carefully before treating the patient. In the case of an emergency, the doctor may choose to treat the urgent symptom first before treating its source.

The diagnosis and treatment of each patient traditionally begins by observing the patient as a whole, followed by an evaluation of the patient's individual constitution. Next, the doctor observes

the symptoms and syndromes of the individual's organs. From these observations the cause of the disease is determined and treatment is begun. The treatment usually focuses on addressing the cause of the disease. It also focuses on returning the organ or organ system back into harmony with the rest of the patient's body. This creates changes within the patient's physical, emotional and mental constitution and returns him or her back to a normal state of health.

Sensory examination for diagnosis is divided into five primary methods: diagnosis by observing, diagnosis by listening, diagnosis by smelling, diagnosis by palpating, and diagnosis by questioning the patient (Figure 26.2). By looking, listening, smelling, touching, and asking the patient specific questions, a Qigong doctor is able to diagnose the patient's syndrome (including the etiology of the disease).

DIAGNOSIS BY VISUAL OBSERVATION

1. **Observe the Patient's Shen:** Observe the patient's overall appearance, spirit, emotional nature, energy field, and composure. Look at the Shen of the patient's face; a healthy patient should have a brightness to his or her countenance and eyes. The Shen of the face should be checked against the state of the patient's eyes.
2. **Observe the Patient's Eyes:** Especially observe the spirit in the patient's eyes, the glitter or dullness, and the expression of a controlled or uncontrolled emotional state. The eyes manifest the Essence of all the organs, and are the

messengers of the Heart. Two important things to look at in the eyes are glitter and focus; these two things convey the patient's Shen:

- Are the patient's eyes bright and do they glitter? The less the glitter, the more long-standing the emotional and mental problems. It is said that there are three emotions that make the eyes lack glitter: sadness, grief, and shock. If the patient's eyes are dull, it may look as if he or she is seeing through a mist or film.
 - Are the eyes focused; is the attention sustained and penetrating or uncontrolled? Uncontrolled attention is actually worse than having no glitter. If the patient has unfocused eyes it means that there is an obstruction of the patient's Shen and mind, generally due to guilt, preoccupation, or anxiety. It is said that excess joy (excitement) makes the "eyes uncontrolled."
3. **Observe the Patient's Color:** Observe the patient's face, complexion, eyes, ears, nose, mouth, tongue, skin zones, and ask about the discharges (mucus, vaginal, urine, and stool). Anger manifests as a greenish tinge on the cheeks or forehead (if it is affecting the Stomach); worry manifests as a grayish color, pensiveness as a sallow complexion, fear as a white complexion (unless combined with Kidney Yin Deficiency which turns the cheeks red). Shock creates a bluish tinge on the forehead. A change in the complexion often indicates a deeper and longer-standing psycho-emotional problem. Also, if the eyes show no Shen but the face does, it indicates a recent problem.
 4. **Observe the Patient's Body:** Observe any outstanding structural features. Are they thin, emaciated, obese, or paralyzed? Are there deviations or obstructions in or on the body, face, head, mouth, teeth and gums, eyes, nose, and ears? Are there blemishes on the skin? Observe the appearance of the nails, hair and so on.
 5. **Observe the Way the Patient Moves:** Is there a tremor, rigidity, or looseness? Notice if the movements are fast or slow. When you shake hands upon meeting for the first time, are his or her hands clammy or dry; is his or her grip strong or weak?

6. **Observe the Patient's Tongue:** Is it cracked, serrated, fat, thin, or thick? If you observe a central crack, the deeper it is, the more long-standing the emotional problem. A red tipped tongue can also indicate Heart Fire or Shen disturbance.
7. **Observe the Patient's Channels and Points:** Are there darkened red blotches, moles, blemishes, swelling, or sweat?
8. **Observe the Patient's Nails:** Are they smooth and resilient with no ridges or spots?

DIAGNOSIS BY LISTENING

1. **Listen to the Patient's Speech:** Is it slurred or clear.
2. **Listen to the Patient's Tone:** Is it high, low, loud, or quiet?
3. **Listen to the Patient's Tempo:** Is it fast or slow?
4. **Listen to the Patient's Words:** Do they make sense? Are his or her thoughts well-ordered, or does the patient change subjects abruptly and frequently (if so, the patient may be suffering from a severe mental disorder).
5. **Listen to the Patient's Respiration:** Is it loud, strong, weak, or wheezing?
6. **Listen to the Patient's Cough:** Is it loud, dry, or wet?
7. **Listen to the Patient's Stomach and Intestines:** Are they gurgling or quiet?

DIAGNOSIS BY SMELLING

1. Does the patient smell strong, weak, or odorless? Does the patient smell of medications, or alcohol?
 - **For Liver Problems:** The patient's body or breath will smell like a goat.
 - **For Heart Problems:** The patient's body or breath will smell like something has been burnt.
 - **For Spleen Problems:** The patient's body or breath will smell fragrant or sweet.
 - **For Lung Problems:** The patient's body or breath will smell like fish or a tide pool.
 - **For Kidney Problems:** The patient's body or breath will smell rotten.

DIAGNOSIS BY PALPATION

1. How does the patient's pulse feel? Is it strong or weak? The pulse shows more about the patient's Qi and Blood than the state of his or her Shen. Because the pulse reflects the short-

term state of the patient's Qi and Blood, it should always be integrated with tongue and complexion diagnosis.

2. How do the patient's channels and points feel? Are there tender areas, movable nodules (Qi stagnation), or fixed nodules (Blood stagnation or Phlegm nodules) along the patient's channels?
3. How does the patient's abdomen feel?

DIAGNOSIS BY QUESTIONING

1. Ask about the history of the patient's main complaint (illness, disorder, or injury).
 - When did it begin?
 - What other signs or symptoms accompany it?
 - Ask about the course of the illness; is it improving or getting worse?
 - What makes it better or worse (i.e., pressure, warmth, cold, and so on)?
 - What other treatments has he or she tried?
2. Ask about the patient's general medical history.
 - Has the patient had any surgeries?
 - Has the patient experienced any past or recent physical or emotional traumas?
 - Ask if the patient is on any medication(s)
 - Ask about self-medication with alcohol or drugs
 - Ask about his or her current coffee, soft drink, and sugar intake
 - Ask about the patient's extremities, do they feel hot or cold?
 - Ask about his or her sweat
 - Ask about his or her thirst
 - Ask about his or her appetite and diet (how often does the patient eat, and how regular are the meals?)
 - Ask about his or her digestion (gas, belching)
 - Ask about his or her stool (loose, well-formed, hot, smelly, cold, fishy, color)
 - Ask about his or her urine (frequency, urgency, and color)
 - Ask about his or her sleeping patterns (difficulty falling asleep, remaining asleep, or recurring nightmares)
 - Ask for an energy level on a scale of 1 to 10
 - Ask about current emotional and mental problems or concerns
 - Ask about his or her current physical exercise program

THE PURIFICATION OF THE DOCTOR'S SENSORY DIAGNOSTIC SKILLS

In ancient times, the doctor often spent years refining his or her diagnostic skills. From an ancient Chinese energetic perspective, all of the body's senses and the perceptions connected to them, should be purified before a doctor begins his clinical intake. Only after sensory purification could proper examination and evaluation of the patient's condition be correctly initiated. The following is but one example of the various methods used to purify the doctor and prepare him or her for sensory diagnosis:

- **The Doctor's Hearing and Auditory Nerves:** These are purified by reciting the repetitions of specific Mantras (a particular sound or vibrational phrase uttered audibly or inaudibly for the purpose of energetic and spiritual transformation).
- **The Doctor's Sight and Optic Nerves:** These are purified by focusing on specific Mandalas (a particular diagram within a circumference, used to invoke energetic and spiritual states) and Yantras (a particular symbol designed for concentration, used to invoke energetic and spiritual states). Mandalas are considered more than just symbols, they represent man's unknown subconscious and unconscious mind. The ancient Chinese believed that through concentration on these particular forms, individuals could free themselves from the energetic and spiritual archetypes that obstruct their creativity and intelligence.
- **The Doctor's Smell and Olfactory Nerves:** These are purified by practicing specific breathing patterns (see Volume 2, Chapter 17).
- **The Doctor's Taste and Gustatory Nerves:** These are purified by fasting and diet.
- **The Doctor's Touch and Tactile Nerves:** These are purified by applying "holy ash" to his or her hands and limbs in conjunction with reciting specific Mantras.

Although these specific applications can purify the doctor's physical senses, because they only relate to the gross physical body, this type of purification by itself cannot raise the Qigong doctor to the higher dimensions of internal diagnosis. Beyond the

gross physical body exist the energetic and spiritual planes of existence, hidden from the lower observations of the acquired analytical Mind (Shen Zhi). Therefore, in Medical Qigong, the doctor will use both Intuitive and Perceptual Diagnosis to understand the inner workings of the patient's physical, energetic, and spiritual bodies.

INTUITIVE AND PERCEPTUAL DIAGNOSIS

THE METAPHYSICAL DIMENSIONS OF MEDICAL QIGONG HEALING

The range of diagnosis based on sensory input is severely limited, and restricted to the perceptions and cognition of the doctor's sight, touch, smell, hearing and taste. If one of these senses becomes impaired, the doctor's experience and knowledge related to that sense is restricted and therefore undependable. Additionally, when the mind is operating through sensory diagnosis, the ego categorizes all of the experiences according to what it likes and dislikes. This subconscious segregation of data creates a distortion of the information received from the experience of the intake diagnosis.

The knowledge derived from sense diagnosis is also restricted by the boundaries of time, space, and object, which exist only as categories of the doctor's individual Mind. These three categories of Mind are finite, and they cannot be transcended past their lower realm of experience unless the doctor utilizes his or her Intuitive and Perceptual Diagnostic skills.

The experience of Intuitive and Perceptual Diagnosis is unbound by the categories of the Acquired Mind (Shen Zhi), and relies on the doctor's innate ability to tap into his or her paranormal skills, or metaphysical healing abilities. The dictionary describes "metaphysical" as "the study of psychic phenomena beyond the limits of ordinary or orthodox psychology." In reality, it is only the limitation of our awareness that classifies certain phenomena or abilities as metaphysical. Mankind can only scientifically study that which is below him or herself in consciousness (plants, animals,

minerals, tissue, cells), and never that which may be above (i.e., energetic worlds, spiritual dimensions, energetic spiritual beings).

There are other dimensions of reality that are very tangible, and access to them is only limited by fear and ignorance. Since theories on the nature of the mind and spirit cannot be easily verified or disproved by intellectual analysis or scientific experiment, sometimes certain types of knowledge are disbelieved, ridiculed, and dismissed. The advanced energy theories that are presented in this textbook are based upon the five thousand years of cultivation and experience of Chinese medical healing. The energetic form of Qi is neither good nor evil; it is simply another aspect of vibration, light, heat, and electromagnetic fields. The ancient Chinese Qigong masters refined the ability to analyze and diagnose these different forms of energy into an effective healing modality.

The existence of energy and its multidimensional patterns is embraced and accepted by most traditional cultures and societies, with the exception of Western conventional thinking which is unfamiliar with this unorthodox approach to healing.

These energetic realms, which form the reality of the Medical Qigong doctor's clinical healings, are actually accessible through normal perceptual skills that the doctors have developed and trained within themselves. These doctors have simply rediscovered and trained their sensitivity to the same energies that they were likely open to during childhood.

A doctor's physical or kinesthetic perceptions are communicated through the Lower Dantian; the emotional or empathic perceptions are communicated through the Middle Dantian; and the spiritual or intuitive perceptions are communicated through the Upper Dantian.

These energies encompass more than just the physical world. These perceptive skills and abilities of Shen are actually our natural energetic "birth-right" and have been with us since birth. Shengong skills and all psychic powers lie well within the potential of every individual's human soul, although in most people these skills are undeveloped and largely unused. Often we fear the most the things we understand the least. The ancient Chi-

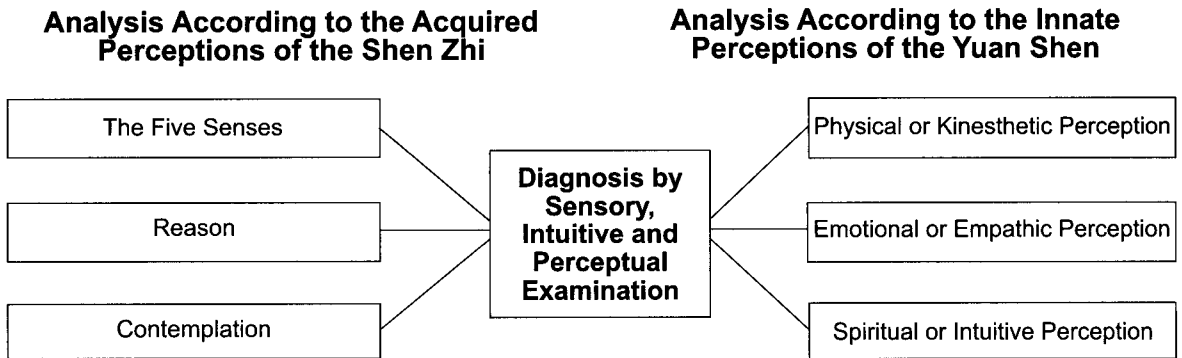


Figure 26.3. The Six Primary Methods of Energetic Diagnosis

nese used the term, “a frog in a well,” for an individual whose mind is enclosed in a narrow subjective view, afraid to go beyond programmed illusions. It has also been my observation that individuals are taught to ignore these paranormal skills because of one or more of the following reasons:

- They have become frightened of them, because as children they were told that these abilities do not exist.
- They were told that such spiritual abilities were “evil.”
- Unable to understand paranormal skills, they do not know how to integrate them into their personal lives.
- They may fear the emotional and spiritual responsibility of knowing the truth about themselves and others.
- The known is familiar and therefore more comfortable than the unknown and new.

Sometimes even facing our own human potential alarms us so greatly (fear bordering on terror) that we are willing to deny empirical evidence that these paranormal skills and abilities are real. We live, therefore, in a paradox. These paranormal abilities seem to be part of our nature, yet they can disturb us so greatly that we often violently reject them. Medical Qigong doctors are healers who have learned to accept these paranormal abilities and direct their energy, spirit, and psychic skills towards the focus of alleviating pain and suffering.

UNDERSTANDING ENERGETIC DIAGNOSIS

Intuitive and Perceptual Diagnosis relies on the Qigong doctor’s ability to process knowledge ob-

tained through the Shen Zhi’s three modalities of rational observation (the five senses, reason, and contemplation) and the Yuan Shen’s three modalities of Intuitive perceptions (the Kinesthetic, Empathic, and Intuitive perceptions of the Three Dantians), described as follows (Figure 26.3):

1. **The Five Senses:** Through the five senses, the Qigong doctor can perceive the external world of space, time, and objects. This type of observation is commonly employed in the study of science.
2. **Reason:** Through logic and analytical training, the Qigong doctor is able to apprehend certain rational truths. This type of observation is commonly utilized in the study of philosophy and mathematics.
3. **Contemplation:** Through Shengong meditations and spiritual forms of training, the Qigong doctor can open up the “Third Eye” and “see” certain truths and realities that cannot be perceived with the observation of the five senses or through reason. This type of observation commonly manifests through training the perceptions of the five senses and reason.
4. **Physical or Kinesthetic Perception:** Through the inner experience of visceral sensory perception derived from the cells, tissues, muscles, and internal organs, the Qigong doctor can comprehend the patient’s energetic, psychological, and internal organ conditions.
5. **Emotional or Empathic Perception:** Through the inner experience of emotional sensing, the Qigong doctor can perceive the emotions, feel-

ings, and reactions to what the patient is experiencing.

6. **Spiritual or Intuitive Perception:** Through spiritual insight, the Qigong doctor can comprehend and “know without knowing” the patient’s true condition. This spiritual intuition occurs once the Qigong doctor’s Yuan Shen has become freed from its residence (the physical body) and expands into the Wuji, merging with the energy of the Divine Mind. The Qigong doctor’s Mind can now become an energetic receptor and can begin to transmit pure energy.

In terms of understanding Intuitive and Perceptual Diagnosis, the Buddhist Qigong Masters have a term known as possessing the “Four Knowledges,” which describes the attainment of complete consciousness. The Four Knowledges are described as follows:

- **The Round Mirror Knowledge:** At this stage of consciousness, the Mind has impartial awareness.
- **Knowledge of Equality:** At this stage of consciousness, the Mind has insight into the relativity of all things.
- **Observational Knowledge:** At this stage of consciousness, the Mind has discernment of particulars.
- **Practical Knowledge:** At this stage of consciousness, the Mind has the application of understanding in action.

The ancient Chinese believed that it was not until an individual underwent a spiritual “Awakening,” that his or her Yuan Shen could experience the full potential of the Four Knowledges.

THE AWAKENING

After a time of energetic and spiritual cultivation, an individual’s consciousness begins to naturally unfold through an understanding of several latent “powers” that are contained within each person. During this awakening, the knowledge of our real nature, and its connection to the Divine begins to manifest itself. Sometimes known as the “Divine Spark of Eternal Light,” this unique understanding is hidden from most lower forms of human life by the many sheaths of mental consciousness and analytical doubt that shut out and

veil this subtle but powerful light of creation.

The ancient Chinese considered this to be the light of Man’s True Self or Original Spirit (Yuan Shen). It was considered a Divine Spark, sent forth from the “Sacred Flame” (the magical light and spiritual fire of the Dao) to reside within the physical tissues of Man (residing within the center core Taiji Pole). This eternal light contained within the Taiji Pole was considered immortal, eternal, indestructible, and invincible. The ancient Daoists believed that through Shengong training, one could contact and fuse with this eternal light, thus becoming an immortal.

For the Qigong doctor to comprehend these esoteric spiritual insights, three phases of energetic transformation must first be experienced. These three phases are collectively known as the natural progression of “the awakening,” and are described as follows: The Awakening, Entering the Inner Sanctuary, and Accessing the Wuji through the Creative Subconscious Mind.

1. **The Awakening:** This phrase describes the beginning stage or “opening” of the Qigong doctor’s mind and spirit to his or her true energetic potential. An energetic and spiritual awakening alters (forever) the way in which an individual perceives and experiences the world. The acceptance of “new eyes to see” becomes rooted within the Qigong doctor’s intention, emotion, and thought and sets into motion the correct vibrational field for accessing higher consciousness. In this particular stage, the individual discovers that there is no way to return to his or her previous comfortable mind set. The “awakening” can be described as the following realizations:

- a heightened sensory awareness and augmented dimensional perception
- a sense of higher life purpose
- a deeper connection to the energetic movements of Heaven and Earth

2. **Entering the Inner Sanctuary:** This phase describes the phase in which the Qigong doctor begins to receive greater clarity of mind and an elevated consciousness. The doctor receives information on a multidimensional level and is now able to access, as well as better

understand, his or her inner core being. This sets into motion the Qigong doctors' understanding of his or her interconnections to everything in the universe. At this point, the doctor must accept responsibility for all actions and non-actions. This particular phase can be described by the following realizations and transformations:

- thoughts turn inward towards self-reflection
- taking responsibility for actions and non-actions by intercepting Karma
- communing with the Divine

3. Accessing the Wuji through the Creative Subconscious Mind: This phase describes the Qigong doctor's ability to access and reprogram his or her Mind and core vibration. This sets into motion the doctors' personal contact with the higher-self, or human soul (Shen Xian). This particular phase can be described through the following realizations:

- internal and external awareness of energy
- the ability to access the hidden knowledge of energetic patterns
- the ability to transcend the space and time continuum

LEARNING INTUITIVE AND PERCEPTUAL DIAGNOSIS

Before beginning the primary methods of Intuitive and Perceptual Energy Diagnosis, it is important to understand the initial training needed to access and train these skills. Without an understanding of these subtle energies, the risk of misdiagnosing the microprojections of life-force energy is high. The subconscious mind communicates within ourselves and with the outside world through the Three Dantians by way of three distinct mechanisms:

- **Physical or Kinesthetic Communication:** This is established through the Lower Dantian.
- **Emotional or Empathic Communication:** This is established through the Middle Dantian.
- **Spiritual or Intuitive Communication:** This is established through the Upper Dantian.

These three modalities of energetic communication must be finely tuned into effective, re-

ceptive listening tools.

Memories, thoughts, emotions, and knowledge are stored in the patient's tissues throughout the body at the pre-atomic and pre-cellular levels. They are arranged and structured in static energetic patterns similar to the way that sounds and images are recorded on the magnetic molecules of a video cassette tape. Not only are all emotions and sounds energetically stored within the tissues, but also the memories of specific tastes, smells, images, and touch can be invoked simultaneously in vivid detail once the cells are stimulated. As the Qigong doctor begins to stimulate the Qi in a particular tissue area, the patient often re-experiences the original incident and can re-live the event from the past exactly as if it were occurring now.

The Qigong doctor must be ready to recognize, uncover, and be able to feel his or her patient's pain when interceding as an empath. Sometimes the doctor will stumble upon pockets of unresolved pain, or suppressed memories that are hidden deep within the patient's tissues. When this occurs, the doctor diagnoses the patient's toxic emotional symptoms through his or her own body and spirit. To perform this type of diagnostic technique successfully, doctors must be secure in their established emotional boundaries. Otherwise they might project their own feelings onto the patient or absorb the patient's pathogenic energy into their own body, where it may become trapped.

The goal is to absorb and receive the patient's symptoms briefly for diagnosis, and then release them by exhaling out the mouth (away from the patient). This expels the Toxic Qi into the ground and allows the patient's feelings to pass through the doctor's body without harm.

The state of consciousness in which the doctor listens and feels the patient is more important than the technique or modality used. This is why there are so many diagnostic tools available to assist doctors in their evaluation. The patient's body maintains the energetic pattern of trauma until it is released and dispersed. The amount of energy required to neutralize this traumatic charge and return the tissues back to their normal state is in direct proportion to the intensity of the original trauma.

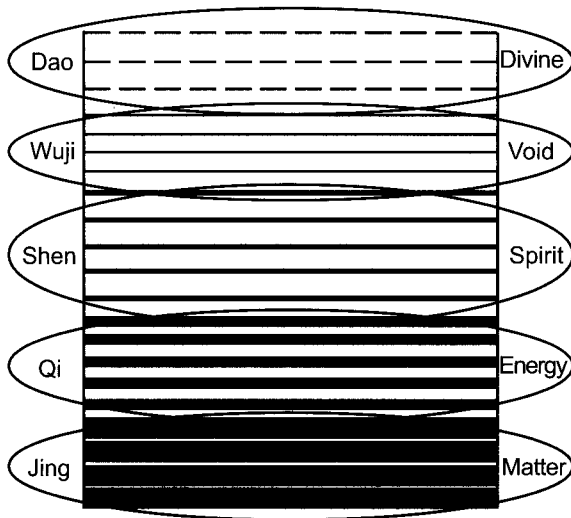


Figure 26.4. The Five Energetic Fields

RECEIVING AND INTERPRETING THE PATIENT'S FIELDS OF BIO-INFORMATION

The human body emits several “bio-fields” of energy varying in density and frequency, which resonate within a holographic field. Like radio waves and other modern technological wave transmissions, these fields are encoded with information. The key to what we absorb and radiate lies in the energetic qualities of the rate or frequency of vibration, amplitude, and wave length of these bio-fields.

The physical world as we know it is made up of energetic fields. These energetic fields hold our universe together (Figure 26.4). Matter is simply the temporary expression of these energetic fields as they interact. The human body consists of Shen, Qi, and Jing actively resonating within the cells and tissues. Qi as energy is considered both substantial and insubstantial. Qi creates matter and acts as a medium between matter (Jing) and spirit (Shen); it carries their mutual interactions in the form of waves. Because matter manifests as a distinctive type of consciousness, it operates at discrete levels of awareness, differing only in its complexity of structure and degree of freedom. Matter also manifests itself at every level of organization, from fundamental particles in physics to biological organisms within the human body. The cells are governed by these bio-fields which determine their growth.

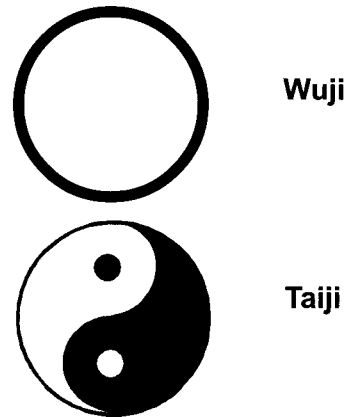


Figure 26.5. Wuji (Infinite Space or Void) and Taiji (Supreme Ultimate or The Balance of Yin and Yang)

It is the conscious aspect of energy that dictates how, where, and in what form energy is manifested within the body. This energetic consciousness releases bio-information which transmits encoded information about the patient both internally and externally. Form, force, and medium are three aspects of energy held in dynamic patterns by consciousness. The bio-information released from the patient's consciousness is read and diagnosed by the Qigong doctor before treatment begins.

THE MESSAGE (XIN XI)

The body's bio-information resonance, Xin Xi, or the “Message” as it is called in China, is not limited by space or time. This Message refers to the energy fields that emanate to and from the Wuji (infinite space embodied in between matter and energy).

The Wuji is the state of no boundaries, of pure openness, of complete oneness. Its essence is emptiness (as depicted by the empty circle) which relates to the awareness aspect of our Yuan Shen. When it begins to manifest within the relative universe of Qi, Yin, and Yang (referred to as Taiji), its nature appears as clear light which dispels darkness (Figure 26.5). When it manifests as a pure and tangible physical form, it appears as an enlightened being (saint or immortal) or as the “divinity” inherent within each one of us.

All of these levels exist within each individual, on both a pure level and a pathological level. These

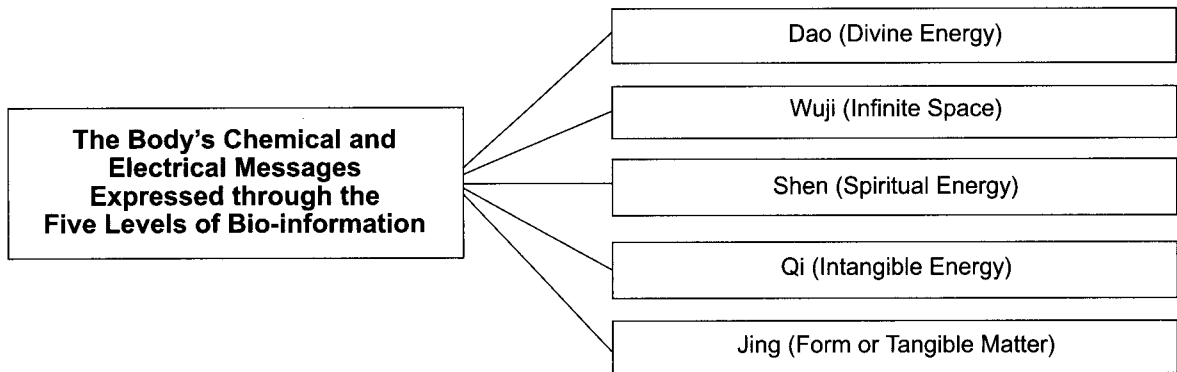


Figure 26.6. The Five Levels of Bio-information

levels can be detected and interpreted by the trained Qigong doctor as bio-informational resonances (Figure 26.6). Bio-informational resonances are subdivided into five levels of electromagnetic field expression:

1. **Jing (form or tangible matter):** This contains the least amount of encoded information. Its energetic range has a short distance and it is easily obstructed. It is emitted at the highest energy density and frequency, and has the lowest energetic potential.
2. **Qi (intangible energy):** This contains more encoded information and has a longer energy density and frequency range. It is emitted at a lower frequency than Jing and has a higher energetic potential.
3. **Shen (spiritual energy):** This consists of a lower energy density and frequency, containing even more encoded information than Qi. It has the longest range (Infinite) and an even higher energetic potential than Qi. It is through the emotional/spiritual range that our constitutional type is defined.
4. **Wuji (Infinite Space):** This contains even more encoded information than Shen. It consists of a still lower energy density and frequency and an even higher energetic potential than Shen. Our energetic patterns emerge from the energetic potential of the Wuji, which is Infinite Space.
5. **Dao (Divine Energy):** This consists of the highest potential and lowest energy density and frequency of all the energetic ranges. It possesses the most complete encoded infor-

mation (or Message) and is the most powerful energetic field of all the emissions. The Dao is an influence which is beyond the electromagnetic field and is a unification of all physical, energetic and spiritual forces (Figure 26.7).

The body's cellular systems internally regulate themselves via communication through these encoded Messages. Messages are sent and received both on the energetic level and on the biochemical-electrical level. These different levels interact continuously. Distortions on the energetic level interfere with the necessary transformations of Jing into Qi, Qi into Shen, and vice versa. Failures in energetic transformations also affect and distort chemical and electrical Messages between the different types of cells in the body (blood cells, tissue cells, nerve cells, and so on).

The maturity of the physical body depends on the transference of these Messages as the source of its evolution. Each time the egg cell divides (morula, embryonic, and fetal stages) the Message is transcribed into the newly-generated cells. Some encoded Messages are transformed but, due to the adverse evolutionary conditions or pathogenic factors, some become latent. Germ cell Messages, however, are not restricted by these evolutionary conditions since they multiply, evolve, and transform at an accelerated pace. Medical Qigong views congenital disease as a form of distorted bio-informational vibration.

Information of the body's disharmonies is received as a distorted biological resonance, which indicates the location and severity of the patient's

condition. All diagnostic scanning techniques utilize this type of perception. The body's cellular systems internally regulate themselves via communication through coded bio-informational signals. This biological information exists in energetic, electrical, and chemical forms which are constantly being transformed from one form into another. The function of Medical Qigong therapy is to provide the correct bio-informational instructions (or Message) to the patient's body in the form of Qi emission (or encoded energetic bio-informational signals) to initiate healing. By receiving Messages from the patient, the Qigong doctor can project energy while receiving and diagnosing the patient's energetic patterns.

ACCESSING THE KNOWLEDGE STORED WITHIN THE WUJI

When the Qigong doctors emit healing energy to the patient, they are sending healing Messages encoded within the Qi. When these Messages are received by the patient's cells, the healing process is initiated. Qigong doctors access the knowledge needed to treat patients by remaining receptive to the Messages stored within the patient's Jing, Qi, Shen, and surrounding energetic space (Wuji).

Within the energy of the Wuji is the knowledge stored throughout time. In Medical Qigong practices, accessing the knowledge of the Wuji is the Chinese equivalent of the Sanskrit concept of accessing the knowledge of the Akashic Records. "Akasha" is a Sanskrit term used to describe the all-pervasive space of the universe.

Existing within the higher planes of matter are the imperishable, unchangeable, and unaltered records of every act, thought, and thing that ever existed or occurred. The Akashic Records do not exist on the energetic plane, but on the more energetically refined levels of the spiritual plane. This knowledge existing within the spiritual plane is reflected and mirrored onto the energetic plane. Just as the sky and clouds are reflected onto a body of a still water, so too are the memories of all actions and thoughts of matter reflected back onto the energetic plane.

From an ancient Chinese Daoist perspective, there are two differentiations of Wuji; Infinite

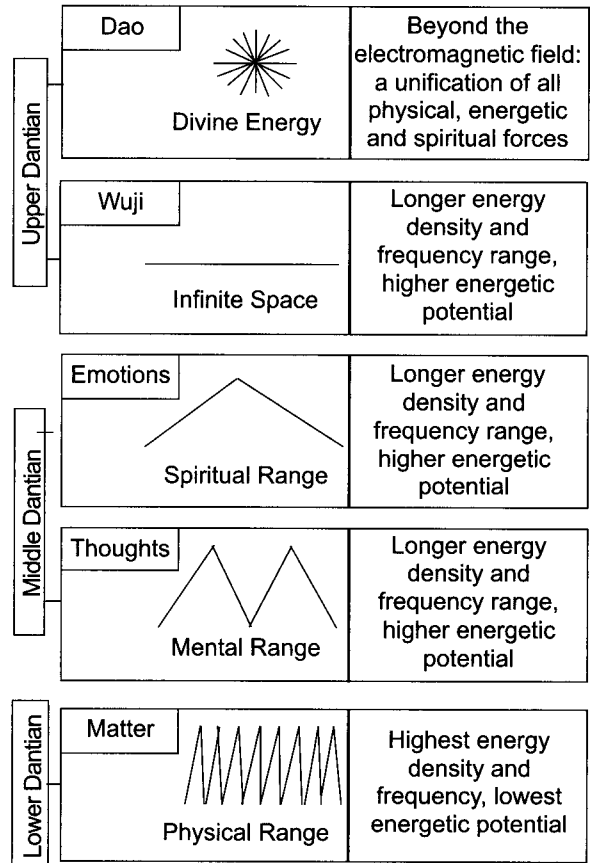


Figure 26.7. The Five Levels of Energetic Ranges

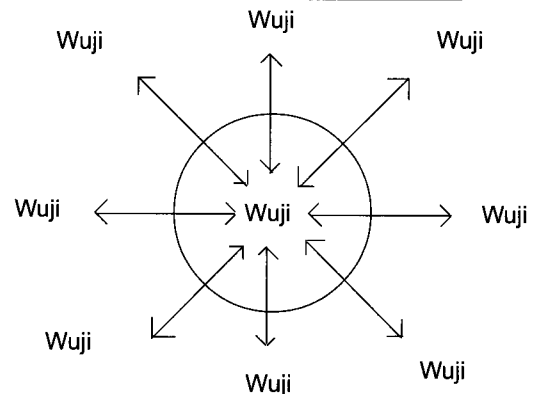


Figure 26.8. The Internal and External Dimensional Perception of Wuji

Space expressed through Internal Dimensional Perceptions and External Dimensional Perceptions, described as follows (Figure 26.8):

- **The Internal Dimension of Wuji:** This type of Wuji is perceived by penetrating and descending deep into the internal aspect of an object. Its boundaries are defined by the object's material form (or matter). The Internal Dimension of Wuji can be understood by permeating and experiencing the internal aspect of any given form. Matter can be described as consisting of more space than actual physical form and therefore is considered infinite in its internal divisions of energetic properties. Contained within this field of energetic and spiritual Wuji are the imprinted forms of the internal foundation for structure or matter. Also contained within this energetic field is the body's personality by way of physical form, sensation, perception, mental formation, and consciousness (see Volume 2, Chapter 18).
- **The External Dimension of Wuji:** This type of Wuji is external, unlimited, beyond all description, unbound by the material, and yet contains all things material. It is the vehicle for all forms of vibration, resonating through sound and light, permeating everything in the universe. In the practice of Medical Qigong, the Wuji is one of three universal principles, along with Qi and Shen, which form a trinity for the sources of intuitive and psychic power. These three universal principles also manifest the human soul, allowing divine thought to infuse matter.

The knowledge of the Wuji records the vibrational resonance of every action (all thought and emotion), as well as light and sound. These energetic impressions are stored within the spiritual plane. These records exist as impressions in the spiritual dimension, providing a sort of accessible filing system for those who wish to receive information about past history or past lives or even for the examination of their own spiritual progress. Admittance to this sea of knowledge and wisdom can be triggered in the hypothalamic limbic system of the brain and is accessible through the energetic stimulation of the third ventricle of the Qigong doctor's brain.

The body is composed of literally trillions upon trillions energetic molecules. Each molecule

is a hologram of ancestral particles, knowledge, and experiences existing throughout time spanning our entire history as we know it. These molecules gather together to form and create matter. They function for specific purposes in life transitions and energetic interaction and then dissolve and transform back into Qi and Shen. Each molecule stores its energetic experiences to be later accessed through spiritual intention.

As the molecules gather to form a fetus, both energy and ancestral history are stored within the tissues and cells of the child via the environmental, universal, maternal, and paternal energetic fields.

Once the Qigong doctor connects to the energy field of the patient, he or she will be able to access specific information about the patient through the internal connection to the energetic impressions of the patient's energetic space. This allows the doctor to study and learn about the patient's past history of disease formations, as well as learn about the information contained within the molecular structures of the patient's tissues.

LEARNING MEDICAL QIGONG TECHNIQUES

According to Qigong Master Zheng Zhan Ding from Beijing, China, when learning Medical Qigong techniques, the doctors experience what is known as the "Three-Part Wisdoms" (Figure 26.9).

1. **The Upper Dantian Wisdom:** This is achieved through divine calling. When the full potential of the Upper Dantian is tapped, the doctor suddenly finds him or herself able to utilize skills and techniques that were previously completely beyond his or her ability. This is a major energetic breakthrough for the doctor, enabling him or her to perform supernatural feats that he or she immediately recognizes and accepts as part of a personal spiritual calling.
2. **The Middle Dantian Wisdom:** This is achieved through inspirational observation. Upon seeing energetic techniques performed, the doctor immediately establishes an emotional belief that he or she possesses that same energetic ability. This is a kind of "if they can do it, I can do it" observation and belief structure.

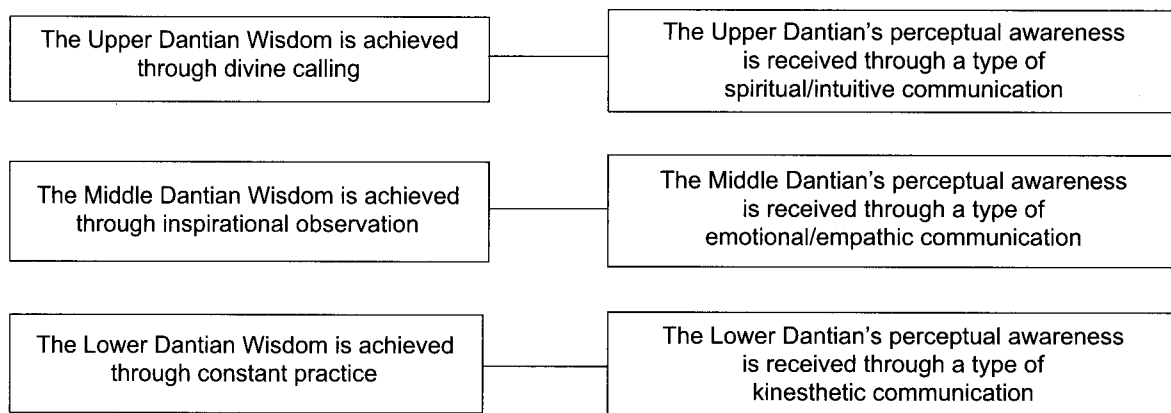


Figure 26.9. The Three Part Wisdoms and Three Types of Perceptual Diagnosis

3. The Lower Dantian Wisdom: This is achieved through constant practice. This is a type of "practice makes perfect" method of transition which allows the doctor time to accept and integrate new beliefs and abilities through long hours of constant practice, observation, and tutelage.

All Qigong techniques are based on the imagination and spiritual belief. It is therefore necessary to create an image and a spiritual belief within the mind of the patient to create a positive environment for healing transformations (the spirit transforms energy, and energy transforms matter).

Sometimes the Qigong doctor will want to utilize a specific image, but because of certain doubts, he or she is unable to bring the energetic form of the image into existence. In order to successfully cultivate this image, the doctor must use creative thinking to focus his or her life-force energy onto this specific objective, accepting it as true, and knowing it will happen. In order to create this image, the Qigong doctor must use his or her imagination, emotional feelings, unwavering belief, visualization, affirmation, and acceptance. There are four stages to pass through for developing this ability, described as follows:

- **Impossible:** The creation of the specific image seems too difficult; the doctor feels incapable, not knowing where to begin and unable to visualize it happening.
- **Possible:** The creation of the specific image

now seems within the limits of the doctor's ability; the doctor has an understanding of where to begin and imagines how to accomplish the initial goal.

- **Probable:** The creation of the image now seems more likely; through unwavering belief, visualization, and affirmation, the doctor is in the process of creating and imprinting the energetic form of the image.
- **Definite:** The creation of the specific image is accepted as inevitable and unquestionable; the doctor is in the final process of feeling and activating the energetic form of the image.

Qi is the bridge between the material and the spiritual, and is the medium through which consciousness interacts with the world. Through intention, Qi is gathered, focused, and used to transform light, sound, and other resonations. Through intention, the Qigong doctor is able to change structural formations, to transform tangible and intangible forms and vice versa, to dissolve tumors and cysts, and to change both congenital and acquired cellular patterns. Of the many methods of healing available in Medical Qigong, it is important for the Qigong doctor to explore the healing skills suited to his or her body and personality in order to become maximally effective. Once the doctor has learned and mastered these healing techniques, he or she will no longer need to think about the methods or when they need to be employed; they will become innate.

PERCEPTUAL COMMUNICATION TRAINING

Subconscious communications are divided into physical, emotional, and intuitive forms of interaction and perception. The internal-vision techniques required to utilize energetic perception in a clinical setting are expressed and enhanced through these types of communication. These types of communications are realms of perception that can be explored, wherein the Qigong doctor is so present in “the moment” that his or her attention begins to dissolve the perceptions from the five senses and begins to perceive and diagnose patients on an energetic and spiritual level. At this level, all feelings, sounds, colors, or any combination of the doctor’s senses take on new dimensions of reality.

Generally, Man gains his knowledge of the outside world through the information acquired through his external senses. He energetically stores this gathered material into his mental storehouse to be later manufactured into thought. Consequently, most individuals are in the particular habit of thinking of these external senses as if they (the eyes, ears, nose, mouth, and body) did the sensing, instead of them as being merely carriers of the vibrations coming from the outside world. The external vibrations are received and then presented to the Mind for examination. In Medical Qigong therapy, it is stressed that it is the Mind that perceives and not the senses, and consequently, a development of the doctor’s energetic perception abilities is in reality a development of the doctor’s Mind.

Each channel of sense impression has a controlling organ or organ system that is specifically adapted for the excitation of its energetic substance by the particular kind of vibrations through which it receives impressions. Each set of sensations is entirely different, and the organs and nerves designed to register each particular set are specifically adapted to their own special work. For example:

- **The Eyes:** The sense of sight operates by receiving impressions being carried by light waves that arise from vibrations in objects. Special optic sensory receptors from the retina that are sensitive to light vibrations receive these vibrations and report them to the Mind, which

registers their various colors. The lowest light vibration visible by the eye is about 450 trillion per second, while the highest light vibration is about 750 trillion per second. The different sensations of color depend upon the rate of vibration (red being the lowest and violet being the highest visible vibrations). Therefore, the eyes are most commonly designed to receive the energetic form of light waves, and do not respond to the various intensities of sound waves.

- **The Ears:** The sense of hearing operates by receiving impressions being carried by the vibrations in the air, which are caught and reported to the Mind via the cochlear receptors, informing the Mind of the particular differences and qualities of the sound. The ear records vibrations in the air from 20 or 32 vibrations per second (the rate of the lowest audible note), to those in the range of 38,000 vibrations per second (the rate of the highest audible note). Therefore, the ears are most commonly designed to receive the energetic form of sound waves, and do not respond to the various intensities of light waves.
- **The Nose:** The sense of smell operates by the introduction of tiny particles or objects being carried to the mucous membranes of the interior of the nose, by means of the air. The mucous membranes, being moist, seize and hold these particles for a moment, while the fine olfactory receptors report differences and qualities, informing the Mind of the particular nature of the object. Therefore, the nose is designed to receive the energetic form of smell, and does not respond to the various intensities of light or sound waves.

DIAGNOSIS THROUGH DANTIAN COMMUNICATION

Any treatment, exercise, or meditation the Qigong doctor prescribes must connect with the energetic resonance of the patient’s disease. This connection is established by the doctor’s ability to communicate with the patient’s body via the Three Dantians.

1. **The Upper Dantian’s Perceptual Awareness:** This is received as a type of spiritual and intuitive communication. Through this intuitive subconscious communication, the doctor

is able to interact with and perceive the patient's spiritual and energetic disturbances. This allows the doctor to perceive the patient's spiritual condition without bias.

2. **The Middle Dantian's Perceptual Awareness:** This is received as a type of emotional/empathic communication. Through this empathic subconscious communication the doctor is able to interact with and perceive the patient's feelings, actively empathizing, listening, and hearing what patients and their energetic fields communicate about their pain and problems. This allows the doctor to perceive the patient's true emotional condition by bypassing the person's ego.
3. **The Lower Dantian's Perceptual Awareness:** This is received as a type of kinesthetic communication. Through this physical subconscious communication the doctor is able to interact with and perceive the active condition of the patient's physical tissues. This allows the doctor to perceive (through his or her hands and physical body) the patient's physical symptoms, such as pain, Heat, and so on.

UTILIZING INTERNAL VISION AS A CLINICAL MODALITY

The mind has the ability to receive and record the vibrations of any object that the senses detect (see, hear, smell, taste, or feel). The vibrations of light, sound, smell, color, and object's shape are all recorded. This also holds true for thoughts, words, and actions. The mind also has the ability to reproduce these vibrations and project them out again through the use of inner vision and the imagination.

Before beginning Medical Qigong internal organ diagnosis, it is important that the doctor have a thorough understanding of the internal energy function and flow within his or her own body. Dr. Li Shi Zhen pointed out during the Ming Dynasty (1368-1644) that "the internal organs and channels can be perceived as unobstructed and free from disease only by those who can see internally."

This is achieved by performing the Nei Guan or Internal Viewing Meditation. The purpose for internal vision is to carefully examine, through

conscious introspection, the energetic flow and structure of the body and mind. Most doctors in the Ming Dynasty studied the Nei Guan Meditation as part of their clinical practice in order to develop Divine light for internal viewing.

The ancient Chinese doctors believed that light enters the body through the Baihui point (at the top of the head), Yin Tang point (the Third Eye area), and through both eyes, illuminating and influencing the Yuan Shen, thereby allowing the individual to see external forms in the gross material world. Since inner-vision uses internally illuminated light that has a higher vibration than visual light, it is able to penetrate through the skin, deep into the tissues.

ENERGETIC EXPLANATION

Many years ago I was truly skeptical of the inner-vision phenomenon, although I had met many Qigong masters who claimed to possess such skills. After acquiring this skill, however, I found that I was able to experience its effectiveness while interning in the Medical Qigong hospitals of Beijing, China. It is actually a simple matter of consistent practice and focused concentration which allows this sense of perception to become tangible.

When training inner-vision, it is important to remember that "to know something," you must first think about it, then feel it in order to integrate and experience the knowledge fully. While diagnosing a patient, always watch as an observer, void of emotional attachment and notice what is actually there.

From an ancient Daoist perspective, the aperture of the celestial eye, which enables the individual to "see" with inner vision, consists of three points on a straight line extending from the outside of the body to the inside, described as follows:

- Beginning on the Third Eye point (also known as the "Bright Hall" or "Entrance of the Spirit") the energy flows to the "Nirvana Chamber," located behind the Third Eye within the Upper Dantian's Nine Chambers (see Volume 1, Chapter 5).
- From the Nirvana Chamber (also known as the "Medicine Field" or "Hall of the Upper Dantian"), the energy extends deeper into the

“Celestial Mirror” located within the occipital lobe.

- From the Celestial Mirror (also known as the “Palace of the Jade Emperor”) located within the occipital lobe, the image express itself into the doctor’s consciousness (Figure 26.12).

NEI GUAN (INNER VISION)

To the ancient Daoists, the Innocent True Mind (also known as the Universal Mind of the Dao) was believed to be that of the heart of Heaven and Earth. This Mind is subtle, hidden, and not easily manifested. Ancient Daoist texts state that the Universal Mind only shows a glimpse of itself when “light appears in the empty room” and “within darkness, suddenly there is illumination.”

One of the most ancient Daoist texts, the *Huang Ting Jing* (Yellow Court Cannon), is essentially devoted to acquiring the skill of Nei Guan (Inner Vision). This type of energetic and spiritual vision was acquired through the dedicated practice of specific meditations in conjunction with the use of specific herbal formulas.

According to the ancient Daoist text, *Preserving the Light of the Luminous One*, “As soon as you perceive the beginning glow of the internal light, immediately preserve its image. In the beginning, it will appear completely red, then become white, and ultimately turn green. The moment you gather its image and unify its glowing light inside your body, everything will become illuminated.” This unites the physical body with the eternal light of the soul.

After the Qigong doctor has acquired the skill of inner-vision, it is important that he or she learns to observe the human body in all three energetic forms (Figure 26.13). Begin by observing the physical patterns, density, shape, form, and movement of the cells and tissues. Next observe the energetic patterns, color, vibration, and energetic function of the cells and tissues. Finally, observe the history and origin (root, branch, and stem) of the cells and tissues within the specific internal organs and organ systems.

SPIRITUAL PERSPECTIVE

In the Medical Qigong clinic, it is important for the Qigong doctor to learn how to accurately

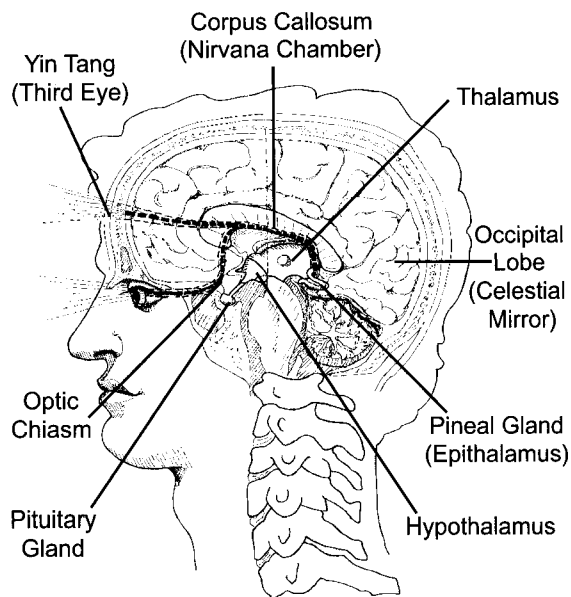


Figure 26.12. The inner light gathers at the pituitary gland, illuminating the optic chiasm, filling the occipital lobes and thalamus, stimulating the corpus callosum, and penetrating the pineal gland.

“read” the patient’s energetic fields when utilizing inner-vision as a diagnostic tool. The ancient Daoist Qigong masters used a term known as having the “Five Eyes,” to describe the five ranges of perception available to humans through the Yuan Shen. The specific abilities of the “Five Eyes” are described as follows:

- **The Heavenly Eyes:** These eyes see all things in the Thirty-three Heavens.
- **The Earthly Eyes:** These eyes see the Eighteen Hells.
- **The Spiritual Eyes:** These eyes (also known as the “Eyes of Vitality”) see both past and future events in the world.
- **The Human Eyes:** These eyes see things happening between birth and death.
- **The Ghostly Eyes:** These eyes see through mountains, earth and metal.

The ancient Buddhist Qigong masters also have their own set of “Five Eyes,” which describes the five ranges of perception available to humans via the Yuan Shen. This system of “Five Eyes” is described as follows:

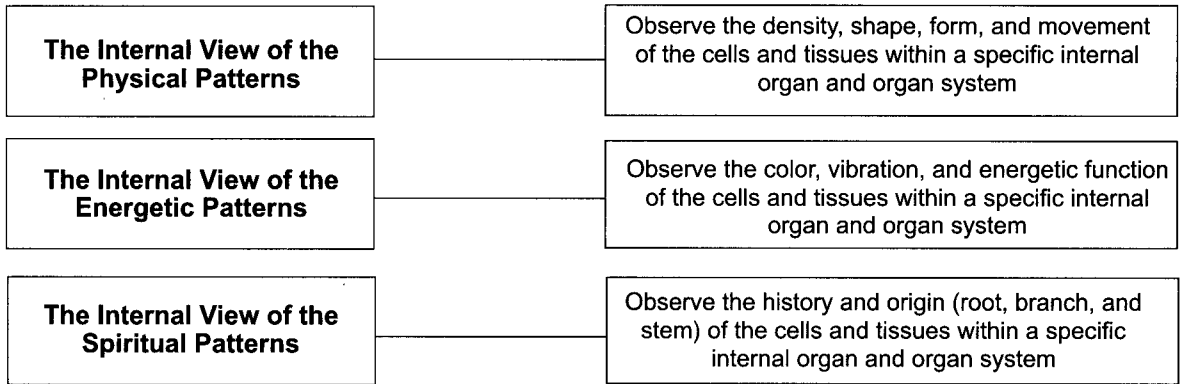


Figure 26.13. Nei Guan Observational Patterns

- **The Flesh Eyes:** These eyes manifest through the ordinary sensory vision of physical sight.
- **The Celestial Eyes:** These eyes manifest through the power of clairvoyance.
- **The Wisdom Eyes:** These eyes manifest through the power of intuitive insight.
- **The Objective Eyes:** These eyes manifest through the power of seeing things as they really are.
- **The Enlightened Eyes:** These eyes manifest through the power to see both absolute and relative truth, encompassing all the other eyes.

Each group of cells combines to form its own unique energetic tissue “field,” allowing the doctor the ability to focus on specific groups or clusters of tissue or “systems” within the patient’s body (cardiovascular system, nervous system, endocrine system, digestive system, reproductive system, etc.). In the advanced stages of tissue diagnosis, the Medical Qigong doctor is taught to focus on both the congenital and acquired energetic development of the patient’s tissues.

When using inner-vision the doctor will begin by observing the external fields of the patient’s tissues, then slowly progress deeper into the patient’s body, placing the Mind on observing and feeling the energetic state of the patient’s Jing, Qi and Shen.

- **Jing:** Observe the shapes, sizes, organs, organ systems, channel systems, tissues, and cells that have an influence on the patient’s energetic and spiritual fields.
- **Qi:** Observe the energetic natures, strengths,

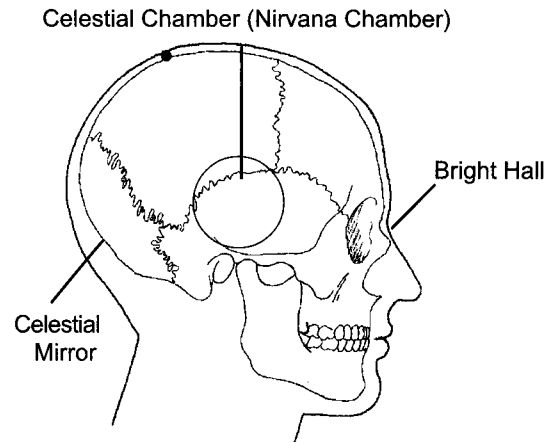


Figure 26.14. The Preparation Meditation for Internal Viewing Diagnosis

weaknesses, colors, sounds, vibrations, heat, and light that exert an influence on the patient’s physical and spiritual fields.

- **Shen:** Observe the emotional charges, mental belief structures, and spiritual influences affecting the energetic and physical fields.

Nei Guan: Internal Viewing Meditation #1

The following meditation is used for preparing the Medical Qigong doctor for practicing Nei Guan Internal Viewing. The purpose is to stimulate the “Crystal Chamber” located within the center of the brain in order to activate the doctor’s “Celestial Mirror” (Figure 26.14).

1. Start the first Nei Guan meditation from a sitting Wuji posture, and begin to use Quiet Breathing. Perform the “1-10 Meditation” and

the “Three Invocations” (Chapter 28) in order to allow the body, mind, and spirit to settle into a quiescent state. After performing the last invocation, concentrate on the Divine Light vibrating and glowing within the Lower Dantian.

2. After quieting the mind, relax and focus the imagination on leading accumulated light from the Lower Dantian up the Taiji Pole into the center of the Brain. Once the light has been transferred into the center of the Brain begin the following meditation:
 - While inhaling, imagine and feel a bright radiant light expanding outwards through the cranial sutures like a white phosphorus flair, shining in all directions.
 - When exhaling, allow the vibrating light to return to the center of the Brain and glow like an bright phosphorus ember.
3. After practicing for several minutes, allow the accumulated light to flow down through the Taiji Pole and return to the Lower Dantian and end the meditation with three “Pulling Down the Heavens.”

Nei Guan: Internal Viewing Meditation #2

The Nei Guan Internal Viewing is the primary technique used by most Medical Qigong doctors in T.C.M. hospitals and clinics throughout China for diagnosing disease. The best way to practice the Nei Guan Meditation is through relaxed, quiescent breathing. This allows the individual’s chattering Mind to recede and the Yuan Shen to begin its intuitive perceptions.

1. Start the Nei Guan meditation from a Wuji posture and begin to use Quiet Breathing. Perform the “1-10 Meditation” and the “Three Invocations” (Chapter 28) in order to allow the body, mind and spirit to settle into a quiescent state. After performing the last invocation, concentrate on the Divine Light vibrating and glowing within the Lower Dantian.
2. After quieting the mind, relax and focus the imagination. Imagine on the Yang side of the body that the left eye is a bright radiant Sun, while on the Yin side of the body, the right eye is a bright and luminous Moon. Both the Sun and Moon join together at the Yin Tang point

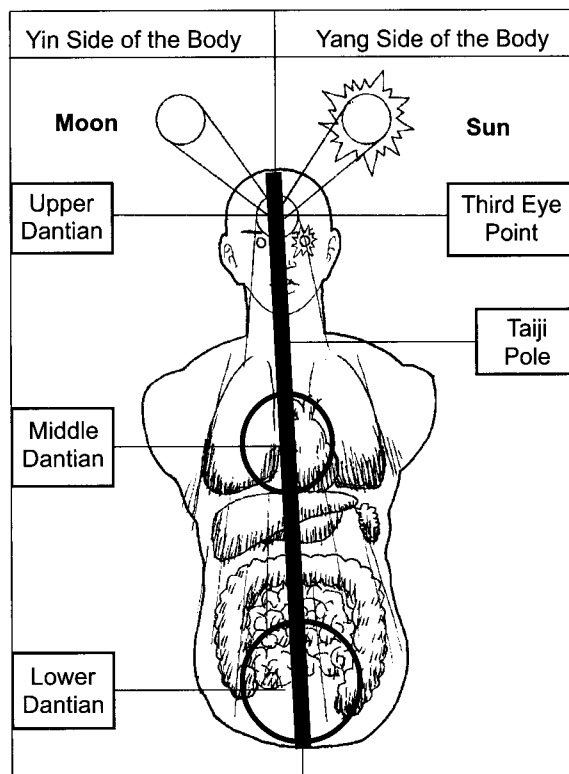


Figure 26.15. The Internal Viewing Meditation

(Third Eye). As their energies come together, the Divine Light stored within the Lower Dantian rushes up the Taiji Pole and unites the energies of the sun and moon forming a bright white ball (Figure 26.15). This light actually gathers around the pituitary gland, illuminating the optic chiasm, filling the occipital lobes (for internal perception and vision) and the thalamus (for oculomotor control).

From an ancient Daoist perspective, the left eye pertains to the Element Wood and the energy of the body’s Hun (Ethereal Soul). The right eye pertains to the Element Metal and the energy of the body’s Po (Corporeal Soul). By focusing both eyes and combining the Hun and Po energies into the Crystal Chamber (this action stimulates the corpus callosum, penetrating the pineal gland), the divine light enveloping the Eternal Soul (Shen Xian) is also accessed. All of these energies are combined within the individual’s Taiji Pole (Figure 26.16).

3. As the light expands, it stimulates the corpus callosum and penetrates the pineal gland which acts as a projector for internal vision.
4. Next, focus your intention on directing this ball of white light, allowing it to shine down into the body and illuminate all the internal organs. This enables you to see directly inside your own body and view each organ.

When you gaze inwardly at your own body after entering stillness, even though your eyes are closed you will be able to see your own internal organs with perfect clarity. Observe every detail, making distinctions with accurate precision. Observe and feel the energetic strengths and individual weaknesses of the bones, organs, and tissues. Notice all of the internal organs' shapes, colors, and conditions.

While observing each internal organ and noting the various impressions and sensations, if the Qi becomes blocked, it indicates the potential of a health problem. For example, if the doctor is gazing at his or her own Liver organ and the Qi abruptly stops, the doctor should concentrate and try to move the light further into the organ. If the light of the vision is still obstructed, then it indicates that there is stagnation present.

5. Allow both energy and information to gather and expose itself through the Third Eye region of the Upper Dantian. After a while, relax and return to Wu Wei ("No Mind") allowing all of these images to settle.

After a relatively short time of constant practice, Qigong doctors learn to discern the state of their own organs, and are able to regulate their own physical and energetic body. This internal diagnostic ability sets the foundation for doctors to extend their internal viewing capability outside their own body to use on patients.

Once this occurs, doctors find it possible to effectively diagnose patients while scanning and using the Flat Palm Detection technique. The patient's points and areas for diagnosis are revealed to the doctors through this modality of energetic extension.

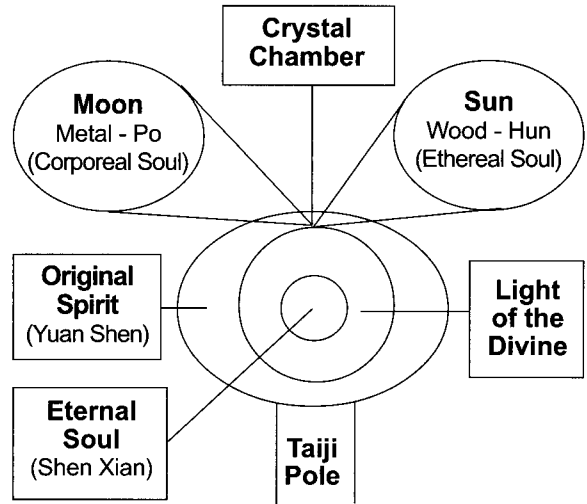


Figure 26.16. The Ancient Daoist Perspective of the Internal Viewing Meditation

When using inner-vision, extend your intention as deep into the patient as possible to slowly scan the patient's tissues layer after layer, observing any cellular changes and distortions. Use the internal light resonating from inside the patient's body to identify the pathogenic factors. Then, look deeper into the energetic currents to find the root and origin of the patient's disease.

When you use your hands to read the patient's internal organs through Flat Palm Detection or any other diagnostic modality, it is extremely important to use internal-vision to determine the severity of the disease. You may observe a specific color or texture, or feel pools of emotional energy. According to Dr. Zheng Zhan Ding, doctors will be able to determine the condition of the diseased organ by its shade of color. The colors most commonly observed in internal vision diagnosis are as follows:

- A red or yellow color represents a healthy or normal organ
- A pale color signals the beginning of energetic dysfunction (as the original internal organ color is becoming weak), but is not serious enough for treatment
- A gray color signifies sickness
- A black color denotes tumors and cancer

Nei Guan: Internal Viewing Meditation #3

To further develop the ability of internal viewing, the Qigong doctor can practice Nei Guan Meditation #3. This advanced meditation is used to further enhance clinical observation needed to diagnose disease. The skill developed while practicing Nei Guan Internal Viewing Meditation #2 enhances the doctor's observational skills, and is similar to that of using a flashlight in a dark room to observe its contents. The skill developed while practicing Nei Guan Internal Viewing Meditation #3 is similar to that of flicking a light switch in a dark room to observe its contents. It is important to note that this advanced Nei Guan meditation can sometimes be overwhelming to certain doctors who have not spent significant time practicing the Nei Guan #2 meditation exercise. The best way to practice the Nei Guan Meditation #3 is through relaxed, quiescent breathing:

1. Start the Nei Guan meditation from a sitting posture and begin to use Quiet Breathing. Perform the "1-10 Meditation" and the "Three Invocations" (Chapter 28) in order to allow the body, mind, and spirit to settle into a quiescent state. After performing the last invocation, concentrate on the Divine Light vibrating and glowing within the Lower Dantian.
2. After quieting the mind, relax and focus the imagination on inhaling Divine Light from infinite space (Wuji) into your entire body. Imagine and feel the Divine Light filling and energizing your physical body, energetic body and spiritual body. Feel the Divine light filling all of your tissues and cells; feel the Divine light filling the energetic space that surrounds the cells; feel the Divine light filling the spiritual space that exists within the energetic space. Allow all of the body's three fields to be completely absorbed in bright Divine white light.
3. From the Lower Dantian lead the Divine light up the Taiji Pole and begin to transpose the Divine light into your physical eyes. Imagine and feel it enveloping and illuminating the tissues and cells of your physical eyes.
4. Next, transpose the Divine light into your energetic eyes, filling and illuminating the en-

ergetic space that surrounds the cells of the physical eyes.

5. Then, transpose the Divine light into your spiritual eyes by filling and illuminating the spiritual space that surrounds and exists within the energetic eyes.
6. Focus your concentration on the cultivation and utilization of inner-vision by scanning outward and experiencing the Divine Light penetrating everything that it sees. Time and Space are no obstacle for Divine Light.
7. Retain the Divine Light within the eyes for a period of ten minutes, then allow the vision to disperse back into the Wuji and settle the mind so that the eyes begin to return back to their normal visual state. End the meditation with three "Pulling Down the Heavens."

APPLICATIONS OF INTUITIVE AND PERCEPTUAL DIAGNOSIS

There are a variety of methods concerning the application of intuitive and perceptual diagnosis of diseases. The specific physiological methods such as remote sensing, hand detection, and physical body observation are very popular in the Medical Qigong clinics in China today. Several of the most popular modalities used for the development of intuitive and perceptual Qi diagnosis are described as follows.

DIAGNOSIS BASED ON FLAT PALM DETECTION (HAND SENSING)

Because the body's energetic field reflects the state of health or dysfunctions of the physical body, any changes occurring in the tissues and organs are detectable through sensing this energetic field. Detection of these changes with the palm is termed Flat Palm Detection.

DIAGNOSIS

Diagnosis based on Flat Palm Detection technique can be performed on the patient while they are lying on the treatment table (Figure 26.17), sitting, or standing (Figure 26.18).

From a Wuji Posture, the doctor begins by

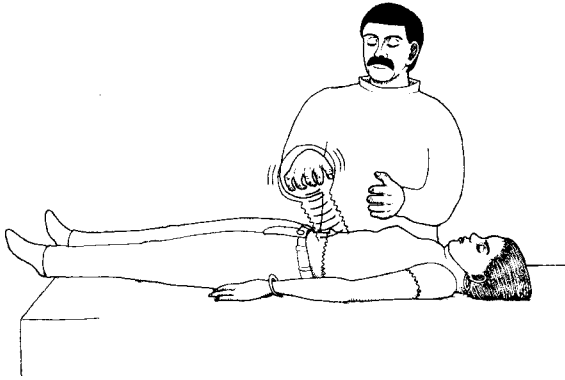


Figure 26.17. An example of Flat Palm Detection performed while the patient is lying on the treatment table.

performing the “1-10 Meditation” and the “Three Invocations” (see Chapter 28), in order to allow the body, Mind, and Spirit to settle into a quiescent state. After performing the last invocation, concentrate on the Divine Light vibrating and glowing within the Lower Dantian. The patient should also be relaxed and focus on Natural Breathing.

The doctor positions his or her palm several inches from the patient’s body, within the patient’s second Wei Qi field. The center of the doctor’s palm and fingertips should be facing the direction of the patient’s tissues.

The doctor then emits a small amount of energy, and begins to slowly energetically palpate the patient’s energetic fields. As the doctor’s hands move slowly over the patient’s tissues, it is important that he or she continually “listen” to feel the energetic manifestations of the patient’s physical condition. When scanning, it is also important that the doctor keep his or her sensing hand moving in a straight flowing pattern, and not use jerky or erratic movements.

DIVISION OF ENERGETIC SYMPTOMS

When scanning with the Flat Palm Detection technique, the patient’s surface tissues are divided into upper/lower and left/right aspects. The doctor will also begin to diagnose specific energetic symptoms found within the patient’s three bodies (physical, energetic and spiritual). The diagnosis of these energetic symptoms helps to determine

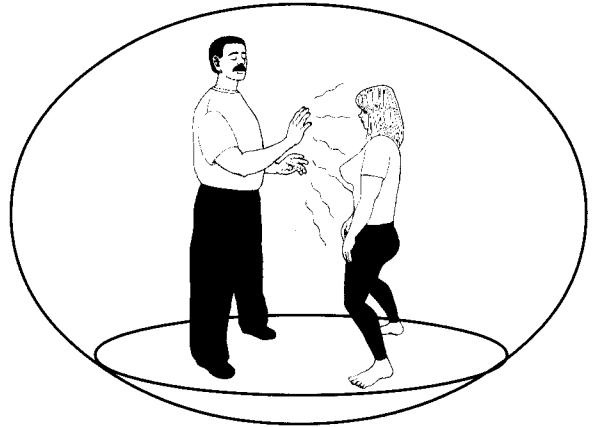


Figure 26.18. An example of Flat Palm Detection performed while the patient is standing.

whether the disease is of structural origin (caused from an accident or trauma), or is emotionally based (caused from toxic thought or emotion).

The doctor also divides the different specific energetic sensations into at least fourteen separate categories of energetic manifestation, described as follows:

- **Hot Sensations:** This is normally experienced as a feeling of warmth or hotness. For example, an Excess and Hot syndrome of the Spleen and Stomach may manifested as a Hot and expanded sensation in the epigastric region.
- **Cold Sensations:** This is normally experienced as a feeling of coldness. For example, a Deficiency and Cold syndrome of the Spleen and Stomach may manifest as a cold and contracted sensation in the epigastric region.
- **Expanded Sensations:** This is normally experienced as a feeling of fullness, energetically pressing outward.
- **Contracted Sensations:** This is normally experienced as a feeling of withdrawn energetic stagnation, as in patients with atrophy syndrome.
- **Heavy Sensations:** This is normally experienced as a feeling of thick energy, sometimes manifesting as stagnant or obstructed Qi.
- **Light Sensations:** This is normally experienced as a feeling of a weightlessness, sometimes also associated with energetic disconnection.

- **Full Sensations:** This is normally experienced as a type of strong, expanded and full sensation. For example, the energetic feeling of chronic Liver stagnation.
- **Empty Sensations:** This is normally experienced as a type of weak and empty sensation. For example the energetic feeling of deficient Kidneys.
- **Sticky Sensations:** This is normally experienced as a feeling of dipping the hand into a vat of honey. One example is the energetic feeling of certain types Phlegm orientated Toxic or Noxious Qi.
- **Armored Sensations:** This is normally experienced as a feeling of hitting a wall within the patient's tissues.
- **Vibrating Sensations:** This is normally experienced as a feeling of buzzing or trembling sensation. For example, when an acupuncture needle is inserted into an obstructed point, the energy grabs the needle and vibrates it. Once this energy block is removed, the needle ceases to vibrate because the channel is now open. This same phenomenon occurs when the palm is placed over an area of Stagnant Qi. The palm vibrates until the obstructed energy is dispersed.
- **Tingling Sensations:** This is normally experienced as a prickly or itchy sensation.
- **Noxious Sensations:** This is normally experienced as a turbid or foul feeling.
- **Painful Sensations:** This is normally experienced as a feeling of physical or emotional pain.
- In preparation for treatment, the doctor first focuses on scanning the surface tissue area in order to make a diagnosis.
- Next, the area corresponding to the region of the patient's disease tissue is scanned.
- The doctor then determines the energetic nature of the corresponding regions by making comparisons between the sensations gained in different areas to find where energy feels abnormal.
- The Qigong doctor then analyzes these energetic sensations comparing how they feel from the different areas of the body (both on the superficial and deep layers). The doctor categorizes the pathological findings (the location, nature, and severity of the disease) in accordance with the Eight Principles of Diagnosis and the energetic patterns of The Five Element Theory.
- The doctor's emitted energy is gradually extended deeper into the patient's body in order to purge, disperse, tonify, or regulate the patient's organs and organ systems.

TREATMENT CAUTIONS

In using the Flat Palm technique for treatment, when the Qigong doctor energetically connects with one of the patient's energetic or emotional clusters, it is important for the doctor to always remember to immediately purge the toxins. This is initiated by having the doctor turn his or her head away from the patient and exhale the toxins, allowing any discharged pathogen to be released from the doctor's internal tissues.

DIAGNOSIS AND TREATMENT BASED ON CLEANING THE TAIJI POLE

This type of diagnosis and treatment is based on the Medical Qigong technique of scanning the patient's center core Taiji Pole (see Volume 1, Chapter 5) for specific types of disease and energetic stagnations. The doctor will then begin to purge any and all of the painful or diseased areas from the patient's center core Taiji Pole. This is an excellent treatment modality when used for patients who cannot lie down and who are sitting or standing.

This specific Medical Qigong modality is particularly effective because patients manifest within

TREATMENT PROTOCOLS

Energy blocks are commonly cleared by dredging in a downward direction from the head (Heaven) to the feet (Earth). When treated this way, patients will experience a temporary feeling of fatigue as the stored toxins are released from the body. Afterwards, tonification is facilitated by bringing the energy current up the patient's body from the feet to the head (Earth to Heaven). This action will sometimes cause patients to have psychic experiences and experience visions as the energy enters the patient's Upper Dantian region.

their body's external Wei Qi fields the stagnations and diseases located within the internal tissues. These stagnations and diseases are also reflected within the center core structures of their Taiji pole (which extends from the Baihui area located at top of the head, to the Hui Yin area located at the base of the perineum). Based on these observations, the doctor will diagnose and treat all external and internal diseases from the vantage point of the patient's Taiji Pole. Once the Taiji Pole has been purged and cleansed at the center core location of the patient's disease, the painful outer manifestation of the condition disperses.

DIAGNOSIS AND TREATMENT

From a Wuji posture, the doctor begins by performing the "1-10 Meditation" and the "Three Invocations" (see Chapter 28), in order to allow the body, mind, and spirit to settle into a quiescent state. After performing the last invocation, concentrate on the Divine Light vibrating and glowing within the Lower Dantian. The patient should also be relaxed and focus on Natural Breathing.

After using the Flat Palm technique to diagnose the energetic stagnation, the Qigong doctor will begin using the Kneading Tiger technique (see Chapter 35) to purge the toxins from the patient's body. The doctor should extend his or her intention deep into the patient's body and begin purging the diseased or painful area from the center Taiji Pole outwards, through the three external Wei Qi fields. Continue purging until the pain and stagnation has dispersed. For example, if the patient has a "Plum Pit" pain within the throat, Purge the throat area starting at the area of the throat's center core Taiji Pole and begin to work your way outwards, through the first, second and third external Wei Qi fields (Figure 26.19).

DIAGNOSIS BASED ON KINESTHETIC AND EMPATHIC QI ABSORPTION

This type of diagnosis is based on the technique of internalizing the patient's energetic field into the doctor's own body in order to evaluate and feel what is energetically happening within the patient's tissues. From these feelings, the doctor can diagnose the location and the nature of the patient's disease.

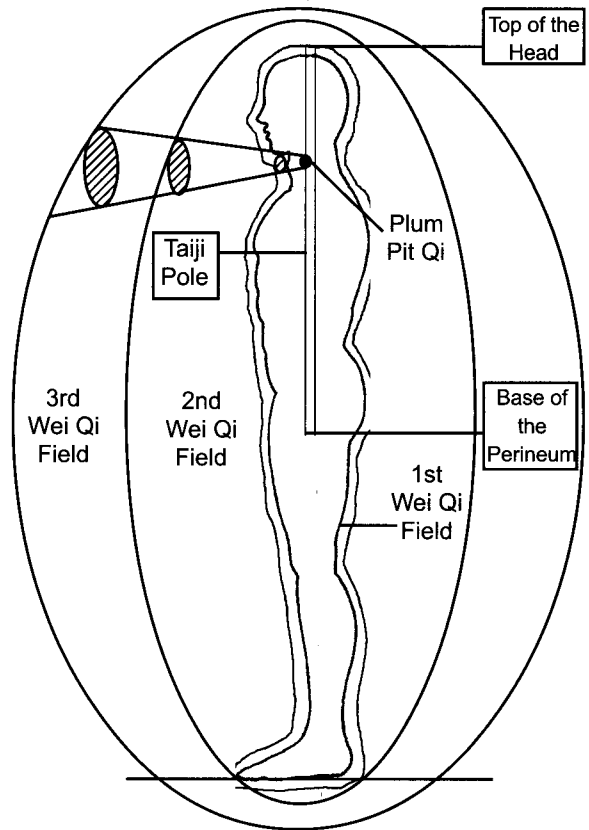


Figure 26.19. An example of Diagnosis and Treatment Based on Cleaning the Taiji Pole

DIAGNOSIS

From a Wuji posture, the doctor begins by perform the "1-10 Meditation" and the "Three Invocations" (see Chapter 28), in order to allow the body, mind, and spirit to settle into a quiescent state. After performing the last invocation, concentrate on the Divine Light vibrating and glowing within the Lower Dantian. The patient should also be relaxed and focus on Natural Breathing.

To perform this method of Kinesthetic and Empathic Qi Absorption, the Qigong doctor stands facing the patient (Figure 26.20) and projects divine white healing light energy from his or her Lower Dantian out the Taiji Pole and directs it toward the top of the patient's head. The patient is thus enveloped by the white healing light energy, from the top of the head to the bottom of the feet.

Next, the doctor directs the Qi to flow from the bottom of the patient's feet into the bottom of his or her own feet, absorbing the patient's energy. This energetic action forms a complete cycle of energy between the doctor's and the patient's body. The Qigong doctor then begins to carefully feel the sensations of the patient's energy in his or her own tissues and organs. The locality of abnormal feelings, their shape, and /or prominent characteristics reflect the locality and nature of the patient's illness.

It is important that the Qigong doctor maintain the understanding that the absorbed sensations that he or she is now feeling within his or her own tissues are specifically those of the patient's body and not physically his or her own. Once the doctor has an understanding of the patient's condition, he or she will then disconnect from the patient's energy field and begin the treatment.

CAUTIONS AND CONSIDERATIONS

There are some individuals who tend to easily absorb the feelings and emotions of other people, even without trying. Sometimes when treating a patient, a Qigong doctor will inadvertently ingest a small amount of the patient's energy. As this energy absorbs into the doctor's body, it infuses throughout his or her entire energetic field. This energetic fusion sometimes causes the doctor to experience abnormal feelings in the locations that correspond to the pathogenic areas of the patient's body.

Additionally, unless the Qigong doctor is at an advanced stage in his or her personal energetic and spiritual cultivation, it is generally encouraged not to perform diagnosis based on kinesthetic and empathic Qi absorption on cancer patients. This is because of the high risk of pulling the patient's excessively Hot pathogens into the doctor's body, especially if the doctor's energy has become depleted.

In order to prevent energetic contamination, it is important to purge, as well as purify the body after performing diagnosis based on kinesthetic and empathic Qi absorption, the doctor should:

1. First, perform the "Three Innovations" (see Chapter 28) by connecting to the Divine and purging any pathogens from his or her body.
2. Next, connect again to the divine and purify

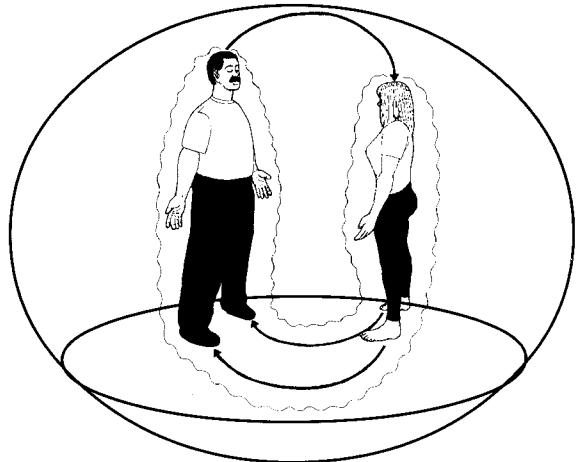


Figure 26.20. In Diagnosis based on Kinesthetic or Empathic Absorption of the patient's Qi, the Qigong doctor temporarily absorbs the patient's energy field into his or her own body.

as well as energize the body's external energy bubble with divine healing white light energy.

3. Finally, connect with the divine and imagine healing white light energy washing over the spiritual, energetic, and physical bodies.

HAND DIAGNOSIS BASED ON BODY ASSOCIATION

A small percentage of energy absorbed from the patient can suffice to diagnose the whole energetic system. Because the law of bio-holograms holds that one part of the body contains information about the whole (including various parts of the body, such as the viscera, Qi, and Blood, etc.), information obtained from certain isolated areas can reflect the condition of the whole body. Such parts may include the hand, foot, eye, ear, nose, face, etc. The locations on these body parts that represent different areas and organs are called "points" or "zones." They include hand points, foot points and ear points.

Hand diagnosis (called Shou Zhen) is used to evaluate the physical predispositions and ailments of patients. This diagnostic technique first appeared in Chinese medical literature during the Sui Dynasty (618-581 B.C.) from the clinical writings of Dr. Chao Yuan Fang, who authored the *General Treatise on the Origin and Symptoms of Various Diseases*.

DIAGNOSIS

To begin diagnosis through hand-body association, the Qigong doctor first neutralizes his or her left palm (by releasing the energy into the Earth) to balance and stabilize its sensitivity. The left hand is generally used for reviewing energy and diagnosing diseases.

Once the left palm has been neutralized, the doctor uses his or her intention to gather the patient's Qi into the left palm, distributing the absorbed energy evenly throughout the hand. Focused concentration on any one specific area of the hand should be avoided. The doctor imagines the patient's energy enveloping the left hand and fingers like an energetic glove. The doctor carefully begins to feel the sensations of the patient's energy on his or her palm. The center and front of the doctor's palm is considered the center and front of the patient's body, while the back of the hand is considered the back of the patient's body. The doctor feels various kinds of sensations on specific areas of the left palm which indicate the location of the patient's disorders. These different sensations, such as distention, heaviness, numbness, heat, cold, itching, and throbbing correspond with the features of the disorders (Figure 26.21).

While in Beijing, China, I was fortunate to study under Qigong Master Zheng Zhan Ding. Master Zheng had a remarkable gift for diagnosis through hand/body association, and was gracious enough to share his particular skills and training.

TREATMENT

There are many schools of teaching for hand diagnosis and treatment. I have tested several methods with great success in diagnosing and treating patients in both China and North America. The primary requirement for correct diagnosis and treatment is the use of the mind's intention. The imagination sets the foundation for understanding the "energetic blueprint" of the patient's body (Figure 26.22). The method for employing this technique for diagnosis and treatment is described as follows.

1. From a Wuji posture, the doctor begins by performing the "1-10 Meditation" and the "Three Invocations" (see Chapter 28), in order to al-



Figure 26.21. Diagnosis through Hand/Body Association

low the body, mind and spirit to settle into a quiescent state. After performing the last invocation, concentrate on the Divine Light vibrating and glowing within the Lower Dantian.

2. Imagine a ball of white light flowing out of the Lower Dantian and completely enveloping the patient's entire body. Next, the Qigong doctor energetically draws the patient's energetic and spiritual body into his or her left palm. The doctor then begins to imprint the patient's physical body onto his or her left hand. The doctor imagines and feels as if he or she inserting the left hand into an energetic glove.
3. After absorbing the patient's energetic field into the hand, begin to scan the left palm and feel for Hot (Excess) or Cold (Deficient) areas. These areas will relate to specific locations of illness. The doctor can then begin to treat these regions of disease by using one of the following three methods:
 - The doctor uses intention to tonify or purge the troubled areas inside his or her own left palm.
 - The doctor uses his or her right hand (usually with the index and middle finger) to tonify or purge the patient's energy which is contained and imprinted within his or her left palm.
 - The doctor extends his or her right hand and

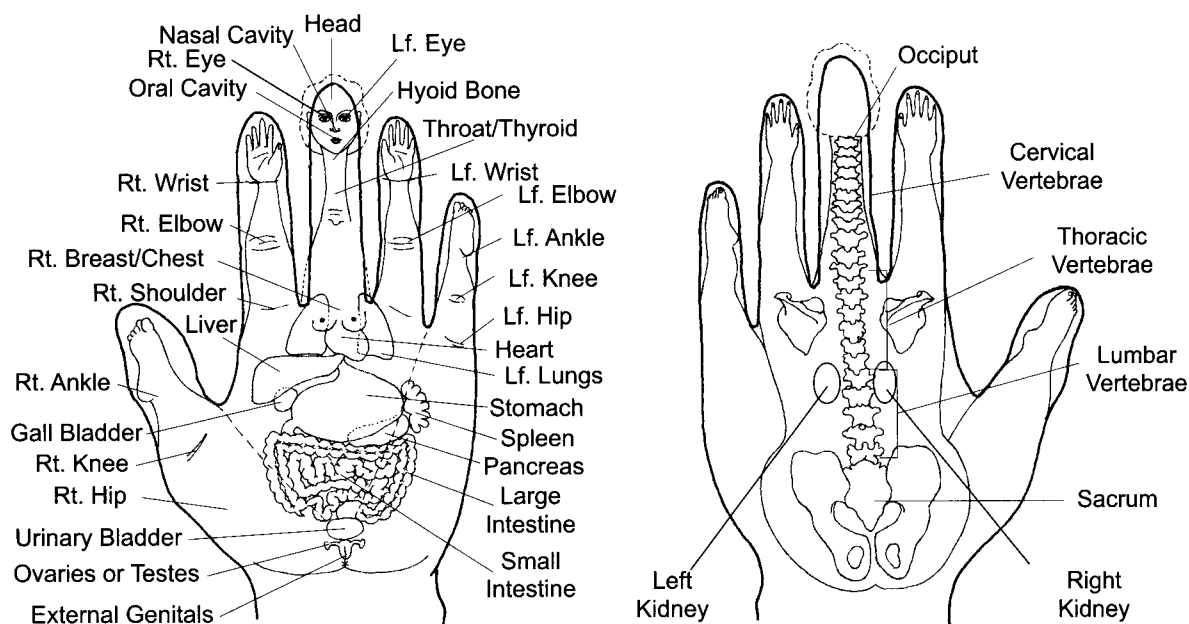


Figure 26.22. Front and Back View of the Hand/Body Association

treats the patient's physical body while continuing to read and diagnose the patient's energetic and spiritual bodies with his or her left palm.

TREATMENT VARIATIONS

Another variation of hand diagnosis is practiced by first having the patient focus and breathe evenly into the Lower Dantian. Next, the patient directs their attention and focuses onto his or her entire body, while placing the right hand (palm facing outward) towards the direction of the doctor. The patient is encouraged to continually relax while keeping his or her palm steady.

The doctor begins scanning by slowly moving the index or middle finger of his or her right hand towards the patient's right palm. While continuing to focus on the patient's energetic field (emitted from the patient's extended right palm), the Qigong doctor gently points to where he or she feels a particular energetic sensation (Figure 26.23). This special feeling or sensation that the doctor is receiving represents the location of an energetic problem or disease. While scanning the patient's right palm, each different feeling or sensation represents a diversity of energetic manifestations related to the patient's disorder.

DIAGNOSIS BY OBSERVING AURA FIELDS

An "Aura" is a distinctive luminous radiation that surrounds a given source (people, animals, things, etc.). Aura colors sometimes appear in the form of waves or energy patterns (for example: evenly layered, blotchy, or mixed together). Aura colors are in a state of constant flux, changing their colors and patterns with each shift of the patient's moods and emotional thoughts. These colors merge and blend as they fluctuate, weaving in and around the patient's field of Wei Qi (Volume 1, Chapter 4).

Some Medical Qigong doctors use aura readings to determine the physical, mental, emotional, energetic, and spiritual health of the patient. The purpose of the aura is to energetically and psychically insulate individuals from one another and from disembodied influences (e.g., spirits). A hole in the energetic field of an individual's aura can permit external pathogenic invasions to enter into the individual's energetic fields and tissues (including the Six External "Evils," viruses, and various spiritual parasites).

CLINICAL OBSERVATIONS OF AURA FIELDS

The human body produces light which is visible to both clairvoyants and Qigong doctors. In

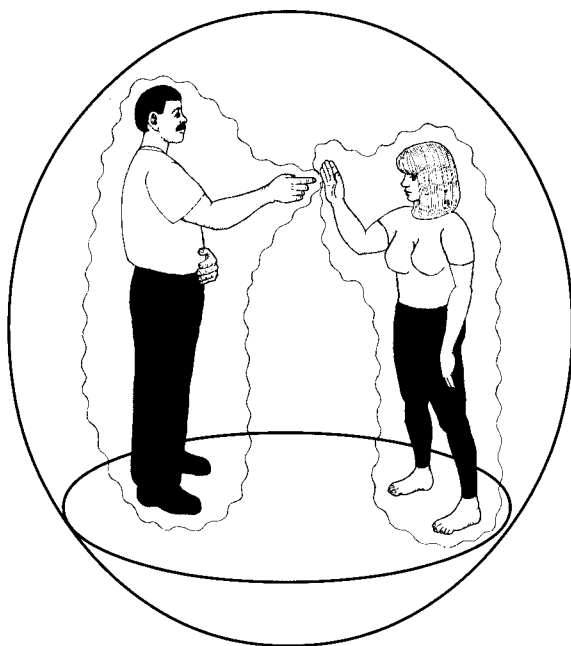


Figure 26.23. Variation of Finding the Patient's Disease Area by Diagnosing the Patient's Hand

China, doctors of Traditional Chinese Medicine have discovered that light acts as a catalyst to bring the patient's unconscious thoughts and feelings to the surface.

To begin observing auras, ask the patient to relax his or her whole body while sitting or standing in front of you. The patient should breathe evenly to release any distracting thoughts and then concentrate on the location of the specific disorder. The Qigong doctor focuses his or her attention on the space surrounding the patient's body while simultaneously concentrating on his or her own Upper Dantian.

- The doctor places the center of his or her awareness in the middle of the Upper Dantian, and begins to observe the patient's energetic fields.
- When the doctor's attention is drawn away from middle of the Upper Dantian onto the patient's body, it indicates the presence of an energetically charged pocket located within the patient's aura field.

Focusing on the Upper Dantian to view the patient's body facilitates seeing the patient's aura

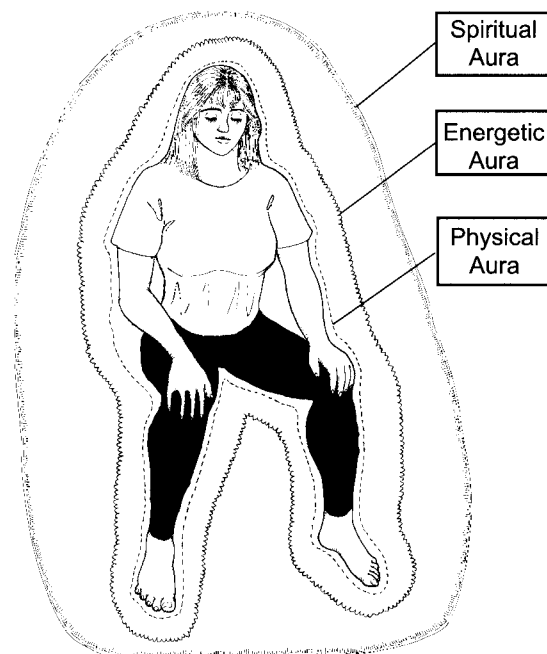


Figure 26.24. Diagnosis by Observing the Patient's Three Distinct Aura Fields

field. The patient's aura field may be observed in the form of transparent or opaque Qi flow or masses of different densities and colors. This may be used as a basis for determining the location and features of diseases. Each Yin and Yang organ will have its own color vibration.

When the energy of an organ is healthy, the Qi color is clean, clear, and lucid. When an organ is diseased, its Qi becomes dark, gray, and turbid. These gradations reveal whether an internal organ is in a healthy or abnormal energetic state, and to what extent the tissues have been affected.

THREE TYPES OF AURA FIELDS

From an ancient Chinese perspective, the human body produces three specific types (distinct frequency ranges) of generated light, which are reflected within an individual's aura fields (Figure 26.24). Particles can detach from the physical aura, energetic aura, and spiritual aura and remain around the area where an individual has been, leaving an energetic imprint. These three types of aura fields are described as follows:

- **The Physical Aura:** This type of aura extends only a few inches from the body. It is associ-

ated with the Lower Dantian, and it manifests the condition of the individual's tissues (Jing). The physical aura is practically colorless with a vapor like appearance (similar in movement to the heated vapors rising from a hot stove or heated street).

- **The Energetic Aura:** This type of aura extends a few feet from the body. It is associated with the Middle Dantian, and it manifests the condition of the individual's thoughts and emotions (Qi). The energetic aura is full of vibrant colors, sometimes appearing like an electrical spark, always changing to display the individual's thoughts and feelings. This auric field can sometimes be drawn away from an individual through energetic vampirism; it can also be contaminated through energetic dumping. This is the level of aura that is most commonly observed and diagnosed by psychics and clairvoyants.
- **The Spiritual Aura:** This type of aura extends several feet from the body. It is associated with the Upper Dantian, and it manifests the condition of the individual's spirit (Shen). The spiritual aura is full of vibrant golden yellow color, and generally centers around an individual's head, sometimes appearing as a luminous halo.

COLOR VIBRATIONAL CLASSIFICATIONS

The variety of shifting colors can be interpreted according to their density and tone. The following chart displays the color frequency correlation in nanometers. All living organisms vibrate at a frequency between 300-2,000 nanometers. When analyzed, specific colors emanate consistent frequencies and wave forms. The slower frequencies register in the infrared light spectrum. The highest vibrational frequencies register in the ultraviolet light spectrum (see Volume 1, Chapter 4).

Violet	400 nm	Ultraviolet
Blue	450 nm	
Green	500 nm	
Yellow	550 nm	
Orange	600 nm	
Red	700 nm	Infrared

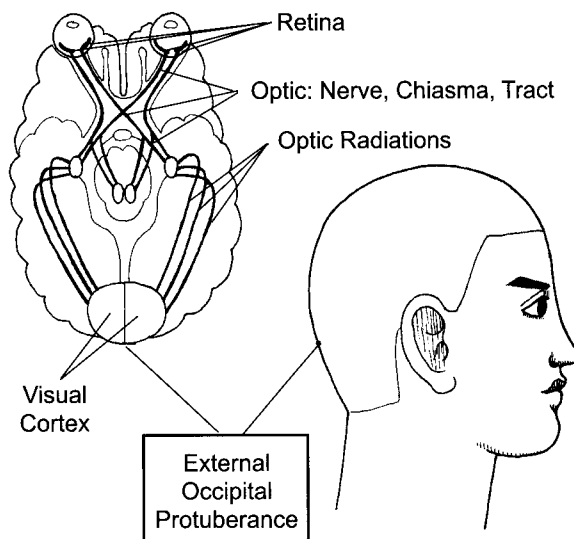


Figure 26.25. As the occipital lobe fills with Qi, the visual spectrum changes

SEEING AURAS AND EMOTIONAL ENERGY

Seeing auras is a visual phenomenon which occurs after many hours of regular Qigong training. This ability to see the external energy field is not limited to Medical Qigong training; many people are born with this special gift. The word "aura" literally means "breeze," and it manifests as shimmering layers of luminous, colored energy that circulate around and permeate into the physical body. These colors are part of the body's biophoton emissions (radiant light energy that emanates from all living systems). These colors are constantly in motion, reflecting thoughts, feelings, emotional patterns, and environmental influences.

Through the stimulation and physical dilation of the occipital lobe of the brain, the doctor begins to develop unique perceptual abilities. In the beginning stages, the doctor may see energy coming off the patient's body like steam.

Later, brilliant, luminous colors become visible. The doctor is actually observing the infrared and ultraviolet radiation color patterns that the patient's body emits. The infrared spectrum is just below the average body's visual spectrum, while the ultraviolet is just above the average visual spectrum. By stimulating and dilating the occipital lobe, the visual spectrum expands to include

the infrared frequency, allowing the doctor to observe a much greater range of colors.

It has been my personal observation that students who possess a large bump on the back of the cranium, specifically between the channel points GV-16 and GV-17, begin to see auras at a very early stage. These points are below and just above the external occipital protuberance and surround the internal branches off the occipital arteries, veins, and nerves. When energy fills this area, the stimulation and dilation of these nerves and arteries causes the visual receptors of the brain to observe phenomena at a faster rate, which seems to slow down time (Figure 26.25).

It is very important to note that these observations are all possible due to the occipital membranes being dilated. To maintain this dilation the doctor must remain calm and relaxed. Any tension brought about by stress only diminishes this ability. Auras are generally seen through the peripheral field of vision, using the rods rather than the cones of the eyes' photoreceptors. The rods are highly sensitive to the low light levels, while the cones are sensitive to color, are dominant during the day time, and provide the highest visual acuity.

If the doctor begins to stare at any particular object, the focused concentration will contract the occipital membranes causing tension and pressure that inhibit the dilation process. The secret in maintaining this altered state of observation is to "task" the Mind by anchoring the Shen Zhi (Acquired Mind) deep into the ground. By focusing the Shen Zhi on a specific area away from the individual's analytical mind, the doctor's initial focus can be shifted from analyzing objective sensory input to receiving and observing the subtle energetic fields. The ancient Chinese have a saying, "when you root the Mind (Shen Zhi) the Heart (Yuan Shen) opens to 10,000 voices." The following meditation can be used to stimulate the occipital membrane and enhance the perception of auras:

AURA VIEWING MEDITATION

This meditation can be practiced either sitting or standing. The mind must be free of all distractions and tensions in order for the energy to permeate the occipital lobe. This meditation should

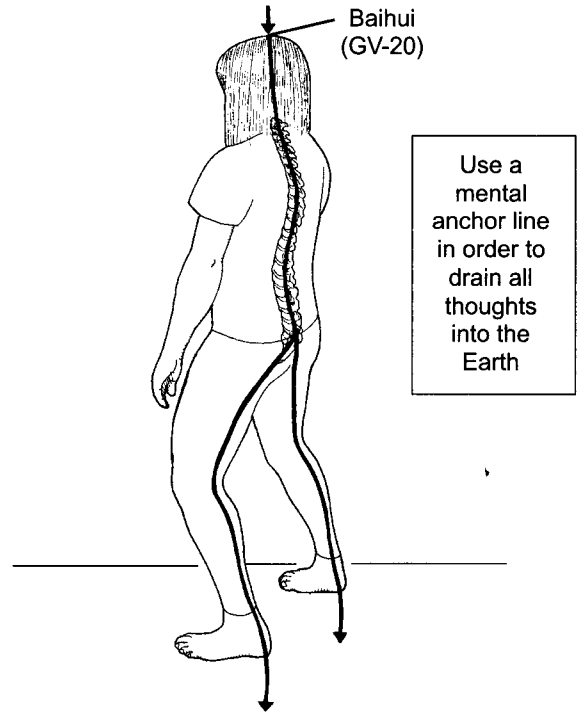


Figure 26.26. Root the Mind deep into the Earth

be practiced for a period of 15 to 30 minutes each day to establish the pattern of relaxation and refinement of the intuitive perceptions that allows for an enhanced peripheral field of vision.

1. Start the Aura Viewing meditation from a comfortable posture and begin to use Quiet Breathing. Perform the "1-10 Meditation" and the "Three invocations" (see Chapter 28) in order to allow the body, mind, and spirit to settle into a quiescent state.
2. Draw an imaginary line from the top of the head (Baihui) down the spine, through the back of the legs, out the heels and deep into the Earth. This is your mental anchor line which is used to drain your Shen Zhi (Acquired Mind) of all thoughts (Figure 26.26).
3. Relax and continue to drain your Mind of all thoughts and emotions, extending them deep into the Earth. As your Shen Zhi begins to energetically root into the Earth, start to imagine and feel your Yuan Shen (the energetic and spiritual intuitive and perceptive nature of

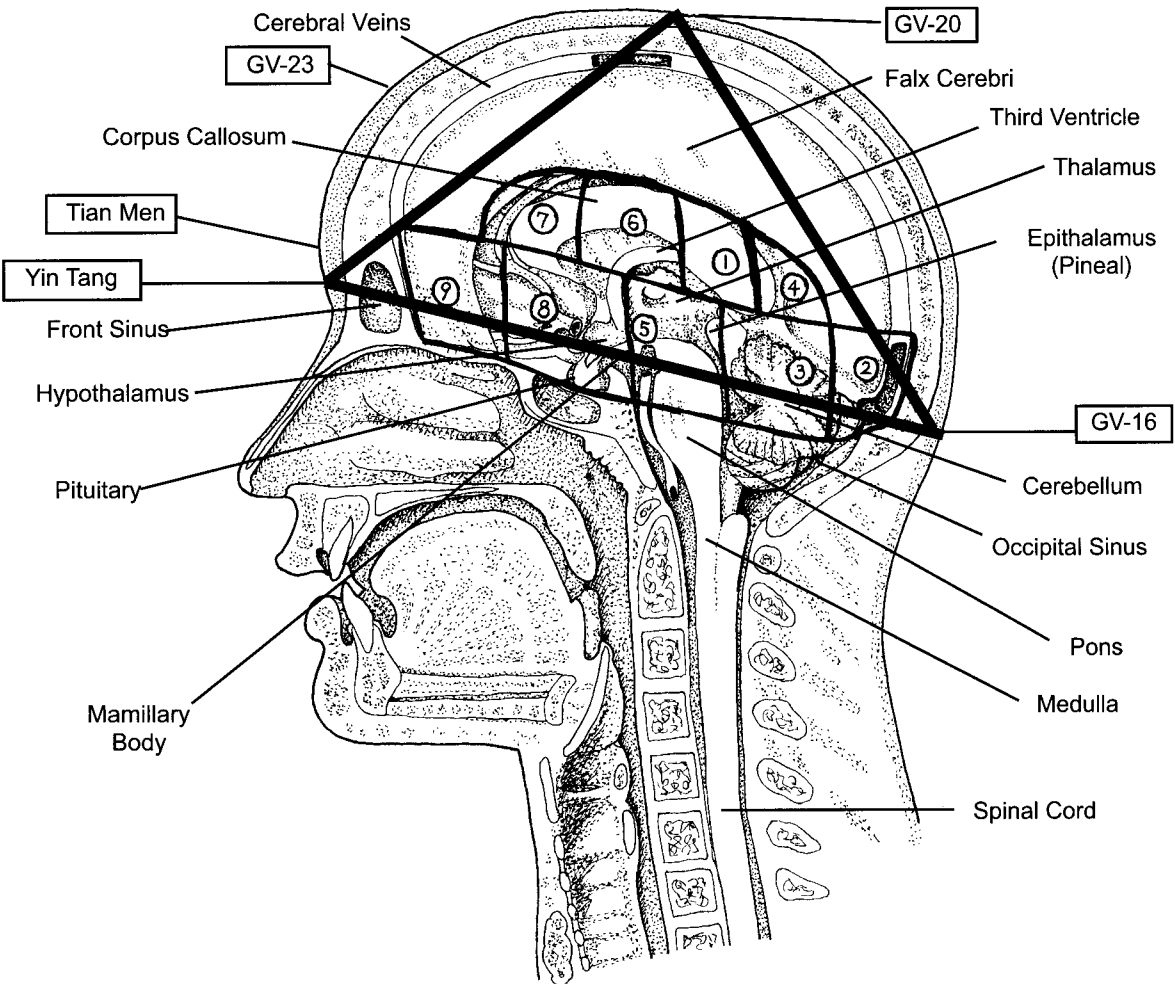


Figure 26.27. The Nine Chambers of the Upper Dantian are portrayed in this drawing. Each number encompasses the entire chamber.

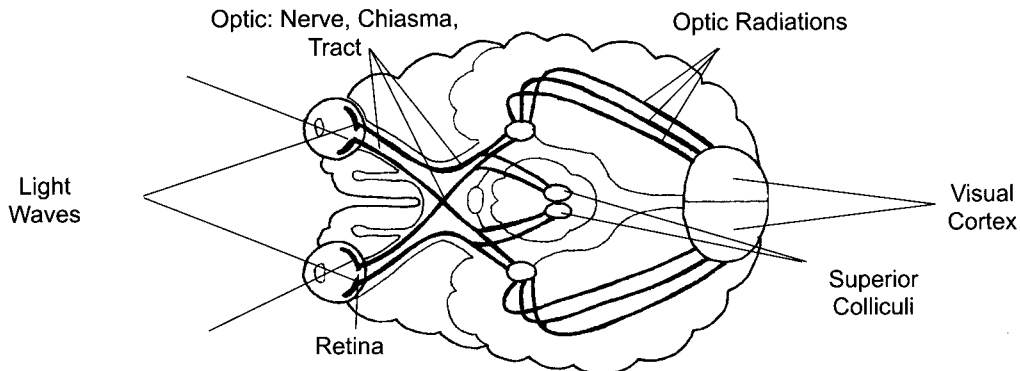


Figure 26.28. Imagine the Divine energy flowing into and resonating behind the physical tissues of the optic chiasma and visual cortex of your eyes (Inspired from the original artwork of Wynn Kapit).

your Original Spirit) rising upward in your body like a vaporous cloud. Imagine this energetic mist, like a white illuminating cloud, moving from your Heart and Middle Dantian area, and traveling up your Taiji Pole. Imagine and feel this energetic mist gathering inside your head, energizing and stimulating the various chambers of your Upper Dantian Area.

4. Connect with the Divine and imagine drawing an energetic cord of divine white light into your Upper Dantian (through the Baihui area). Imagine and feel the divine white light blending and fusing with the illuminating vaporous cloud of Yuan Shen, energizing all nine chambers of your Upper Dantian, filling it completely with vibrant white light (Figure 26.27).
5. Imagine the divine energy flowing into and resonating behind the physical tissues of the optic chiasma and visual cortex of your eyes, allowing you to have spiritual eyes, or divine vision (Figure 26.28).
6. Next, imagine the divine energy resonating behind the physical tissues of your Middle and Inner ears, allowing you to have spiritual ears, or divine hearing (Figure 26.29).
7. Imagine and feel the divine illuminating energetic mist descending into your Taiji Pole and entering into your Heart and Middle Dantian area. As this illuminating mist enters into the chest and Heart area, it automatically energizes all nine chambers of your Middle Dantian. Imagine and feel the white illuminating cloud and all nine chambers of the Middle Dantian becoming powerfully energized, full of radiant white light. This image allows your Yuan Shen to increase its energetic and spiritual perceptions and also creates a deeper sense of compassion when observing (Figure 26.30).
8. Imagine and feel the divine energetic mist descending the Taiji Pole and flowing into the lower abdominal area, energizing all nine chambers of your Lower Dantian. Imagine and feel the white illuminating cloud and all nine chambers of the Lower Dantian becoming energized, full of vibrant white light. This image allows for a solid, rooted consciousness

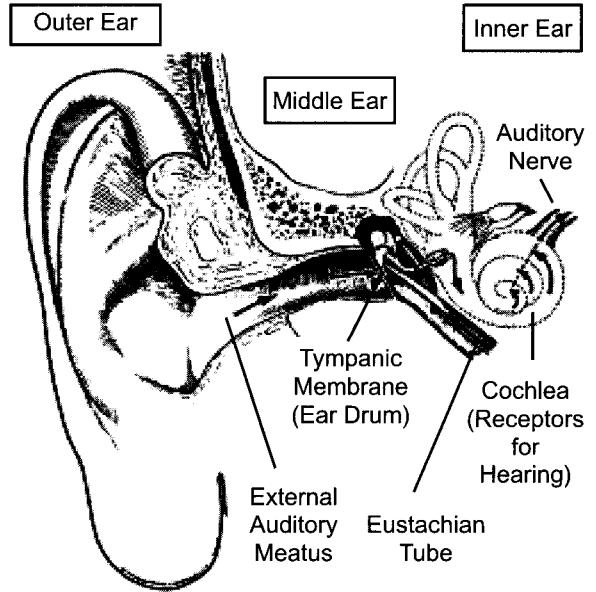


Figure 26.29. Imagine the Divine energy resonating behind the physical tissues of your middle and inner ears. (Inspired from the original artwork of Wynn Kapit)

- and stronger transformation of Yuan Shen (Figure 26.31).
9. Next, place your imagination on moving the divine white light from the Lower Dantian upwards, through the Taiji Pole, into the head and Upper Dantian area. Imagine and feel this fused white cloud of divine light and Yuan Shen overflowing into the surrounding treatment room.
10. Imagine and feel that all matter in the surrounding area is enveloped with energetic sound, color, and light, resonating with the energetic and spiritual fields of the illuminating cloud and the divine light energy.
11. Slowly open the eyes, using unfocused viewing. See the energetic and spiritual fields resonating from all things existing within the room.
12. As you scan a patient, look to the sides of the patient's body observing the silhouette of the outer shell of the patient's Wei Qi. It is important not to stare, but just observe the patient's external Wei Qi fields (observing where the field is large, full, thin, broken, etc.). Sometimes different lighting will affect the dilation of the occipital lobe, enhancing visual receptivity.

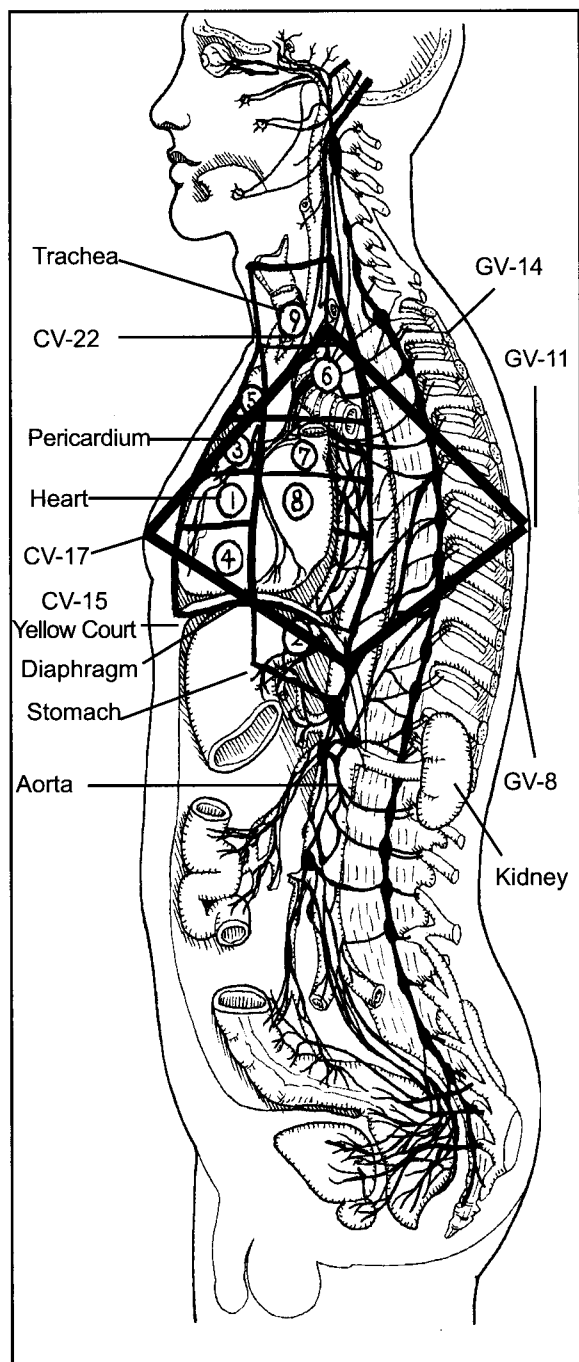


Figure 26.30. The Nine Chambers of the Middle Dantian are identical for men and women. Each number encompasses the entire chamber. (Inspired from the original artwork of Dr. Frank H. Netter)

13. Next, allow the silhouette to become different colors. Usually, in the beginning, you can see only two or three different colors. With time and practice you will be able to differentiate more colors with finer detail.

Notes: Sometimes doctors who have never experienced visually seeing auras will naturally progress through three stages of energetic observation. In the first stage, the doctor will see a hazy energetic field surrounding the patient's body, similar to seeing vapor coming off of a

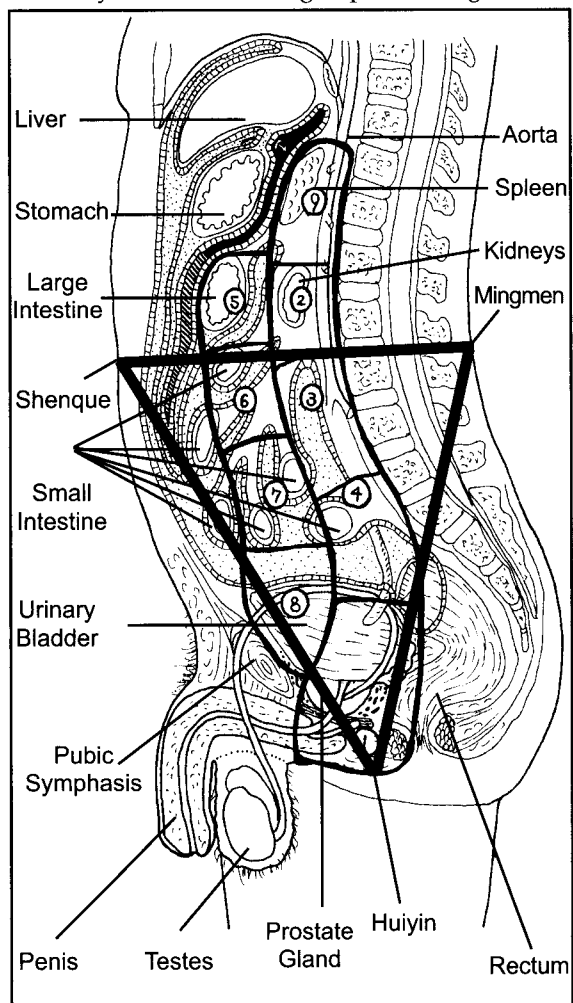


Figure 26.31. The Nine Chambers of the Lower Dantian are shown here in the male body. Each number encompasses the entire chamber. (Inspired from the original artwork of Dr. Frank H. Netter)

hot street. In the second stage, the doctor will notice the energetic field become thick like white smoke flowing off of the patient's tissues. In the third stage, the doctor will observe flashes of brilliant colored lights, which are the natural colors of the body's aura field.

14. To end the meditation, slowly close your eyes and allow the white illuminating vapor to gather back into your Upper Dantian. Imagine the white light energetic mist descending your Taiji Pole and rooting your Yuan Shen back into your Heart and Middle Dantian area. Then imagine the white light energetic mist descending your Taiji Pole and rooting itself into the Lower Dantian.

DIAGNOSIS BASED ON THE BODY'S EXTERNAL CHANNELS AND AURA COLORS

Each of the five emotions are related to both the Yin and Yang organs and their Yin and Yang natures. These five emotions are also related to five major colors, both inside and outside of the body's physical structure. By comprehending the colors and understanding their connection to the emotions of the body, the Qigong doctor can successfully analyze the abundance or depletion of energy in his or her patient's major organs. Not only will this reveal the patient's present psychological state of being, but will also expose which internal organs are weakened.

The following color chart (Figure 26.32) is used to diagnose the patient's energetic fields. These colors are similar, yet they each have their own unique variations from the physical body's tissue colors.

Think of these colors as extensions from the original organ pools. The mist of the organ pools flows into the body's aura fields and can be observed in the patient's external energy fields. They are generally very vibrant colors that veil themselves around the first two layers of the Wei Qi. Observe their location around the body, and whether they are static or pulsing.

If a particular body organ malfunctions, or if any disease is present, then certain parts of the aura may become dim, murky, or produce a dark void. This energetic transformation can be compared to a house plant that is starving for sunlight: it slowly loses its color and begins to die.

Internal Organ	Aura Color
Lungs	Pure White
Large Intestines	Off-white
Stomach	Deep Yellow
Spleen	Orange Yellow
Heart	Red with Slight Blue Tint
Small Intestine	Pink
Urinary Bladder	Deep Blue
Kidneys	Light Flame Blue
Pericardium	Purple Red
Triple Burners	Orange Red
Gall Bladder	Yellow Green
Liver	Deep Green

Figure 26.32. The internal organs are each associated with a specific aura color.

It is important to remember that each patient has his or her own color schemes. When observing the colors of the patient's energy field, the most important characteristic is the clarity of the colors. Observe if the colors are sharp, murky, or too concentrated.

A Yang patient's colors will vary in tone and brilliance from the color spectrums of Yin patients. Each aura adjusts to match the patient's mood and temperament. People also often choose for their environment colors that reflect the characteristics of their aura and emotional spectrum (clothing, furniture, house, room color, etc.).

When using color energy for healing, the Qigong doctor chooses which specific color to emit according to the patient's condition, such as using blue to cool the Qi or red to heat the Qi (see Volume 1, Chapter 4). Generally, when treating patients, the Qigong doctor will either wear all

white (which is the combination of all colors and is used to naturally project energy) or all black (which is the absence of all colors and is used to naturally absorb energy), but never the color red (the color red is too intense or “Hot” for Qi extension).

LONG DISTANCE SCANNING

The doctor’s own developed inner vision can provide an effective tool for diagnosis, based on observations gathered through mental images of the patient’s body. To understand the imprinted “messages” obtained through Long Distance Scanning, the Qigong doctor should first observe the external image of the patient’s energetic field as a complete and whole energy system.

Next, the doctor imagines the energetic form of the patient’s internal organs. If any part or organ is dark or gives a feeling of turbidity, it indicates the location of an imbalance or disease (Figure 26.33). When using this type of energetic diagnosis, the sense of smell, the sense of taste, direct perspective, and remote sensing are also helpful diagnostic skills to enhance detection.

OBSERVATIONAL DIAGNOSIS SCANNING EXERCISE

Long distance scanning can be developed by practicing the following mediation exercise:

- The patient sits in front of the doctor. After completing the “One Through Ten Meditation” and connecting with the Divine, the Qigong doctor closes his or her eyes and starts to scan the patient’s external and internal energetic body. The doctor feels the patient’s different shades of light and colors, as well as the patient’s temperature, projections, resonant vibrational essence, and varying qualities of texture in the patient’s electromagnetic fields.
- Next, the doctor opens his or her eyes and scans the patient, comparing and contrasting any differences from the initial readings. Continue to practice this modality of distance scanning until the reading and diagnosing abilities becomes very accurate. Perfecting the skill of long distance scanning abilities may require several months of training.

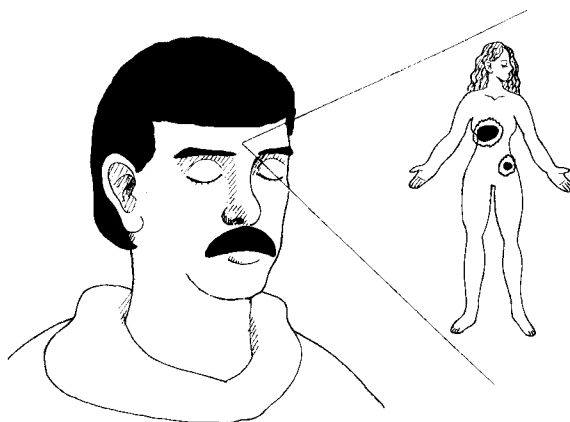


Figure 26.33. The Qigong doctor can diagnose the patient’s body through energetic observation and intention

LONG DISTANCE MEDICAL QIGONG THERAPY

Long Distance Medical Qigong Therapy has existed for centuries. One of the ministers of Huang Di, the Yellow Emperor and patriarch of Chinese medicine, was a shaman named Zhu You. Zhu You was a famous doctor who advocated exorcistic prayer over the use of acupuncture needles and herbs to treat illness. Some scholars believed that Zhu You practiced Qi emission healing at the same time that he prayed for his patients. So effective was this healing approach that the *Yellow Emperor’s Classics on Internal Medicine* states that, in ancient times, most illnesses were treated according to the methods of Zhu You. At one time, professional “prayer healers” were widespread throughout China.

There are several schools of thought on the various modalities of long distance healing. Each school has its own unique, yet extremely effective, application of this esoteric skill.

Although I believe in the effectiveness of prayer, at one time I sincerely doubted the existence or efficacy of long distance healing. I expected the doctor to talk to the patient and have him or her close the eyes to facilitate an emotional and mental healing over the telephone. The difficulty in this kind of healing is that if the patient does not trust you, his or her consciousness will not cooperate and will instead sabotage any healing energy extended in his or her direction.

As fate would have it, one day a Medical Qigong instructor called me to discuss advanced theory. As we were conversing, my Kidneys suddenly began to heat up. This heat was quite intense, and I was extremely startled as no prior warning or consent for treatment had been given. I could not dismiss the overwhelming searing heat that I felt in my lower back, Kidneys, and Mingmen area. Because this healing treatment had been initiated without my conscious consent or foreknowledge, I expressed my puzzlement and confusion. The instructor simply laughed and explained that as we were talking she was holding a pillow, and used it to diagnose my body. Having noted that my Kidneys were a little deficient, she immediately placed her right hand on the middle of the back of the pillow and visualized tonifying my Kidneys.

At that point, my beliefs surrounding long distance Medical Qigong healing changed. I began to inquire and investigate the specific qualifications needed in order to treat patients with Long Distance therapy. The instructor stated that Long Distance Medical Qigong therapy is similar to close range energy therapy. The only difference is that in long distance healing, the doctor's faith and psychic faculty has to be extremely developed and accurate.

SCIENTIFIC RESEARCH

Quantum physicists have "discovered" a strange energetic phenomenon within the subatomic world known as "non-locality." Non-locality refers to the ability of an individual electron to influence another electron instantaneously over any distance, despite there being no exchange of force or energy. The discovery of non-locality suggests that quantum particles, once in contact, retain an instantaneous and immediate connection even when separated, no matter how great the distance. The actions of one will always influence the other, as matter can no longer be considered separate from energy or spirit.

The vibrations of one body can be reinforced by the vibrations of another body at or near its energetic frequency. Once two molecules begin to resonate on the same wavelength, they then begin to stimulate the surrounding molecules, creating a biochemical reaction and causing a cas-

cade of electromagnetic impulses to travel at the speed of light. Once specific molecules and intermolecular bonds emit certain frequencies, even at a great distance, they begin to resonate on the same wavelength.

The skill of influencing another person's energetic field through distant concentration has been studied throughout the centuries. In January 1990, scientific research concluded that subjects could influence the brain waves of other subjects in another location without any physical contact between the two. This was confirmed by William Braud and Marilyn Schtite of the Mind Science Foundation (in San Antonio, Texas) after conducting 13 carefully designed preliminary tests under controlled conditions. Similar studies conducted at other universities and institutions have reached the same conclusion.

BECOMING PROFICIENT AT LONG DISTANCE THERAPY

To become proficient at long distance therapy, the Qigong doctor must extend the thought vibration of his or her projected Shen into the spiritual realm to connect with the distant patient's energetic and spiritual fields. The thought vibrations of both energetic and spiritual fields connect and blend together within the patient's body, stimulating the patient's physical, energetic, and spiritual fields, tissues, and organs.

Zhu You's long distance healing through prayer may be compared with the effectiveness of prayer groups today. Larry Dossey, M.D., for example, documents one double-blind experiment involving nearly 400 patients admitted to the coronary care unit of San Francisco General Hospital for heart attacks or suspected heart attacks. These patients were evenly divided into two groups. Both groups received the same "state of the art" medical care; the only difference was that one group was prayed for by Protestant and Catholic prayer groups throughout the country. These prayer groups had only the patients' first names and sketches. The patients in the experimental group had no idea they were being prayed for; yet, when the study was concluded, they experienced significantly fewer complications and deaths than did the non-prayed-for control group.

SPACE, TIME, AND ENERGY

Everything in existence can be described as energetic forces interacting through the subtle matrix of space and time. To study long distance energetic healing, we need to look at a three-dimensional energetic pattern which includes Positive Space and Time, Negative Space and Time, and Energy.

1. **Positive Space and Time:** This includes commonly accepted forms of energy (such as electromagnetism, nuclear energy, and gravity) and all vibrations ranging from extremely slow to the speed of light. It includes lower vibrations (from inanimate objects) and the higher vibrations of thoughts.
2. **Negative Space and Time:** This includes all vibrations which travel faster than the speed of light (super-luminal) and accounts for such phenomenon as telepathy, psychokinesis, precognition, and levitation. In negative space-time, particles have a negative mass and are known as anti-matter. When activated to super-luminal speeds, these particles appear to dematerialize and produce a levitation force which balances the gravitational effects of Positive Space and Time. This also accounts for the Qigong doctor's ability to transmit energy through all known force shields.

3. **Energy:** Energy and matter form a continuum, as do space and time. Energy is the medium between the positive and negative forms of space. It is the medium through which matter and spirit interact with the Space and Time continuum, and the medium through which heat, light, sound, and resonant vibrations travel.

Matter is composed mostly of space with a minute amount of mass bound in a particular pattern. This pattern is unique for every form of matter, including the human body. Particles of matter in the human body are constantly vibrating in intermediate stages of energy interaction effected by Consciousness. Consciousness (the qualitative and directional aspect of energy) acts as a medium for the Qigong doctor's intention to project into the Space and Time energy field. Consciousness functions as the energy source for resonant vibrations which create the physical world.

To perform long distance healing, the Qi in

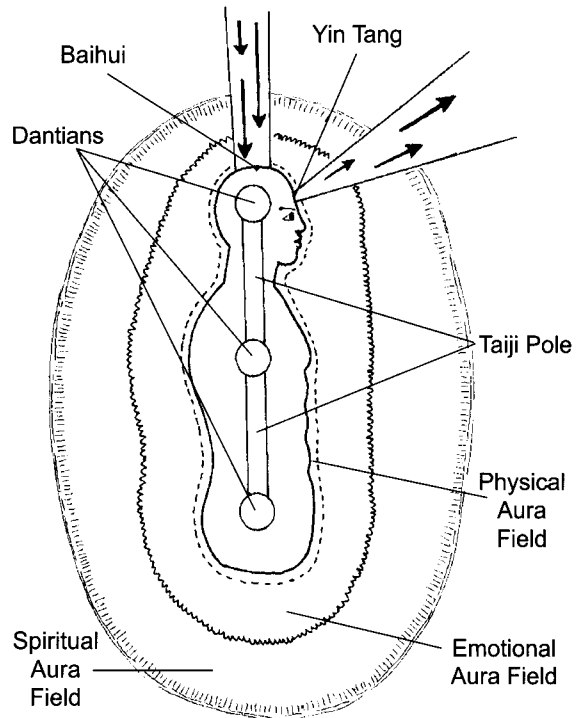


Figure 26.34. The Qigong doctor absorbs divine Qi through the Baihui area filling the center Taiji Pole, then projects the divine energy out the body through the Yin Tang or Third Eye area.

the Lower and Middle Dantians (the body's Fire and Water energy) must overflow and transform into Shen. The Shen is then united with the divine Qi and extended outside the body for the long distance healing of the patient. This allows the energy to cross both spatial and temporal boundaries, enabling the Qigong doctor to heal patients in the absence of physical contact.

The first priority in long distance healing is to establish a connection between all three Dantians through the absorption of divine Qi into the Taiji Pole; this process is called the "empowerment with divine Qi," or simply, the "hookup." This action surrounds the doctor's Wei Qi with Tian Qi (Heavenly Energy), which then is transformed into Tian Shen (Heavenly Spirit).

The doctor then visualizes a long stream of white light extending from the Yin Tang (Third Eye) point and connecting to the patient's body (Figure 26.34).

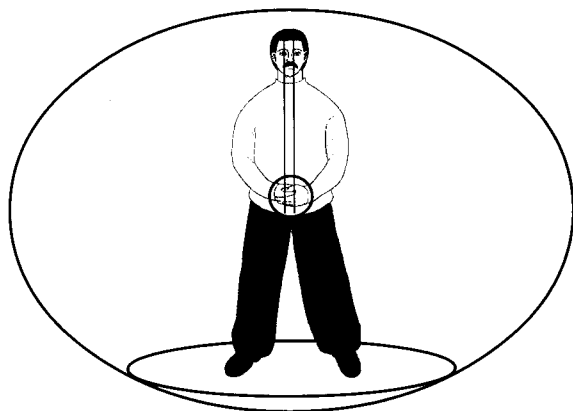


Figure 26.35. Begin from a Wuji posture, connecting the Lower Dantian to the Divine through the Taiji Pole.

Once the doctor feels this connection, he or she may now begin the treatment. The physical manifestations of long range healing are the result of the Shen affecting the Qi, and the Qi affecting the body's Jing.

LONG DISTANCE THERAPY MEDITATIONS

To Purge, Tonify and Regulate the patient's energetic fields, channels, and internal organs using Long Distance Energy Transformation, Qigong doctors will sometimes practice the following two meditation exercises, described as follows:

Long Distance Therapy Meditation #1

1. The doctor begins by placing his or her patient in the next room.
2. While standing in a Wuji posture, connect the Lower Dantian to the Divine through the Taiji Pole via the One through Ten Meditation and "Three Invocations" (see Chapter 28). Relax the body and mind using Natural Breathing.
3. After connecting with the Divine, the doctor will imagine his or her body surrounded by a ball of brilliant white light. The Qigong doctor then extends a stream of this white light energy out from the Yintang (Third Eye) area of his or her head and onto the top of the patient's head, enveloping the patient's entire body.
4. As this white light energy descends down the patient's body, the doctor visualizes the patient's diseased Qi dispersing and melting away into the ground. The patient's patho-

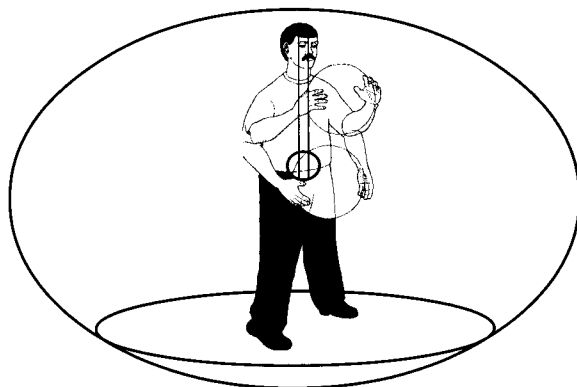


Figure 26.36. Create an Energy Ball between both palms at the Lower Dantian, then raise the Energy Ball upwards, holding it in front of the Middle Dantian.

genic Qi is extended into the center core of the Earth, where it is transformed by the Earth's center core fire and then recycled back into the patient as pure, refined Earth Qi.

5. Next, the doctor focuses on specific areas of the patient's body. The doctor visualizes any area that needs specific attention, such as dark areas in the patient's body. The doctor imagines these areas becoming brighter until all the dark areas are dispersed.
6. After energizing the patient's diseased area, the doctor will envelop and seal the patient's three Wei Qi fields with divine healing light. It is important for the doctor to disconnect from the patient and withdraw his or her projected Shen (Spirit) back into his or her body.

Long Distance Therapy Meditation #2

1. The doctor begins this meditation exercise by standing in a Wuji posture (Figure 26.35), connecting the Lower Dantian to the Divine through the Taiji Pole via the One through Ten Meditation and "Three Invocations" (see Chapter 28). Relax the body and mind using Natural Breathing.
2. After performing the last invocation, the doctor will focus his or her attention onto the white light Energy Ball vibrating within the Lower Dantian. Imagine the divine white light is flowing up the chest, down the arms and pouring out the palms, forming an external Energy Ball in front of the Lower Dantian.

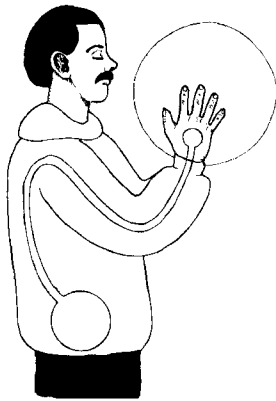


Figure 26.37. Press the wrists together so that the palms form the shape of a ten petal Lotus Flower.

3. Next, the doctor will bring both palms up in front of his or her body at the Middle Dantian level (middle fingers pointing straight upwards), still maintaining the image of a ball of white light suspended in-between the palms (Figure 26.36).
4. Press the wrists together so that the palms form the shape of a ten petalled Lotus Flower (Figure 26.37).
5. The doctor will now begin to focus his or her attention on the tips of the fingers. Imagine each finger as a straw, and begin to pull the Heavenly Qi and Earthly Qi in through the fingers towards the center of the ball; this funnels the gathered environmental and universal energy down the arms and spine, and collecting into the Lower Dantian (Figure 26.38).
6. Each finger represents a specific type of gathered Element Qi. In Ancient China, the Five Element energy pattern was used in order to absorb the Heavenly and Earthly Qi into the doctor's Lower Dantian. The absorption of the energy from the Heavenly and Earthly Five Elements follows a Creative progression, and begins as follows: Gather the Earth Element from the energetic fields within Heaven and Earth, then absorb the Wood Element, the Fire Element, the Metal Element, and the Water Element (Figure 26.39).
7. As the Lower Dantian fills with this Five Ele-

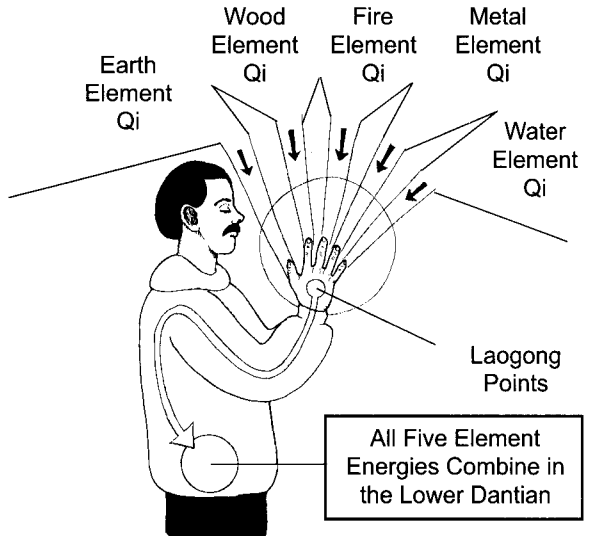


Figure 26.38. The Qigong doctor Absorbs the Qi of the Five Elements into his or her Lower Dantian.

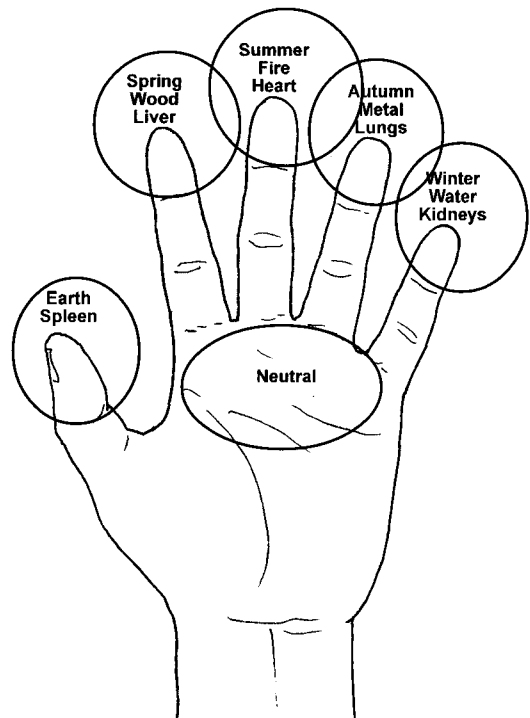


Figure 26.39. In Ancient China, the Five Element energy pattern was used in order to absorb the Heavenly and Earthly Qi into the doctor's Lower Dantian.



Figure 26.40. The Qigong doctor directs the Lower Dantian Qi into his or her palm and imagines creating a ball of divine healing white light.



Figure 26.41. The Qigong doctor imagines that his or her patient is positioned in the center of the ball of divine healing light.

The Energy Ball represents the Divine healing light that is contained within the infinite space of the Wuji

The gathering and containing of the Five Elements represents the cultivation and utilization of the energetic building blocks from which all matter is derived

ment Qi, imagine the Qi of the Lower Dantian being ignited by the divine energy contained within the Taiji Pole. Imagine and feel this transformed energy overflowing from the Lower Dantian, rising upward through the center of the body, ascending through the arms, and pouring into and filling the Energy Ball that is suspended in-between the palms (Figure 26.40).

8. In order to facilitate long distance healing, the Qigong doctor concentrates and imagines that the patient's energetic form materializes in the center of the ball of light. Once the patient's body has materialized inside the center of the Energy Ball, the doctor can position his right hand over the Energy Ball (now positioned in the center of the doctor's left palm) and begin to treat (Figure 26.41).

In this particular system of Long Distance Therapy, the Energy Ball represents the Divine healing light that is contained within the infinite space of the Wuji. The gathering and containing of the Five Elements represents the cultivation and utilization of the energetic building blocks from which all matter is derived. When the energetic body is submerged within the creative energetic fields of the Five Elements, which are active within the infi-

nite space of the Wuji, the patient's material, energetic and spiritual fields can be stimulated and manipulated for healing purposes.

LONG DISTANCE QI EMISSION THERAPY TO TREAT THE QIGONG DOCTOR'S OWN BODY

The Qigong doctor can create an image model of him or herself in order to dredge, purge, tonify, and regulate his or her own body. This form of self-treatment uses the projection of long distance energy for transformation and self-healing. Begin as follows:

1. Begin by performing the One through Ten Meditation and "Three Invocations" (see Chapter 28).
2. Next, using your mind and intention, feel your entire physical body, both internally and externally.
3. Now begin to create and form a second image of your innate being in its energetic form (your spiritual and emotional energetic body) and project this image in front of you through your Yintang (Third Eye) point. This is similar to creating an exact mirror image of yourself in energetic form.
4. As you begin to treat the energetic form of your body that is now projected in front of

you, your tissues will naturally respond to the energetic manipulation (purging, tonifying, and regulating).

5. Upon completion of the treatment, absorb the energetic form back into your physical body, connect with the Divine, and end with three Pulling Down the Heaven techniques to seal the treatment.

FAITH PROJECTION AND INCANTATIONS

“Faith Projection” or “Self-Healing” is a form of Medical Qigong therapy in which various repetitions of positive auto-suggestions or healing affirmations are spoken either by the doctor to the patients (or specifically by the patients themselves) in order to reverse the chronic adverse affects of negative beliefs and initiate healing. In this type of suggestive therapy, the doctor projects his or her own Qi and Shen into the patient’s mind through “speaking intention” (Shen Zhou) in order to reestablish a normal and healthy energetic pattern.

In Faith Projection, the projected mental attitude of the doctor is energetically impressed into the patient’s tissues via the doctor’s words, attitude, tone, and demeanor. As the doctor begins to audibly and telepathically pour “thought intention” into the mind of the patient, a strong positive current of uplifting, strengthening, and healing thought is created. The fusion of both minds (the doctor’s and the patient’s) is directed towards a common purpose, producing a powerful Conscious and Subconscious healing pattern.

FAITH PROJECTION AS A FORM OF SUGGESTIVE THERAPY

When initiating Faith Projection as a form of Suggestive Therapy, it is important that the patient maintain a certain state of mind for the treatment to be maximally successful. In order to increase the healing potential of the treatment, it is also important that the doctor monitor the patient’s receptivity, focus and attention. The doctor should initiate the specific repetitions of certain healing keywords that positively stimulate the patient’s Conscious and Subconscious Mind. When initiating Faith Projection as a form of auto-

suggestive therapy, there are three primary things for the Medical Qigong doctor to monitor: the Patient’s Receptivity, Focused Attention, and Repetition, described as follows:

- **The Patient’s Receptivity:** When performing any type of Faith Projection as a form of Suggestive Therapy, it is imperative that the patient maintain a quiet, relaxed, and peacefully receptive attitude. The healing effect of this type of treatment depends on the degree of receptivity of the patient’s Conscious and Subconscious Mind.
- **Focused Attention:** The patient should be encouraged to give the doctor his or her undivided attention. The healing effect of this type of treatment also depends on the degree of attention provided by the patient’s Conscious and Subconscious Mind towards the doctor and the treatment process.
- **Repetition:** The patient should be encouraged to constantly repeat the doctor’s healing suggestions. The constant repetition of various healing phrases in the form of suggestive healing “keywords” fastens the new energetic and spiritual pattern firmly onto the patient’s Conscious and Subconscious Mind.

In order to increase the healing potential of the treatment, it is important that the doctor monitor his or her attitude, voice, and eyes, as well as express images in the form of “word pictures” in order to deepen the energetic and spiritual imprinting on the patient’s Conscious and Subconscious Mind. These four points of attention are described as follows:

- **Attitude:** The doctor should pay careful attention to his or her attitude, and have the patient’s best interests at heart. There is a saying in the Medical Qigong clinic, “patients don’t care what you know, until they know that you care.”
- **Voice:** The doctor should pay careful attention to his or her voice, and should be able to project feeling and earnestness into the expressed words. The doctor’s Qi and Shen should permeate his or her tone to the degree that the patient should feel the words vibrat-

ing within their body and mind when planting a suggestion.

- **Eyes:** The doctor should pay careful attention to his or her gaze, and should look firmly yet compassionately through the patient, into his or her center core, to communicate with the individual's soul. The focus of the doctor's eyes will allow for stronger concentration of thought, holding and maintaining the patient's attention.
- **Word Pictures:** The doctor should also pay careful attention to his or her verbal description when implanting suggestions. In the clinic, it is important that the doctor keep in mind that the purpose of speaking Word Pictures is to cause the patient to feel the desired healing condition and to stimulate a mental picture of restored health.

THE POWER OF WORDS

In ancient China, the energetic art and skill of "Faith Projection" or "Faith Healing," came under the category of Divine Incantations. The ancient Chinese worshiped the magical power of language, and the spoken word became a powerful and influential part of Daoist shamanic sorcery. Historically, both Daoist and Buddhist priests practiced the specific art of Incantation.

The art of speaking "magic words" was once taken seriously in ancient China. The misuse of speech in general was regarded as an unfavorable display or misuse of one's mind. Spoken words are invocations of ideas, and a representation or formulation of specific plans of actions. They are symbols of ideas, to be imagined, pictured and comprehended within the mind.

The ancient Chinese believed that it was the energy inherent in words of "truth" that established the foundations of all creation (spiritual, energetic and physical). The energetic manifestations of the spoken word can become either a self-fulfilling prophesy, or an energetic reality, when spoken with true conviction and intention.

In the Han Dynasty (206 B.C. - 220 A.D.), Incantations and Mantras (recited words or phrases of power) were usually either spoken in conjunction with the use of secret Hand Seals (also called

Mudras), magical rituals (e.g., Big Dipper pacing), or the use of healing talismans. All of these shamanic skills were used in order to increase the patient's confidence in overcoming disease or combating distress caused from Evil Spirits.

The goal of the Mantra is to restore the spoken word to a state in which the name no longer evokes the image of an object, but rather its influential power (manifesting on the physical, energetic, and spiritual realms). In this energetic and spiritual state, the word no longer represents a specific noise spoken by the individual, but rather represents the resonating voice or "living sound" of the thing itself. This living sound has a powerful affect on all people, no matter what language they speak.

To the Daoist adept, the proper use of words (or names) was considered extremely important. In Daoist magic, a name or word is very significant. When correctly vibrated by the tongue (the Shen, or spiritual Fire of the Heart), and through the intention and Will of the Kidneys, the vocalized Qi comes alive. The word or name spoken then embodies the identity, the very being, of what it signifies, and a resonance is established between the living name and the thing itself. By manipulating the name, the potential of the named thing is released upon the world, both in spiritual and energetic form. This spiritual and energetic form then acts as a blueprint upon which the entire universe of space and time, energy and matter is based.

When initiating Faith Projection as a form of Suggestive Therapy and voicing a name or phrase out-loud (i.e., "heal!"), the Medical Qigong doctor imitates the initial creative act of the Divine through the utilization of sound and breath. This is sometimes known in the Medical Qigong clinic as a "declaration." A declaration is speaking something into being that was not previously there and for which there is often little or no agreement in the surrounding environment. The power of a declaration is directly related to the integrity of the individual that speaks it into being.

In ancient Daoist magic, proper recitation of names and words will cause the specific named

spirit to come, and this skill was used in order to save lives and banish demons. When used skillfully, names and words will summon or dispatch, attract or disperse, and heal or destroy. In ancient China, powerful incantations were known to invoke the presence of supreme deities, and were used to cure the deaf and blind, give speech back to the mute, give movement back to the paralyzed, and even to revive the dead.

Because of the vibratory character of recitation, the intonation and rhythm of the incantation was of extreme importance. The proper sound and pronunciation were often well-guarded by the ancient Daoists. Incantations were sometimes also used as a form of hypnotic pattern, wherein the Daoist's language and tones are lowered into a slow melodic rhythm, used for trance induction. The most common linguistic pattern for this type of incantation is sometimes called "verbal pacing," and consists of audibly stating sensory experiences to induce altered states.

THE STRUCTURAL ASPECTS OF NAMES, WORDS, AND PHRASES

The ancient Daoists taught that the speaking of any Incantation or Mantra should not be confused with its expression, released through the form of a material syllable or word (written or spoken). Before becoming active, the specific letters and syllables (sounds or words) of a Mantra must first be "awakened," and then transformed by the individual's Mind into "living words." Without awakening these "living words," the Incantations or Mantras remain "asleep," and are mere noises without real power.

In ancient Daoist traditions, it is taught that it is the individual's cultivated De (Virtue) that allowed the spoken word to vibrate into a specific image, and directed the Mind to suggest and affirm its specific meaning. The evocative power of any language or of any name derives its power from the fact that the audible material sound is only viewed as the form through which the subtle realms of energy and spirit are manifested and expressed.

There are three important factors existing between the power of the spoken incantation or Mantra, and matter.

- First, there is a unique correspondence existing between the letters and syllables of a human alphabet and the powerful "seed" syllables of esoteric Mantras.
- Second, there is also a certain energetic connection existing between these letters and syllables to parts of the internal organs and subtle energy centers of the human body.
- Third, there is an energetic connection existing between these letters and syllables to Element powers, manifested in both Man and nature.

The energetic and spiritual power of a specific incantation or Mantra must be given or passed on from master to student via verbal transmission. Only then can the disciple embody the "living words" and access the "magical mind" of the subtle energetic and spiritual realms. This is one reason why certain repetitive Incantations or Mantras are considered to be much more than just unintelligible sounds when spoken (e.g., some incantations do not possess any cognitive meaning whatsoever to the listener), and are sometimes used in order to assist the disciple in passing through the esoteric veil into the subtle energetic and spiritual realms.

At first, the spoken repetition is only verbal (audible). Although the spiritual power contained within the Mantra is still within its dormant state, the constant repetition helps the mind to focus and the audible rhythm hypnotically awakens the disciple's inner-senses. Later, the audible pronunciation of the Mantra is no longer repeated. Once the intrinsic power attributed to the specific Incantation or Mantra has been awakened, it can be softly spoken (whispered) in sub-audible energetic repetitions. At this stage in training, the vibration of the Incantation or Mantra's energetic field lingers for quite some time. The result of this progressive saturation facilitates the Mantra's awakening. Eventually, the repetition of the Mantra is purely mental, and at this stage the mantra is transformed from mere sound into a focused manifestation of the spirit. At this level the Incantation or Mantra is a "living word," capable of releasing tremendous power, effecting the spiritual, energetic, and physical realms.

THE INTERNAL AND EXTERNAL SPOKEN NAME

In ancient China, the Daoist mystics taught that there were two important aspects of any name, word, or phrase. Both of these aspects must be considered before using Faith Projection. They are the external spoken name and the internal spoken name, described as follows:

- **The Spoken Name:** This refers to the outer expression of a name, word, or phrase when vocalizing them externally.
- **The Internal Spoken Name:** This refers to the inner silent expression of a name, word, or phrase when voicing it silently in thoughts or dreams.

Both Daoist and Buddhist energetic practices have their own secret methods of vibrating names, words, and phrases. Because these techniques are jealously guarded secrets with mystical powers, they are kept hidden from the public and from individuals of lower rank in every religious order. However, the universal features of language allow us to share some general observations on the use of the magical vibration of names, words, and phrases so that the public may understand their functions.

Consonants are considered to be Yin. For the most part, they do not have power and cannot be extended or elongated with the voice without the support of a vowel. Even those consonants that are sustainable (i.e., F, L, M, N, R, S, V, and Z) involve either the compression of the lips, applying pressure of the tongue against the teeth or palate, or through tightening the throat.

Only vowels (which are considered to be Yang) have power, and can be voiced with a fully opened throat, allowing the individual to vibrate unobstructed “like a reed.” This allows the vowel sounds to be projected with considerable power, because the column of Qi released into the environment can be energetically rooted into the Lower Dantian and spiritually directly through the Yellow Court.

Both consonants and vowels are necessary to form words of power. However, the vowels are the vitality of the words, whereas the consonants merely act as a template to limit and shape the Qi into a unique pattern. According to Daoist magic,

vowels are Yang and represent the masculine creative force of the Dao, which embodies everything, but is itself without form. Consonants are Yin and represent the formative feminine force of the Dao, which has no active creativity, but enables all creation.

Traditionally, once the individual mastered the way of vibrating names, words, or phrases of power, he or she was then taught how to employ it in the use of the “commanding voice,” which allows the speaking intention of Faith Projection to be effective. The “commanding voice” is vibrated from the Lower Dantian in a deep forceful tone (either audible or inaudible) with an open throat. It affects the mind on the subconscious level (below the level of their conscious thought) and can cause individuals to immediately react without understanding why. It is for this reason (implanting thoughts and commands directly into the subconscious mind) that the power of the commanding voice is kept from the general public, and given only to those whose lives are devoted towards the Divine and to healing the suffering of humanity.

FOUR LEVELS OF SPEECH

The ancient Chinese Daoist shaman doctors believed that only when the Incantations or Mantras were spoken solemnly, through four levels of speech, would the vibrational essence of the Incantations or Mantras yield their deepest secrets, revealing profound energetic and spiritual results. Each degree of speech transmits a different level of energetic “message,” allowing for a deeper type of energetic manifestation. The four levels of speech are described as follows (Figure 26.42):

1. **Jing (Verbal) Speech:** This is considered the physical speech of the Conscious Mind. It is the expression of the “power of action,” focusing on specific activities ranging from the past, to present and future exploits. It is the external, audible manifestation of phonemes (a unit of speech) that refer to, or are directed towards, physical, external sense objects through the pronunciation, inflection, and the melody of words. This type of speech is considered Jing (Essence) Speech, and is released

into the world through the mouth via the tongue and vocal cords.

2. **Qi (Mental) Speech:** This is considered the dreaming consciousness speech of the Subconscious Mind. It is the internal monologue and dialogue verbalized in the form of thoughts within one's Mind. It is the expression of the "power of one's knowledge and wisdom." It is directed towards Mental objects (objects of the inner senses) through the experiences and passions of the Heart. It is considered the medium between the external Verbal Speech and the internal convictions of the Single-Minded Speech. This type of speech is considered Qi (Energy) Speech, and is released into the world through the nose via the breath.
3. **Shen (Single-Minded) Speech:** This is considered the speech of dreamless sleep that occurs when the Unconscious Mind takes over. It is a perceptible but not particularized type of speech (e.g., not distinguishing between subject and object). It is the vehicle for the power of desire and projected intentions, released through the concentration of Qi into a single-minded vision or "Message." It is considered the medium between the Mental Speech and the Divine Speech. This type of speech is considered Shen (Spirit) Speech, and is released into the world through the eyes via the spirit.
4. **Dao (Divine) Speech:** This is considered the speech of the Super-Conscious Mind, being both the foundation for and the integrated expression of all three speeches (the speech of the Conscious Mind: Jing, Subconscious Mind: Qi and Unconscious Mind: Shen). It is considered pure intention, expressed through the will of the Divine, flowing directly from the Wuji. It is beyond all objects, motionless, external, internal, and peaceful. It is a speech that is telepathic, materializing directly from the individual's intuitive awareness, and can only be perceived by those who are highly evolved spiritually.

Spoken or written words generate mental or internal dialogues which add Qi to the words in order to energize the information. The Qi activates the words allowing them to become vital and "alive." The ancient Chinese believed that if you

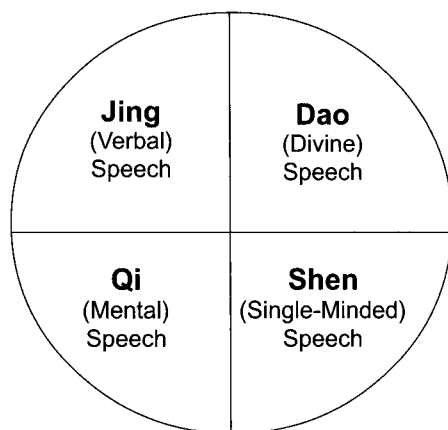


Figure 26.42. The Four Levels of Speech

lose your ability to access the higher levels of speech, you distance yourself from both the Heavenly Truth (universal knowledge and wisdom) and the Earthly Truth (human understanding). This separation produces confusion, doubt, and cynicism, and generates misconceptions and distortions of the "truth."

When treating patients with the energetic art and skill of Faith Projection or Divine Incantations, the full spectrum of speech (Jing, Qi, Shen, and Dao) must be utilized in order to transmit and convey all four levels of the Qigong doctor's intention. When the full spectrum of speech is projected, it reaches into the four energetic receptive levels of a patient's listening ears (Jing, Qi, Shen, and Dao).

THREE FORMS OF PSYCHIC INFLUENCE

We are surrounded by an ocean of vibrations that are simultaneously resonating in different dimensions. When an Incantation (Mantra) is directed towards any person, place, or thing (and constantly repeated), the process of withdrawing the mind from the senses begins. As the focus of the mind continues to be directed onto the specific point of intention, both Qi and Shen gather. Once the process of sense withdrawal is complete, the individual's mind can then hold on to and envelope the item of his or her focused intention. The spiritual, energetic and physical fields of the item can now be influence through the directed mental power of the individual's cultivated Qi and Shen.

For centuries, ancient Chinese Daoist mystics have believed that an individual could be influenced (both positively and negatively) through the utilization of a powerfully controlled Shen. This type of influence could either occur accidentally, or be directly initiated through focused intention. It entails the influencing or controlling of the thoughts and actions of an individual by means of using a positive command, or through the subtle insinuation of the desired thought. When used for healing, this type of suggestion allows the Conscious Mind to initiate an effect upon the Subconscious Mind by re-patterning self-destructive beliefs.

In the Medical Qigong clinic, there are generally three forms of psychic influence used to re-program chronic detrimental beliefs and initiate healing: Audible Suggestive Influence, Thought Suggestive Influence, and Hypnotic Influence, described as follows:

- **Audible Suggestive Influence:** This is considered the first level of psychic influence, and is initiated by the doctor's voice, attitude, tone, words, mannerism, appearance, and demeanor. The patient's mind receives and accepts as truth the doctor's words and affirmations, and changes specific internal patterns, acting in accordance to the degree of his or her receptivity. The verbal suggestion is often necessary in order to initiate a deep impression on the patient's Subconscious Mind and cause the individual to accept the new belief pattern. This type of audible suggestive influence becomes even more powerful and gains additional influence by having the patient repeat the audible affirmations or suggestions.
- **Thought Suggestive Influence:** This is considered the second level of psychic influence, and is initiated by the doctor's inaudible projected thought and intention. The stronger the doctor's Qi and Shen, the greater the result. These conscious and subconscious thought projections stemming from the doctor's mind can only affect the patients if they are open and receptive to the positive thought waves directed towards them. This type of thought

suggestive influence becomes powerful and gains additional influence by having the doctor perform certain energetic rites and spiritual ceremonies.

- **Hypnotic Influence:** This is considered the third level of psychic influence, and is a combination of the first two suggestive influences. It is initiated through the doctor's focused Qi and Shen emission, whereby the patient is enveloped and "bathed" in a constant flow of thought intention. This type of thought hypnotic influence becomes powerful and gains additional influence by additionally having the doctor perform Breath Incantations.

BREATH INCANTATIONS

Since speech is older than writing, the use of spells and incantations is believed to be older than the uses of written charms and talismans. In ancient China, it was believed that the "Vital Breath" (originating from the Yellow Court) could be projected from the body, affecting people and objects to the degree that they could be energetically controlled or transformed. This energetic skill was known as "Breath Sorcery." When combined with the creative visualization of a specific deity (imagined and realized within one's Mind), the Breath Sorcery would become so powerful that it could be used to restrict, control, paralyze and sometimes kill ghosts, evil spirits, or demonic beings.

In ancient China, the famous Daoist Wu Yi, Zhao Ping used "Breath Sorcery" to charm streams so that the water-level would suddenly drop as much as twenty feet. He was also known to use Breath Sorcery to light cooking fires on thatched roofs without setting fire to the building, prevent boiling water from scalding, and to prevent dogs from barking.

The energetic combination of an Incantation together with Breath Sorcery, created an even more powerful tool known as a "Breath Incantation," which could be used to captivate and control the energy of an individual's spirit, mind, or body.

In ancient China, Master Ge Hong of the Jin Dynasty (221-206 B.C.) wrote in the *Inner Book of the Master Who Embraces Simplicity* that, in certain areas within the Wu and Yue province, Breath In-

cantations were commonly used and were quite effective. However, according to recent archaeological discoveries, the popularity of Breath Incantations extended to the Chu and Shu kingdoms as well. According to master Ge's records, Breath Incantations were widely practiced for promoting immunity from contagious diseases, curing diseases, dispelling demons, stopping tigers, leopards, snakes, and poisonous bees, as well as for reversing the flow of water.

BREATH INCANTATION TECHNIQUE

The human body is "made of dust" only in the sense that our material tissues are constructed from the various elements of the earth. The shape of our souls, however, was determined by the expressed "Word" in the vital breath of the Divine. When expressed through Breath Incantations, "Words" have the power to affect not only the mind of the one listening, but inanimate objects as well, particularly if they represent archetypal, astrological, or divine forces or beings.

The efficacy of Breath Incantations is greatly magnified when they are uttered by a person who has been purified by prayer and ritual practices. The ancient Daoists believed that the virtue (De) inherent in the "Word" is augmented by the personal virtue of the individual voicing it. It is important to note that magical virtue refers to the quality of concentration and purification of the will, and has little to do with virtue in the conventional sense of propriety. In this context, De, could also be understood as having few or no open loops (incomplete tasks, communications, or relationships). This gives the individual a much greater degree of frequency coherence (everything in his or her body is in agreement), and then when he or she focuses, it is much more concentrated and directly harmonized with the Dao.

The Breath Incantations performed by Medical Qigong doctors in China utilize the ancient Daoist shaman's Four Levels of Speech techniques. These Four Levels of Speech are spoken solemnly through focused intention and assist the doctors in influencing or controlling the thoughts and actions of their patients by means of psychic Hypnotic Influence. Through the use of positive

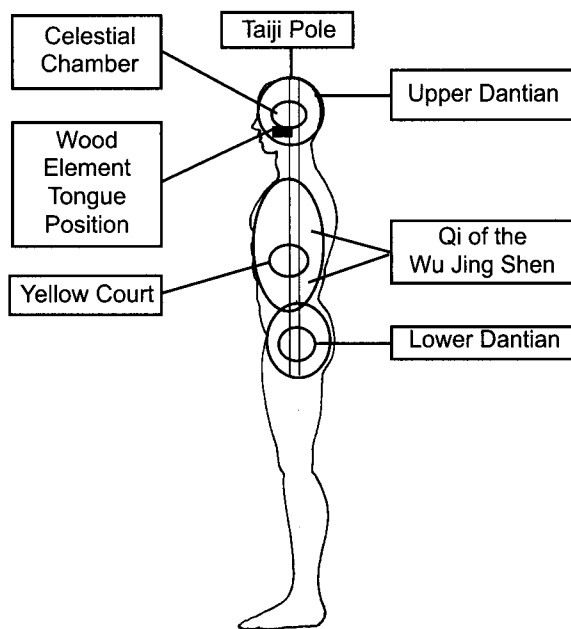


Figure 26.43. Performing Breath Incantations

commands or thoughts, the subtle insinuations of desired influences can be used to reprogram the patient's chronic detrimental beliefs and initiate healing.

In order to perform the Breath Incantation technique, the Qigong doctor will proceed as follows:

1. After performing the One Through Ten Meditation and the "Three Invocations," (see Chapter 28) imagine that Divine healing light is flowing through your Taiji Pole into the Lower Dantian (Figure 26.43).
2. Roll both of your eyes upwards into the Celestial Chamber as you begin to draw a specific talismanic symbol on the center of your upper palate using your tongue. The upper palate is the position of the Wood Element and is one of the Hun's access points through the Taiji Pole into the Celestial Chamber. The tongue represents the spiritual nature of the Heart's Shen and transmits the desired projection of the Yuan Shen (Figure 26.44).
3. Inhale the energetic powers of Heaven Qi and Earth Qi through the nose to activate the energetic nature of the talismanic symbol located at the top of the mouth, on the middle of the upper palate (Figure 26.45).

4. Swallow and bring this combined Qi down into your Yellow Court area and mix it with the combined energetic and spiritual natures of the Wu Jing Shen (Hun from the Liver, Shen from the Heart, Yi from the Spleen, Po from the Lungs, and Zhi from the Kidneys).
5. Bring the divine healing light up from your Lower Dantian through the Taiji Pole into the Yellow Court, and combine it with the Qi of the Wu Jing Shen, Talismanic energy, and breath. Once these four energies have combined, then exhale out the mouth with the intention of the projected sound or spoken word.
6. The projected sound or spoken word should include the energetic thought and spirit projection of your Jing (Verbal) Speech, Qi (Mental) Speech, Shen (Single-Minded) Speech, and Dao (Divine) Speech. This projected word should also be combined with the doctor's Hypnotic Influence (audible and thought projection), which is initiated by the voice, attitude, tone, words, mannerism, appearance, and demeanor.

UNDERSTANDING OF FAITH PROJECTION

In modern times, the technique of using Faith Projection in combination with "Breath Incantations" is considered the embodiment of both psychosomatic and spiritual healing. It entails speaking to the patient in a rhythmic pattern to establish a curative relationship through belief modalities similar to those of "faith healing" used in the West.

Faith Projection through "Breath Incantation" is a form of mind and spirit projection; the stronger the Qigong doctor's virtue, faith, and intention, the better the healing will be. It is important for the patient to have an extremely strong faith in the treating doctor and his or her connection to the divine, and to feel secure in the healing environment. The stronger the patient's and doctor's faith, the better the potential for healing. Affirmation and desire create the motivative energy that initiates the healing process.

One popular example of this faith projection ability comes from the famous Qigong Master

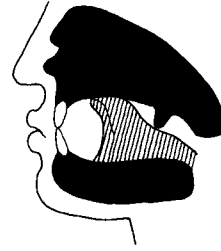


Figure 26.44. For the Wood position, which is related to the Liver, the tongue is placed on the middle of the upper palate at the center of the roof of the mouth.

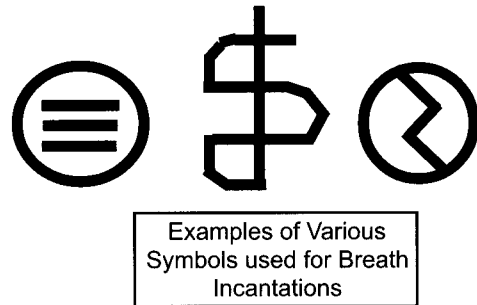


Figure 26.45. The energetic nature of the talismanic symbol (drawn with the tongue at the top of the mouth) is activated by the doctor's thought intention. Each energetic pattern will have a specific meaning and type of power, and can be accompanied with a Mudra used to activate that power.

Shen Chang. Master Shen, lecturing at a conference sponsored by the China Ministry of Broadcast, Film and Television (with hundreds of witnesses present), extended Qi into a female patient in her 50's, with a three inch tumor on her leg. As Master Shen began his transmission, he began to shout "Gone!" Instantly, the tumor started to shrink. After shouting "Gone!" two more times, the tumor had completely disappeared. To the astonishment of everyone, Master Shen then shouted "Grow!" and caused the tumor to reappear. After this amazing demonstration, he then removed the tumor and completely healed the patient.

The body manifests what the mind believes and the Heart feels. It then adjusts itself according to the belief structure and forms a new hold-

ing pattern (both physically and energetically). Usually, the doctor will say an instructional phrase four times to the patient, intensifying his or her intention and instruction each time. The doctor's intention begins to reprogram the holding patterns of the tissues by shocking the system into a new and healthier pattern, a kind of "Be Healed Now!" approach. It is important to know that the energetic field surrounding the patient is strongly affected by either positive emotions and support or by negative emotions, suspicion, and disbelief.

NEGATIVE THOUGHT PROJECTIONS AND MEDICAL QIGONG THERAPY

Skepticism and other negative thought projections can adversely influence the Qigong doctor's healing potential. Whenever a healing is performed it is important that "non-believers" are not present to interfere with the doctor's projected energy. Non-believers can create powerful negative thought forms that can interfere with and even inhibit the doctor's treatment. However, individuals with a supportive frame of mind can create healing vibrations that can assist the doctor in the healing therapy.

To illustrate this fact, an incident took place at a Santa Cruz bible college in the late 1980's. One morning a minister was lecturing in an auditorium full of two hundred and fifty young seminary students. Suddenly, the back door of the auditorium swung open, and a young woman carrying a small baby came walking in. She was crying and asked for help. She told the minister that "God" had spoken to her in a dream and told her that if she came to that particular bible college and asked for help, that he would heal her child of a serious disease.

The minister was both startled and shocked. Not knowing what to do or even how to handle the situation, he quickly turned the meeting over to a local spiritual elder who was monitoring the lecture. The elder, seasoned in these types of spiritual phenomena, again asked the woman what the problem was. After hearing her story a second time, he informed her that while "God" had not spoken to him directly about the situation, he would be obedient to whatever "God" wished.

Next, he looked up to the two hundred and

fifty young seminary students sitting in the auditorium and stated, "If anyone here does not believe that God can and will heal this child instantly, please leave now." All but three seminary students left the auditorium. The elder called the three remaining students to join him with the minister in praying for the baby. The child was instantly healed (a follow-up visit confirmed this fact), and the mother left smiling. The minister, perplexed by the whole event, turned to the elder and inquired as to how he knew what to do. The elder responded, "even Jesus, who was the greatest healer of all time, couldn't heal in his own home town because of everyone's disbelief. Here in this auditorium it would have been five of us who had the faith in healing versus two hundred and forty-seven who were skeptical and full of doubt. It is better to have a few with strong unwavering faith than to have many with doubt or no faith at all."

AUXILIARY MEDICAL QIGONG HEALING MODALITIES

The following are Medical Qigong auxiliary modalities are used throughout China by various Qigong doctors in Traditional Chinese Medical hospitals, colleges, and private clinics for the diagnosis and treatment of patients.

These Medical Qigong healing methods employ special treatment therapies used for the "reading" and projection of "Messages" acquired from specific material objects. Once the object contains the Qigong doctor's "Message," it will have a powerful effect on the patient's body. This is a form of "transmission of intention" which is a form of Qi and Shen projection. Qi and Shen projection transcend time and space and can last an indefinite amount of time depending upon the belief of the Qigong doctor and patient.

DIAGNOSIS AND TREATMENT THROUGH MATERIAL OBJECTS

This Medical Qigong skill is dependent on the ability to sense the physical condition, thoughts, and emotions of another person through knowing the physical patterns and innermost subcon-

scious feelings embedded within an individual's energetic fields that have been imprinted onto the individual's personal items (letter, jewelry, photo, artwork, etc.). In China, my introduction to this type of healing modality occurred accidentally while lecturing at the Third World Conference on Medical Qigong in Beijing, in 1996. I was in the back of the lecture hall sketching while one speaker was sharing his dissertation. Another Qigong Master seated in front of me noticed my artwork and asked to see it. Curious as to what he would do, I gave him my notebook. He placed his hand above my drawing and began projecting Qi into the picture. Immediately energy flooded my being from head to toe. I was literally vibrating all over, being filled with light and sound resonance (it felt similar to a strong electrical current). Since my original piece of art contained a direct connection to my physical energy, the Qigong doctor was able to extend energy into my body by simply projecting his Qi into my artwork.

The doctor can transmit healing energy through any object which has had contact with or was created by the patient. This technique is possible because creative artwork, or any object touched or created by hand, is imprinted with the person's energy. This energy contains a unique blend of the individual's encoded energy patterns. This information regarding the individual can be retrieved through psychometry (the act of sensing the thoughts, images, etcetera, with which the object has been imprinted). A connection to the person who created or held the object can thus be established through the Wuji. This object can then serve as a focusing point to send healing to that person through the doctor's intent.

Energy, in the form of waves, is expressed in the abstract form of thoughts and is accessible through the vibrational medium of space and time. This allows for the energetic transformation of the individual's emotional patterns.

DIAGNOSIS AND TREATMENT THROUGH PHOTOS

A popular Medical Qigong auxiliary modality used throughout China by various Qigong doctors is the technique of diagnosing and treating

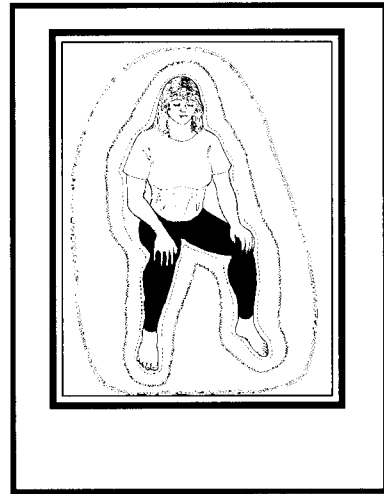


Figure 26.46. Some Qigong doctors will use a polaroid color photo in order to diagnose and treat a patient.

the patient through the use of color photos. When diagnosing the patient through a color photo, the Medical Qigong doctor will observe the vibrational frequencies of an ordinary photograph in order to ascertain the patient's condition. This procedure is generally performed after glancing at the luminous matter imprinted within a polaroid color photo (Figure 26.46).

In order to diagnose the spiritual and energetically imprinted pattern emanating from the patient's color photo, the doctor will begin as follows:

1. First perform the 1-10 Meditation and connect with the Divine through the Three Invocations (see Chapter 28).
2. Begin to imagine and feel the luminous matter imprinted within the image of the photo.
3. Create a circle of light and envelope the photograph, spiritually and energetically connecting with the patient's physical, energetic, and spiritual fields.
4. After observing the colors and energetic sensations imprinted within the photo, begin to diagnose and treat the patient.
5. Upon completion, energetically seal the patient and then energetically disconnect from the photo.

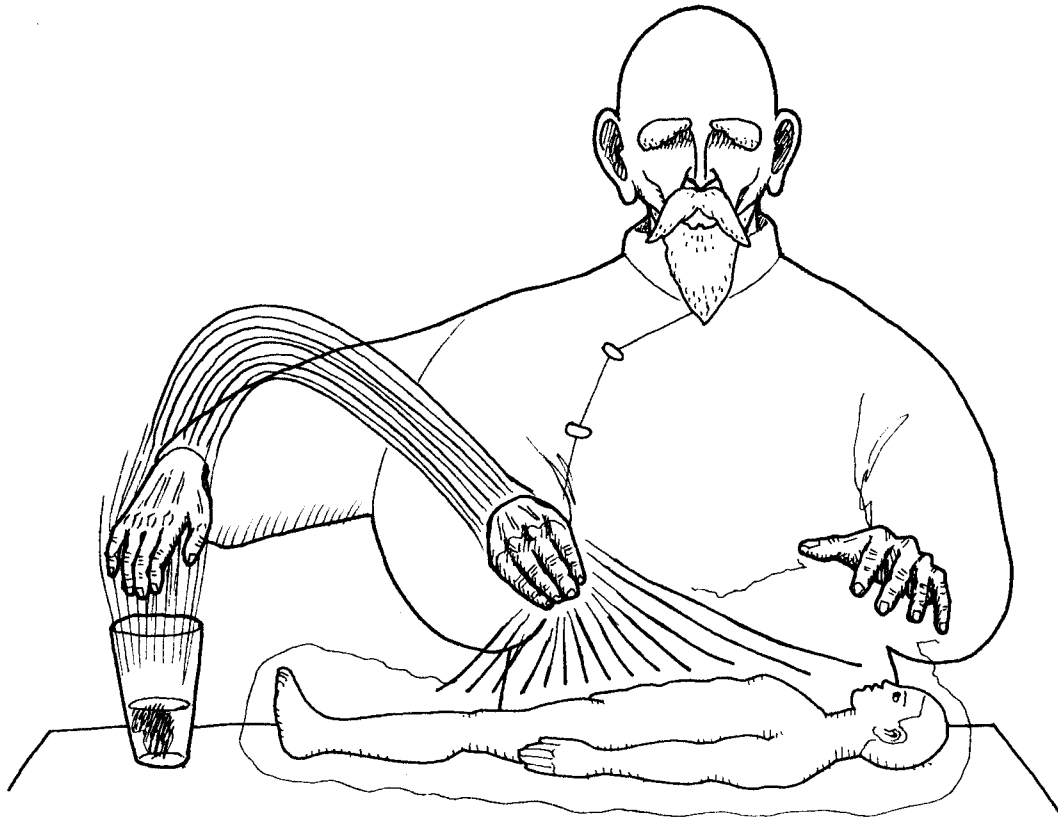


Figure 26.47. Some Qigong doctors use an acupuncture doll (man or woman) as an energetic medium, while treating patients at a distance. The Qigong doctor is removing pathogenic Qi and throwing it into a glass of salt water (used to neutralize the Pathogenic Qi).

DIAGNOSIS AND TREATMENT THROUGH ACUPUNCTURE DOLLS

Another popular Medical Qigong auxiliary modality used throughout China by various Qigong doctors is the technique of diagnosis and treatment through acupuncture dolls. There are certain Qigong doctors who specialize in the use of specific objects ranging from such supplementary equipment as acupuncture dolls to pillows in order to perform long distance healing. While the Qigong doctor is working on a patient through a doll during a treatment, observers can actually feel Hot and Cold spots emitting from the acupuncture doll. To utilize these objects for long distance healing, the Qigong doctor will begin as follows:

1. First perform the 1-10 Meditation and connect with the Divine through the Three Invocations (see Chapter 28).
2. Place the acupuncture doll on a table and begin to draw the patient's energetic essence (from many miles or even across other countries) into the doll. After observing the colors and energetic sensations imprinted within the photo, begin to diagnose and treat the patient.
3. Purge the pathogenic Excess from the doll and dispose the Toxic Qi into a glass of salt water (Figure 26.47).
4. Once the doctor feels that the patient has been

sufficiently cleansed and the disease dispersed, he or she will begin to Tonify the patient's weak organs with color visualization and Qi projection.

5. Upon conclusion, disconnect from the acupuncture doll, dispose of the salt water and cleanse the treatment area.

DIAGNOSIS AND TREATMENT THROUGH SHADOW OBSERVATION

One ancient technique that was a well-guarded secret throughout China is the skill of "shadow observation." This ancient practice of diagnosing a patient by gazing at his or her shadow and then looking into the sky was only taught to specific disciples of esoteric Daoist and Buddhist lineages (Figure 26.48).

When observing an individual's shadow and then looking into the sky, a duplicate form of the individual's shadow will appear. If there is no reflection of the individual's shadow in the sky, the energetic field has already begun to withdraw and death is expected. However, if only certain areas of the duplicated shadow form are reflected, sickness and disease is present.

This skill of observation is based on the fact that just before death, an individual's aura begins to vanish from his or her second Wei Qi field. As the body's life-force energy begins to withdraw, it condenses itself into the center core Taiji Pole in order to prepare the Eternal Soul for departure.

In ancient times, the doctor was taught to first master diagnosis of his or her own shadow's energetic field and its various colors and forms, before observing those of the patients. To practice the shadow observation technique, the doctor should only initiate this technique either in the morning between 7:00 and 8:00 A.M. (approximately 1-1.5 hours after sunrise), or on one of the nine nights of the full-moon, and proceed as follows:

1. First, stand in Wuji posture with the Sun at your back. Then perform the 1-10 Meditation, and connect with the Divine through the Three Invocations (see Chapter 28).
2. Next, remain motionless, while concentrating on your own shadow directly in front of you

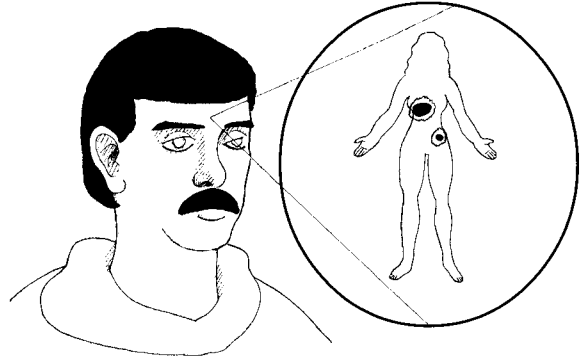


Figure 26.48. The ancient practice of diagnosing a patient by gazing at his or her shadow and then looking into the sky was only taught to specific disciples of esoteric Daoist and Buddhist lineages.

(either on the ground or on a plain wall). Focus your concentration onto the region of the throat area. Keep your eyes fixed on this area without blinking for 108 breaths. In the Tibetan tradition, the Mantra "Hrim Parabrahmane Namaha" (beyond the supreme reality - I bow to) was repeated 108 times.

3. After 108 breaths, close your eyes and then, without moving your body, look upward into the sky. As you open your eyes, you should see a huge figure appear in the sky. This is the energetic counterpart of your shadow, and represents the subtle matrix of your energetic body's field. If your shadow is not visible, it indicates that you need to develop and strengthen your internal Shen, and spend more time in meditation practice. Generally, it takes about six months to perfect the shadow observation skill.
4. Maintain focused attention so that you do not lose this image. If you see colors pass through the shadow's illuminated form, it indicates where the dominant energetic Element and Qi movement manifests at this time in your physical body. If several colors are observed all at once, it indicates that you have reached a high level of psychic and intuitive skill.

AUXILIARY MEDICAL QIGONG HEALING TECHNIQUES

The following are Medical Qigong “techniques” used throughout China by various Qigong doctors in Traditional Chinese Medical hospitals, colleges, and private clinics for long range treatment of patients.

MEDICAL QIGONG TREATMENT USING PROJECTED ENERGY BALLS

There are some Qigong doctors who create Energy Balls and impregnate them with light, sound, and thought. They encapsulate these energetic forms into a bright white light ball of energy and project the ball into the patient’s body to initiate healing. A modification of this Medical Qigong technique is to draw specific Chinese characters in the air and send them encapsulated in a bright white light ball of energy into the patient’s body to initiate healing (Figure 26.49). This projected energy is created through the doctor’s intention and is absorbed into the patient’s body by the patient’s receptive attitude and desire to heal.

The Chinese characters can sometimes be replaced with words of encouragement and also sealed within geometric shapes and patterns. These geometric shapes and patterns are then encapsulated in a bright white light ball of energy and placed into the patient’s body to initiate healing.

The most important factor in creating these energetic thought forms is the amount and quality of focused concentration used when imprinting the energetic ball of white light energy. When the energy reaches the patient’s body, the healing properties are “sealed” into the patient’s tissues. This energetic “seal” maintains the white light energy’s function, stabilizing its powerful healing potential.

MEDICAL QIGONG TREATMENT USING ENERGIZED HEALING PAPER

There are also Qigong doctors who extend Qi into healing paper in the form of calligraphy, diagrams, talismans, and charms, which are used to initiate healing in their patients. In ancient China, it was believed that Daoist graphic art enabled the

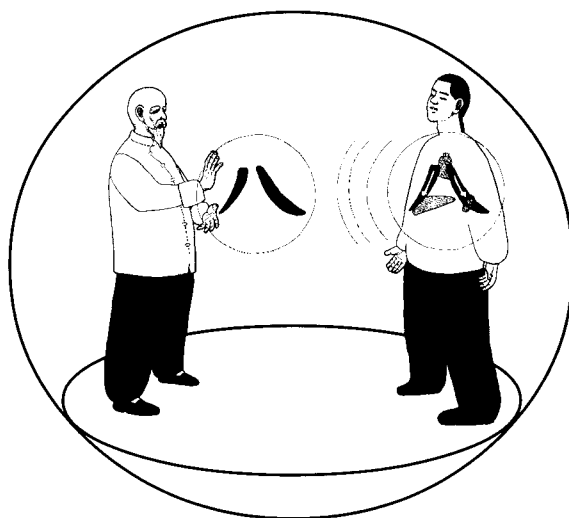


Figure 26.49. Another skill utilized by the Qigong doctor is to create different colored balls of energy to encapsulate specific Chinese characters (or Messages) within them, which are then projected into the patient’s body as a form of treatment.

shaman to communicate with the spirit world and influence the workings of the invisible forces of nature. Calligraphy and diagrams were therefore used to cure sickness, ease childbirth, and guard against disease. One common method of utilizing this skill is described as follows (Figure 26.50):

1. First perform the 1-10 Meditation and connect with the Divine through the Three Invocations (see Chapter 28).
2. Next, connect with the Divine and pull an energetic cord of divine healing light into the Baihui (GV-20) through the Taiji Pole and into the Lower Dantian.
3. Imagine the energy within the Lower Dantian transforming into a specific color, for example, vibrant blue light. Direct the vibrant blue colored energy up the torso and out the body through the center of the right palm. Visualizing and projecting specific colors (blue, red, violet, etc.) with the energy extension, causes the Qi to take on a dense and fuller projection, which facilitates the rooting and stabilizing of the energy into the patient’s tissues.
4. Imagine creating a circle of light that envelops a sheet of paper. Begin to imprint the pa-

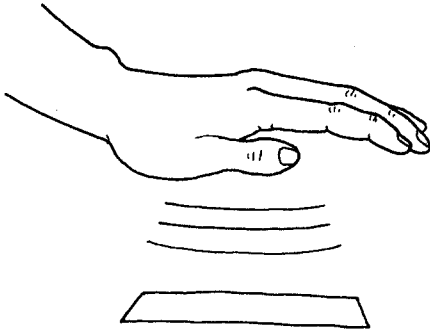


Figure 26.50. Emitting Qi into Paper

per with the blue color and a specific healing message (i.e., “Tonify and strengthen the patient’s Kidneys”). It is important to imagine that both the colored light and the specific message are imprinting the entire physical, energetic and spiritual matrix of the paper.

5. After observing the specific color and energetic message becomes imprinted within the paper, the Qigong doctor can now place the paper onto the patient’s physical body, and the energetic treatment will immediately begin.

MEDICAL QIGONG TREATMENT USING ENERGIZED HEALING CLOTHS

There are Qigong doctors who extend Qi into pieces of cloth that are then placed on the patient’s body to invoke healing. This is similar to the “prayer cloths” and other techniques used today by other systems of healing. When energizing a piece of cloth for healing, the doctor will place a hand over the cloth’s material and keep it there until he or she feels that the cloth’s physical, energetic and spiritual matrix has been sufficiently charged. The energy stored within the cloth will last indefinitely; however, the most important component of this type of healing is the patient’s belief structure (Figure 26.51).

1. First perform the 1-10 Meditation and connect with the Divine through the Three Invocations (see Chapter 28).
2. Next, connect with the divine and pull an energetic cord of divine healing light into the

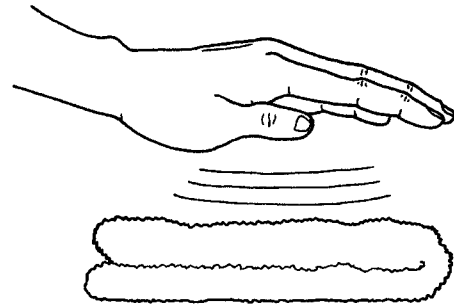


Figure 26.51. Emitting Qi into Cloth

Baihui (GV-20) through the Taiji Pole and into the Lower Dantian.

3. Imagine the energy within the Lower Dantian transforming into a specific color, for example, vibrant ruby red light. Direct the vibrant ruby red colored from the Lower Dantian, imagining it flowing up the torso and out the body through the center of the right palm. Visualizing and projecting specific colors (green, blue, red, yellow, white violet, etc.) with the energy extension, causes the Qi to take on a dense and fuller projection, which facilitates the rooting and stabilizing of the energy into the patient’s tissues.
4. Imagine creating a circle of light that envelops the cloth. Begin to imprint the cloth with a specific healing message (i.e., “Tonify and strengthen the patient’s Heart”). It is important to imagine that both the colored light and the specific message are imprinting the entire physical, energetic and spiritual matrix of the cloth.
5. After observing the color and energetic message becomes imprinted within the cloth, the Qigong doctor can now place the cloth onto the patient’s physical body and the energetic treatment will immediately begin.

RESEARCH ON THE EFFECTS OF PROJECTED QI AND SOUND INTO COTTON

The following research was conducted by Fabian Maman, L.Ac., who combined the Qi emission of both energy and sound into cotton balls. The results of Dr. Maman’s research using Kirlian photography are as follows.

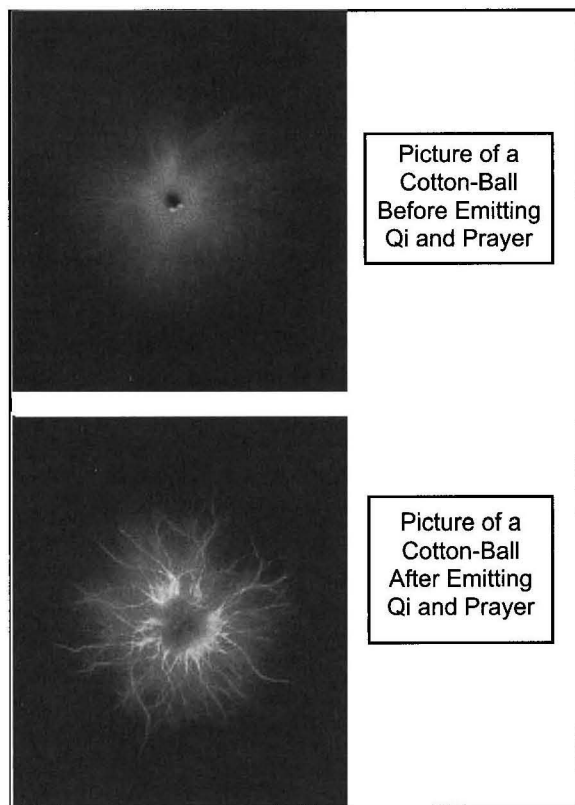


Figure 26.52. Emitting Qi and Prayer into a Cotton-ball

In the experiment, photographs were taken before an energy healer Emitted Qi and prayer into a cotton-ball. The second photo shows the cotton-ball after the emission of Qi and prayer (Figure 26.52).

In the second set of photographs, Qi, prayer, and sound were emitted into a cotton-ball (Figure 26.53).

In these examples, the prayer acts in accordance with the same Medical Qigong principles of emitting color, light, and Breath Incantations into various objects to impregnate the items with healing light.

MEDICAL QIGONG TREATMENT USING ENERGIZED LIQUID COMPONENTS

There are Qigong doctors who extend their energy into herbal teas, wines, and I.V. (intrave-

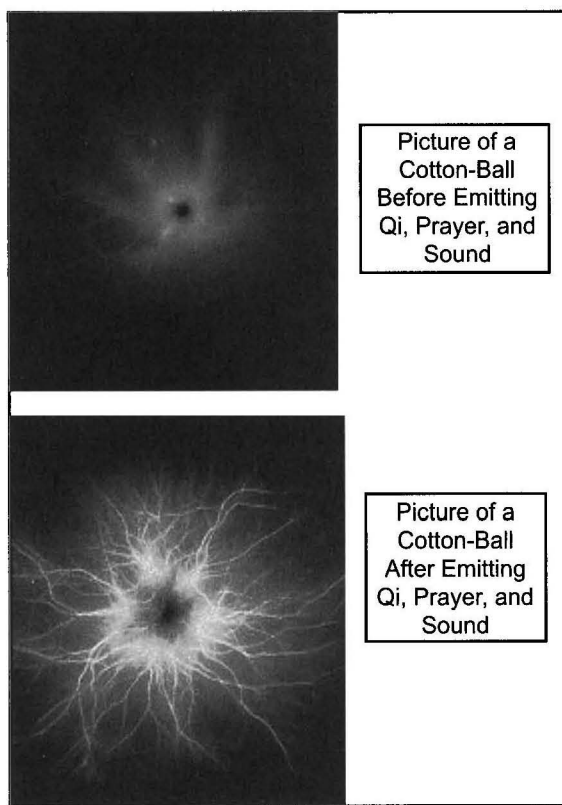


Figure 26.53. Emitting Qi, Prayer, and Sound into a Cotton-ball

nous) fluids, as well as into water to energize these liquids for healing (Figure 26.54). These doctors then give the energized liquid substance to the patient who ingests the medicine to Tonify Deficiencies. Water is an excellent repository for electromagnetic energy, and it absorbs vibration better than any other substance. The colder the water, the greater its ability to act as a repository (its greatest receptivity is at 39 degrees Fahrenheit).

In ancient China, Qigong masters secretly rejuvenated their bodies through ingesting certain types of "life elixirs." These elixirs were composed from unique combinations that blended various colors, herbs, water, or wine, and Elements, described as follows:

- **The Qigong Master's Physical Body:** The physical body was rejuvenated by ingesting

herbal extracts and mineral salts.

- **The Qigong Master's Energetic Body:** The energy body was rejuvenated by ingesting herbal essences.
- **The Qigong Master's Spiritual Body:** The spirit body was rejuvenated by ingesting herbal tinctures.

Spiritual elixirs are considered alchemical accumulators, and they serve the purpose of creating a specific balance within the three bodies (physical, energetic, and spiritual). The preparation of a spiritual elixir is developed through the extraction of a specific Element's power (the innate energetic force contained within one, several, or all of the Five Elements) from both the Heavenly (universal) and Earthly (environmental) energetic fields.

1. First perform the 1-10 Meditation and connect with the Divine through the Three Invocations (see Chapter 28).
2. Next, connect with the Divine and pull an energetic cord of divine healing light into the Baihui (GV-20) through the Taiji Pole and into the Lower Dantian.
3. Imagine the energy within the Lower Dantian transforming into a specific color, for example, vibrant white light. Direct the vibrant white colored energy up the torso and out the body through the center of the right palm. Visualizing and projecting specific colors (blue, red, violet, etc.) with the energy extension causes the Qi to take on a dense and fuller projection, which facilitates the rooting and stabilizing of the energy into the patient's tissues.
4. Imagine creating a circle of light that envelops the liquid. Begin to imprint the liquid with a specific healing message (i.e., "Tonify and strengthen the patient's Kidneys"). It is important to imagine that both the colored light and the specific message are imprinting the entire physical, energetic, and spiritual matrix of the liquid.
5. After the specific color and energetic message become imprinted within the liquid, the Qigong doctor can now give the liquid to the patient to drink.

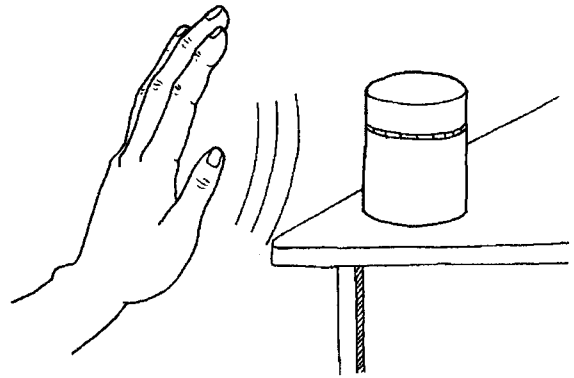


Figure 26.54. Emitting Qi into Liquid

MEDICAL QIGONG TREATMENT USING CHINESE ENERGETIC HEALING STONES

In 1998, while I was in Beijing, China, another doctor presented me with a gift of a Chinese healing stone called Sa Bin Fu Shi (Sa Bin Floating Stone). The Floating Stones were believed to be volcanic rock and had energetic properties. She explained that in ancient China, these stones were originally used to treat patients, and were the predecessors of metal acupuncture needles. The doctor would emit Qi through the stones into the patient's body via the channel points in order to Tonify deficient conditions and break apart stagnant Qi. Later, with the evolution of metallurgy, the stones were eventually replaced with the insertion of multiple metal needles to accommodate the larger patient load. Currently, some Medical Qigong clinics in China still use the healing stones in their treatments.

The energy in the human body also produces a polarity similar to that of crystals. A crystal is a natural silicon formation extracted from the Earth; it collects Yin and radiates Yang. The ancient Chinese believed that crystals gathered ancient "messages" from deep within the Earth, and that crystals allowed the mind to focus in such a way that they unite an intuitive individual with these ancient "messages."

There are three types of crystals commonly used in ancient Daoist healing, the Round Crystal, the Diamond-shaped Crystal, and the Purple Mountain (Amethyst) Crystal. Each of the crys-

tals should be alive, brilliant in color and should shine from within (Figure 26.55).

Because crystals emit a very strong white light energy, they can also be used for treatment, allowing the Qigong doctor to cut deep into the patient's energetic tissues like a laser beam. Crystals can additionally be used for scooping energetic toxins, cleansing and purging the patient's body, and for cutting loose pathogenic Qi within the patient's tissues and external fields of Qi. Crystals can also be used for tonification by enhancing the doctor's energetic extension and projection abilities.

MEDICAL QIGONG TREATMENT USING ENERGIZED FOOD AND HERBS

There is an ancient Chinese proverb which poses the question, "Are Herbs food or food Herbs?" Because a basic principle of Traditional Chinese Medicine states that anything ingested is transformed into energy (Gu Qi) by the body, some Qigong doctors extend their energy into the patient's food before it is ingested, or energize the patient's herbal tea before it is swallowed. This belief is not isolated to the Orient, but is also part of the Western culture; hence, the practice of praying over and blessing food before eating it.

When food or herbs become impregnated with energetic thought-forms (ideas, imaginations, beliefs, desires, and intentions), the energetic matrix of the food substance becomes extremely powerful on the gross material plane (Figure 26.56).

1. When eating or drinking, place the food substance directly in front of you. Close your eyes and with your most intense imagination, concentrate on the idea that your wish be embodied within the food substance, and believe it to be so.
2. After you have impregnated your food substance with your wish, then ingest the food substance slowly and consciously.
3. Feel and experience the inner conviction that your energetic thought-form is actually being absorbed into your entire body.
4. You should not speak or carry on conversations during the meal or time of energetic digestion. Focus should be placed on the experience.

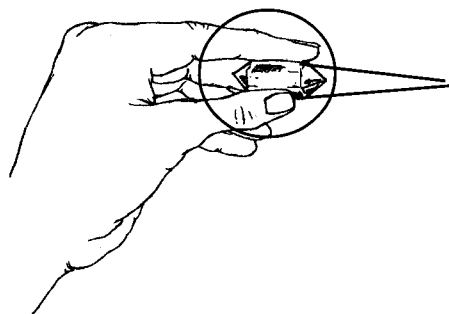


Figure 26.55. Emitting Qi from a Crystal

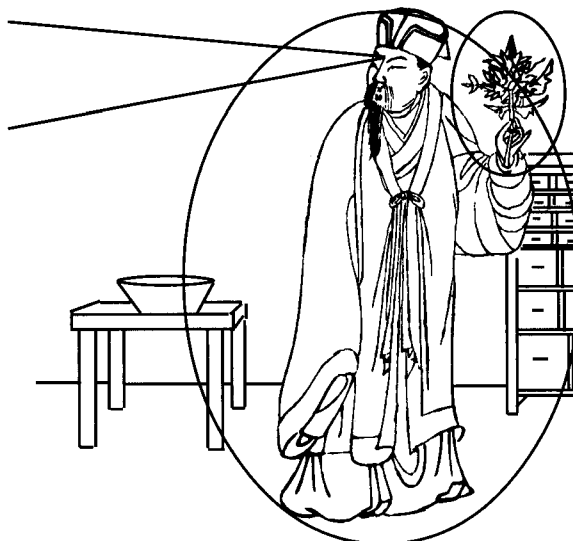


Figure 26.56. A Qigong Doctor Testing the Efficacy of a Specific loose Herb for his Patient

5. Always eat the complete food substance that you energetically impregnate, and never leave any portion uneaten.

MEDICAL QIGONG TREATMENT USING TALISMANS

In ancient China, talismans (known as Fu Zhou, or magic figures) were used for protection against undesirable influences, or for achieving a specific purpose (for example, procuring health and long life). Generally, a talisman is used as a graphic representation of the specific attributes or spiritual mandates with which it has been empow-

ered and energetically loaded. In other words, talismans are objects, drawings or symbols believed to be endowed with supernatural power, and they are used to invoke the power of certain high deities. They are scripts of power (transformers), and have been clinically used in ancient China by Daoist sages to heal the sick and ward off evil spirits since the Eastern Han Dynasty (25 A.D.-220 A.D.). By the Sixth Dynasty (420 A.D.-589 A.D.), talismans were also used for exorcism, to hasten the production of immortality elixirs, and for spirit travel into the celestial realms.

A talisman consists of creating a string of words and symbols to invoke certain deities by writing down their names on a strip of yellow paper with red (vermilion) ink, embellished with specific symbols. The words or symbols of command (or power) were used to open the “celestial gate” to the spiritual world. Once the talismanic calligraphy had been completed by the Daoist shaman, all of his or her power was immediately transferred into the talisman. The talisman was then used by the individual as a type of ritual object in order to retain direct contact with the spirit world.

The ancient Daoist believed that the magical power of a talisman derived from the fact that they were permanently inhabited by spirits. Thus, individuals could directly communicate with the spirit world via the talisman without the participation of a “Medium” (one who communicates with the spirit world). The talismans acted as a medium and was treated with great respect, fear, and secrecy.

Ancient Daoist talismanic magic also has an influential basis in the astrological positions of the Heavenly Bodies (the Sun, Moon, Planets and Star Constellations) and the specific powers of the Five Elements and the Eight Trigrams. Therefore, the talisman is thought to be a dual energetic symbol, existing both on Earth (as an inscription on paper or inscribed within metal, jade, wood, or clay) and in Heaven (existing as a spiritual influence). The Chinese character imprinted within a talisman was used to summon Heaven’s protection. All symbols inscribed within the talisman energetically protected the wearer by summoning into action the particular powers of Heaven to which the symbols correspond.

THE ORIGIN OF TALISMANS

In ancient China, talismans reflected the cultural belief in the energetic transforming nature of the Bagua (Eight Trigrams) and Wu Xing (Five Elements). The mechanism of a talisman worked on the principle of maneuvering the Qi of the Heavens in order to affect the Qi of the Earth and the Qi within Man.

According to ancient Daoist teachings, a talisman is an energetic condensation of the clouds in the sky. In the *Records of the Divine Talismans of the Three Grottos*, it is written: “the talisman is originally condensed in the sky. The Supreme Perfection faced upward, wrote the heavenly writings, differentiated the directions, distinguished pictures and drawings from the writings of the talisman.” Later, the Supreme Venerable Sovereign and other immortals imparted them to the world.

In ancient times, the talismans were mainly derived from the characters of central China. The term “Fu” (referring to the Daoist magical charm or talisman), originally meant contract, and it was the testimonial document that united two parties. The term “Fu” is particularly associated with the Chinese word “Xin,” meaning “faith,” “credit,” and “sincerity.” In ancient times, the heart-to-heart faith of an individual’s word was sufficient to bind an agreement. Following a period of degeneration, individuals had to rely upon oral oaths, which eventually deteriorated into contracts with each party retaining an identical half. This testimonial object was called a “Xin,” or “faith.” Eventually, in China, “Fu” were used as tickets of safe passage, presented at various stages of an individual’s journey throughout the provinces. A passport is one example of a “Fu-Xin.”

The talismans were also originally a “trust” of the ancient emperors, used to invoke troops or deliver orders. Carved in bamboo and divided into two identical sections, they were later constructed of gold, jade, and bronze. Both the court and the generals held half of the talisman and applied it as a “trust” or commission. When both halves were placed together it indicated the fact that the messenger with the talisman represented the will of the ruler, and that the general had to follow the specific orders that he was delivered.

As the talismans became transferred to the inner workings of the spirit world, there appeared to exist Heavenly talismans and Divine talismans. It is believed that the ancient Daoist shamans were the first to put the spiritual talismans to use; these talismans were constructed of peach wood for dispelling ghosts and spirits.

Ancient talismans unearthed from Han Dynasty tombs (206 B.C. - 220 A.D.) depict specific incantations used to dispel ghosts and spirits. These talismans were a combination of ancient Chinese characters and diagrams of certain stars (usually written in red ink), which were thought capable of dispelling ghosts and spirits.

The Daoists borrowed the seal characters (cloud shaped), the worm-shaped characters with interlocking patterns, and the bird-shaped characters of the ancient times in order to formulate and construct their talismans. The most popular style of Daoist talisman included a combination of seal type writing, ancient Chinese characters, and overlapped characters. Such a talisman was believed to be a secret of the supreme heaven and so the ideogram was called a "Heavenly Seal Character."

The ancient Daoist talismanic writing style depicted in the *Writs of the Three August Ones*, is called "Heavenly Cloud-Shaped Seal Character." The focus of these types of talismans featured twisted, cloud-like strokes swirling like clouds, winding around the talisman (Figure 26.57). The goal was to recreate the image of the talisman being constructed and energetically condensed from vaporous clouds in the sky.

It is interesting to note that the curving lines that first allowed man the ability to contact the spirit world were later used as a way to out-smart evil spirits, who were believed to be able to only move in a straight line.

THE TALISMANS AND MEDICINE

During the Han Dynasty (206 B.C. - 220 A.D.), Chinese physicians employed a wide variety of charms and talismans to ward off sickness and plague. The utilization of such devices was as common as the use of acupuncture, herbs, and other medical substances to treat and cure illness. The famous Chinese physician Sun Si Miao wrote

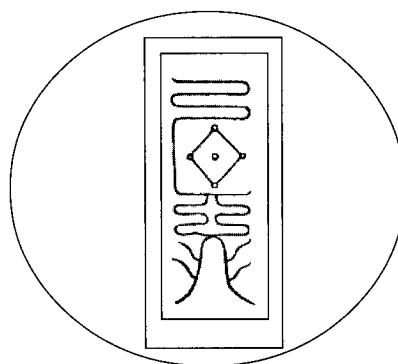


Figure 26.57. An example of using a ball of energy as a vehicle to encapsulate specific Chinese talismanic characters (or Messages). The energy ball is then projected into the patient's body as a form of treatment. This particular talisman is used to vitalize the Qi of the Five Yin Organs.

extensively on the healing power of talismans. The treatment of disease included chanting the name of a particular healing spirit while tracing the talisman on paper. The ashes of the paper were mixed with the appropriate herbs and then swallowed by the patient, or used externally.

In ancient China, according to imperial mandates, in order to qualify as a "Talismanic Healer," the doctor had to also be familiar with the various spiritual and energetic natures of all thirteen branches of Daoist medicine. This included the study of acupuncture, herbs, external infections, external wounds (caused by metal weapons), swellings, Internal and External Winds, pediatrics, obstetrics, the greater veins (the body's arterial flow), eyes, ears, nose, mouth, and teeth. Additionally, the doctor needed to understand the related diseases attributed to the thirteen branches, their principle curative areas and specific points, as well as the appropriate charms and incantations needed in order to produce effective healing.

THREE WAYS TO CREATE A TALISMAN

Traditionally, there are three ways in which the Daoist mystic is taught to create a talisman:

- **Zhou Yu (Speak the Character):** This type of talisman was used by the Daoist mystic when performing Breath Incantations; and could be spoken into the earth, air, water, fire, or smoke.

- **Hua Fu (Paint the Character):** This type of talisman was used in conjunction with both Breath Incantations (Zhou Yu) and Hand Seals (Shou Yin); and could be constructed on items of paper, cloth, wood, pottery, or metal.
- **Shou Yin (Hand Seals):** This type of talisman was used in conjunction with Breath Incantations (Zhou Yu) and constructed via finger gestures; and could be constructed using either single or double hand postures.

USING BREATH INCANTATION TO CONSTRUCT A TALISMAN

In ancient China, the use of Breath Incantations and the release of the “Ancestral Breath” was required in the construction of talismans. The Yellow Court (or “secret court”) was considered by the Daoists to be the place in which the “Ancestral Breath” dwells. Without the Ancestral Breath from the Yellow Court, the charm will have no effect and the talisman would prove powerless in the spirit world. The construction of a talisman generally began as follows:

When beginning to write a talisman, the ancient Daoist would first form a left handed Sword Fingers posture to hold the blank piece of paper. In his or her right hand, the Daoist would take a brush and begin to envision the first talismanic word, seeing, feeling, and experiencing exactly how it will be written (mentally observing its size, shape, and position on the on the blank piece of paper). The first step in writing of the talisman proceeds in nine stages:

1. The Daoist master will begin with a Breath Incantation, by exhaling through his or her mouth the seed word “Xu,” (meaning to allow or to permit) while envisioning a golden yellow ray of light diffusing over the surface of the paper and impregnating its energetic structure. He or she will then inhale this golden yellow vapor through the nose, until it reaches and connects with the Gate of the Yellow Court, located at the center of the chest. This energetically attaches the Daoist’s Qi and Shen to the talismanic paper.
2. The master will then envision a second talismanic character on the surface of the paper

while exhaling through his or her mouth the seed word “Bi” (is necessary). While inhaling (through the nose) the energy of the second character, the Daoist master will combine its energetic nature with the energetic nature of the first character. The combined energies will be gathered on the tip of the master’s tongue (while his or her mouth is closed). The internal blending of both of the talismanic characters energies will generate saliva.

3. The master will swallow the saliva and circulate the combined breath so that it is exhaled out of his or her mouth again over the surface of the paper, imprinting its energetic structure with the Mantric Spell “the three lords have met.”
4. Once the Mantra has been sounded, the master will inhale and imagine the three vapors joining together inside his or her Yellow Court, forming into a small indigo pearl. This small indigo pearl will begin to vibrate, heat up and glow brighter, until it transforms into a ball of red flames.
5. The red flames will shoot upwards past the internal organs, in a single line into the master’s Ni-Wan point (located in the Upper Dantian), energizing the Crystal Palace and Nine Chambers of the Upper Dantian.
6. The master will then visualize a bright Sun immediately shining above the left eye, and a bright luminous full Moon shining above the right eye. Both luminous orbs will combine together, forming a single white circle inside the master’s Yin Tang (Third Eye area).
7. The master will imagine that a drop of divine liquid falls from the luminous orb into his or her mouth. As the master exhales, the energetic vapor issuing from the divine liquid is released onto the tip of the brush, and he or she can begin to write the talisman.
8. The talisman is designed by first drawing a circle, which represents the energetic nature and transformation from Dao into the infinite Wuji. While saying the magic word “Kai” (open), the master will place a dot in the center of the circle and recite the magic incantation, “The One Primordial Breath of the Prior

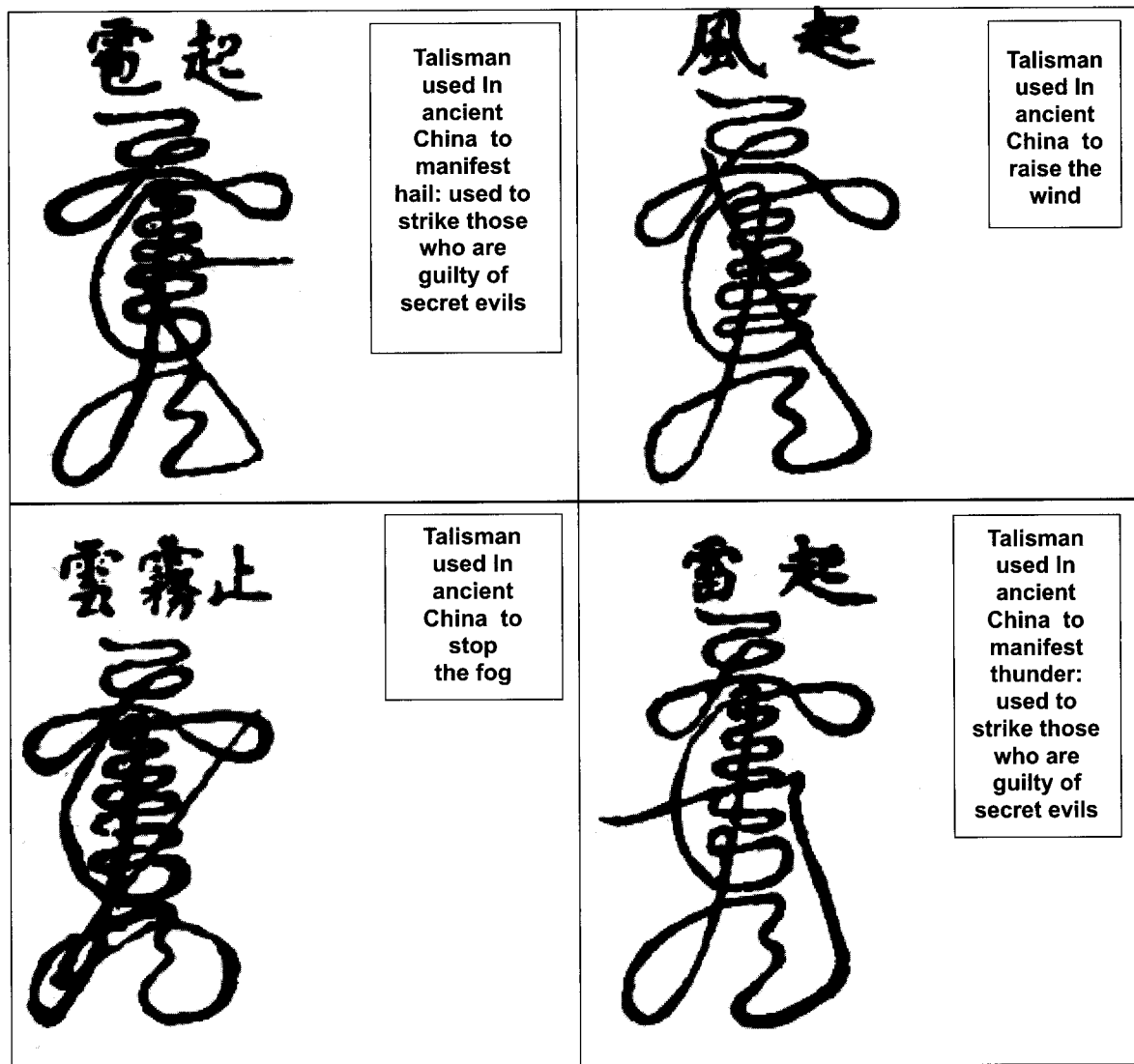


Figure 26.58. Examples of Different Types of Talismans and their Specific Uses

Heavens, by ordered stages, rules the myriad spirits."

9. The master will then continue writing the talisman by reciting additional incantations and drawing a second circle with a dot in the center of the circle. The second dot represents the transcending energetic nature and power of Taiji. It is from the second dot (at the center of the circle) that the master employs the "Thunder Breath" to complete the first step in writ-

ing a talisman. By meditating on the power of the Thunder Element and recalling its energetic power from the direction of the Heavenly Gate of Life, the energetic and spiritual power of the talisman is sealed and contained.

There are several additional steps that the Daoist master must perform before writing the actual talismanic characters, depending on the specific design and purpose of the talisman (Figure 26.58). The empowering, energetically loading

(imprinting), and activation of a talisman is carried out either by the shaman doctor or by a spirit entity that the Wu Yi has summoned for this specific purpose. When a spirit entity carries out the imprinting and activation of a talisman, the energy that is expended is at the expense of the Qi and Shen of that particular spirit entity, or the spirit entity's own personal reservoir of energy. In this particular case, traditional signs or symbols are generally engraved and passed on from one Qigong master to another throughout history.

For additional information on Daoist talismanic practices, please consult the books, *Taoist Master Chuang*, by Father Michael Saso and *The Shambhala Guide to Taoism*, by Eva Wong.

TALISMANIC INK BRUSH

In ancient China, exorcising charms and talismans were believed to be extremely powerful if they were written with mandarin carnation ink-brushes. Such ink-brushes were sometimes placed upon the body of the sick, fastened to beds, or hung above chamber doors in order to invoke healing (Figure 26.59).

TWO TYPES OF TALISMANIC PAPER WRITING

In the Han Dynasty (206 B.C.-220 A.D.), talismans were considered powerful mandates. They were viewed as official threats, commands, and orders issued by the Son of Heaven. They were used to control spirit entities, and were viewed as a standard expression for exorcism. Therefore, it was important to write such talismans on paper of the imperial yellow color in red cinnabar ink.

As a rule, the talismans were believed to be powerless unless written with a new pencil and with ink rubbed in water of refined purity. Additionally, as the talismans are being written, their power could be increased by reciting various spells over them.

There are two major types of talismanic paper writing: Ancient Seal Script and Common Script, described as follows:

- **Ancient Seal Script:** This is a form of archaic Chinese writing that was generally found within the Shang-jing, Ling-bao, and Celes-

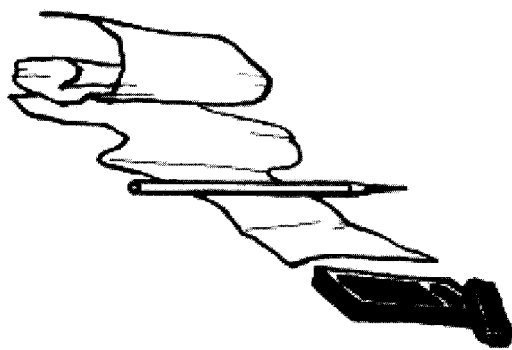


Figure 26.59. Talismanic Ink Brush

tial Teachers sects of Daoism, dating back to the Eastern Han (Dynasty (25 A.D. - 220 A.D.) and Jin Dynasties (265 - 420 A.D.).

- **Common Script:** This is a form of common Chinese writing that was generally found within the Mao Shan and Kun Lun sects of Daoism, dating back to the turn of the century.

OTHER FORMS OF TALISMANIC WRITING

As a solid materialization of a secret sound or energetic form, talismans are drawings that either represent the hidden name of a specific deity which will be invoked, or depict the esoteric pattern and outline of sacred mountains or paradises from which the adept seeks to draw power. The talismans can also represent a spiritual gate by which the Daoist adept can enter into the realm of his or her choosing.

The specific material, type of writing, and ink with which the talismans were drawn or engraved (as well as the spiritual deity, seal, color, Heavenly sign, planet, constellation, character, date, type of writing, and place to be worn) were extremely important. For example, talismans that are used for spirit travel are energetically traced onto the palms of the hands, the soles of the feet, and on the Heart. Talismans can also be created by tracing symbols in the air with the hand, an incense stick, an incense burner, a sword, or other instrument.

There are certain Qigong doctors who draw specific Chinese characters in the air and send them encapsulated in a bright white ball of en-



Figure 26.60. Talismans can be created by tracing symbols in the air with your hand

ergy into their patient's body. This technique was specifically used to vitalize the body's Five Yin Organs and initiate healing in chronic conditions (Figure 26.60).

TALISMANIC WATER: FU SHUI

The ancient Chinese art called *Fu Shui* or "Talismanic Water," was sometimes used to heal the sick. Talismanic Water consisted of creating a talisman on rice paper, empowering the talisman with Qi and Shen through "Breath Incantations" to energetically activate it, then burning it in the flame of a Daoist incense burner ("Ceremonial Moxacautery"), collecting the ashes, mixing them with water, reciting a specific incantation over the potion and then giving it to the patient to drink or sprinkled on the patient, in order to treat his or her disease. The ancient Chinese believed that the power of a specific deity would enter the patient from the water and fight off the evil spirit that caused the illness.

Additionally, the ancient disciples of Daoist Magic used Talismanic Water in order to purify

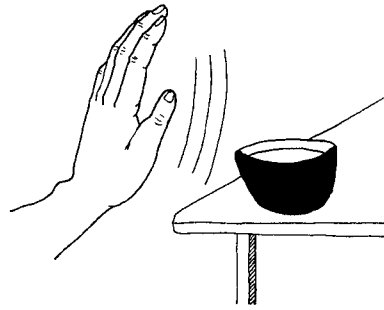


Figure 26.61. Talismanic Water

their eyes for the development of spiritual sight, purify their mouths for incantations, or to perform ablutions before meditation (Figure 26.61).

When created, these "prescription talismans" become a very advanced form of Qi Emission and required a high level of training to both create and control their energetic potential.

The dual nature of a talisman can be observed in relation to how it is applied. In certain applications, two talismans must be drawn. One talisman is to be absorbed into the body of the patient and the other talisman is to be worn by the patient.

Warning: Creating a talisman should be left to a trained disciple of a sacred lineage. In order to draw a talisman, the individual must possess the power and skill of contacting and controlling spiritual entities. Conjuring, preparing, or placing talismans incorrectly can incur the wrath of spiritual powers and can result in sickness and grave misfortune.

PREPARATION FOR MAKING A TALISMAN

Traditionally, before constructing a medical talisman, there were several specific stages that a disciple must first follow. These stages are described as follows:

- **Fasting:** Fast the night before making the talisman.
- **Purifying the Body:** Take a shower or bath and cleanse the body.
- **Purifying the Spirit:** Present incense (three) to the Jade Emperor (Divine/God) and cleanse the mind and spirit.
- **Focus of Intention:** Focus only on the con-

tent of the talisman and nothing else before beginning its construction.

- **Conserving the Jing and Qi:** Conserve and keep the Jing and Qi in the Lower Dantian.
- **Filling the Yellow Court:** Bring the Qi and Shen into the Yellow Court and energize the Wu Jing Shen.

THE WRITING OF A TALISMAN

The special ideographs used for making talismans are called “Talismanic Characters,” and they have their own type of pronunciations, known as “Talismanic Sounds.” Talismans are generally constructed of ancient Chinese characters, diagrams of stars, divine images and objects for casting spells. It was important for the ancient Daoist shaman to know and understand the energetic implications of each of these elements before constructing the talisman (similar to an herbalist knowing the full potential of his or her pharmacopeia before devising a prescription).

In ancient Chinese history, the specific designs and energetic elements used to construct a talisman differed from sect to sect. The way that the talismans are constructed and read (their arrangement, order, layers, different colors, and positions) were secretly passed down from master to disciple within each sect. Every stroke of the talisman is a special energetic sign and is linked to the incantation. When all the various energetic parts of the talisman are gathered together, the combined elements are constructed to form a powerful incantation, allowing each character and line to express its specific, symbolic meaning.

TALISMANS AND ENERGETIC SEALS

In ancient China, it was believed that even the most powerful talismans would not be effective unless they bore the appropriate Seal (Yin) of the ruling spiritual authority who created and issued them. During the Han Dynasty (206 B.C. - 220 A.D.) the ancient Daoists had a saying, “a talisman without a seal is like an army without a commander.”

The demon or spiritual entity would only react to a seal when the Wu Yi possessed the ability to transfer him or herself into the spirit entity's realm to control its power. By transferring into the

entity's spiritual realm, the Wu Yi could increase his or her power of influence over the particular being by drawing power from the spirit entity's reservoir of energy (which was now at the Wu Yi's disposal). This also enabled the seal's energy to be constantly replenished and maintain its potency due to the frequent use of the seal.

There are many universal seals that symbolize the specific quality, attribute and activity of spiritual entities. The empowering and energetic loading of the seal is accomplished by the Wu Yi tracing the specific Chinese character or pattern while concentrating on the imprinting and energetic activation of the seal. It is important that the Wu Yi perform this task while remaining in union with the Dao, so that it is divine will and not the shaman doctor's will that empowers, energetically loads, and activates the seal.

From the Han Dynasty to the Three Kingdoms period, specifically the Shu Dynasty (221 - 226 A.D.), seals were constructed of peach wood. On the fifth day of the fifth month, it was common to find gates and doors covered with various shapes of red cords and seals created in five colors (green/blue, red, yellow/brown, white, and black) in order to frustrate malevolent spirits. These seals utilized the Cloud-Shaped Seal Character Writing (documented from the ancient Daoist text *Wufuxu*). These talismans were known throughout ancient China as the famous “Five Lingbo Talismans,” and they stood four inches in height, containing 120 characters. They were originally transmitted to Emperor Yu during the Xia Dynasty (2205-1765 B.C.) and are arranged according to the system of the Five Agents (assigned to the middle Hun), associated with five specific colors, five directions, and Five Heavenly Administrators. These Five Lingbo Talismans are protective charms, and should be written with red cinnabar paint on planks of peach wood and worn on the individual's belt. In ancient China they were used to ward off wild animals, evil spirits, and negative influences when entering into the mountains and forests (Figure 26.62).

The basic interrogation technique used in Daoist exorcism involved using a talismanic seal. It involved smearing a specific seal composed of

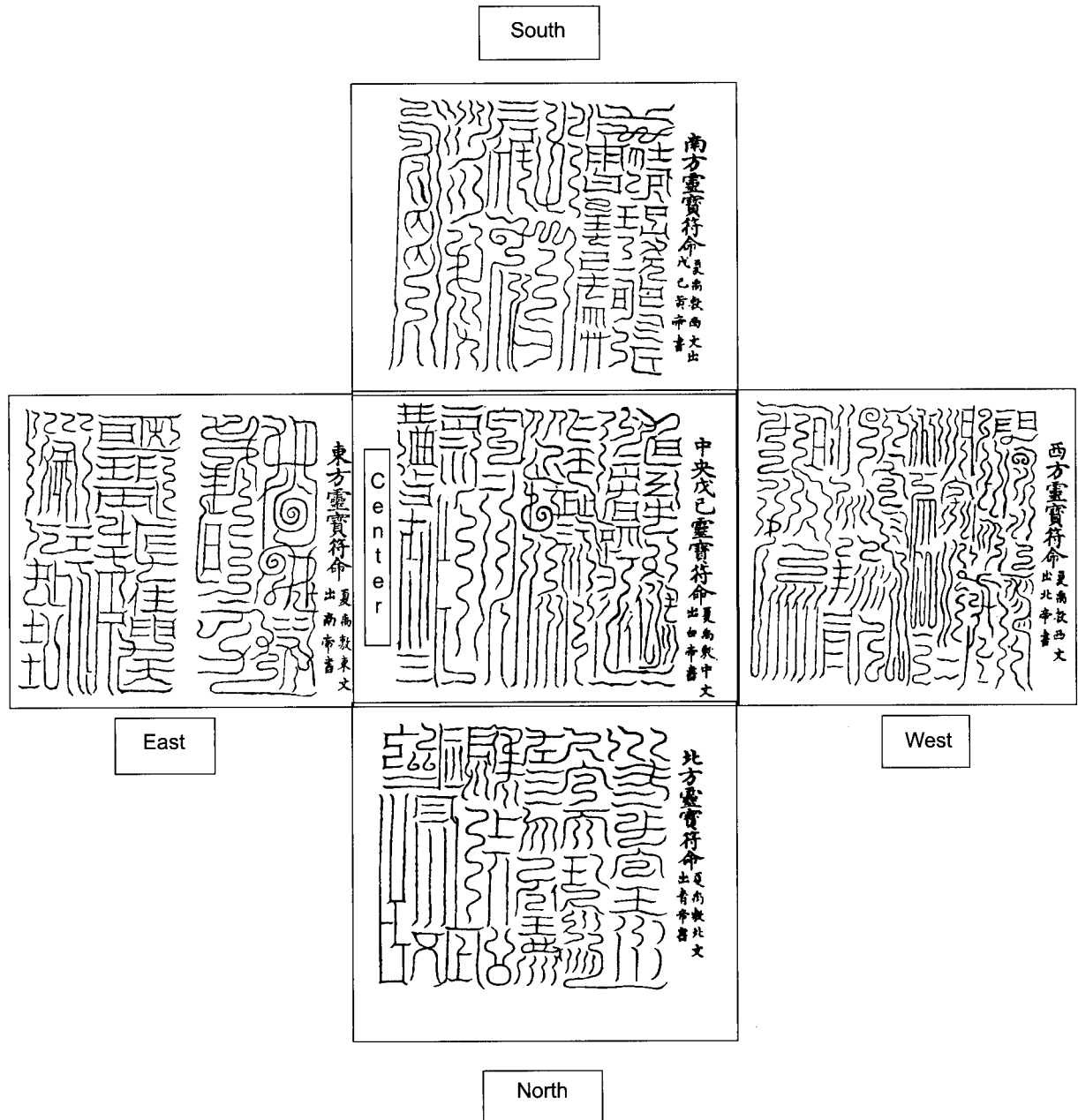


Figure 26.62. The Cloud-Shaped Seal Character Writing of the Five Lingbo Talismans (from the ancient Daoist text *Wufuxu*). The following talismans were known throughout ancient China as the famous "Five Lingbo Talismans." They were originally transmitted to Emperor Yu during the Xia Dynasty (2205-1765 B.C.) and are arranged according to the system of the Five Agents (assigned to the middle Hun), associated with five specific colors, five directions, and Five Heavenly Administrators. These Five Lingbo Talismans are protective charms, and should be written with red cinnabar paint on planks of peach wood and worn on the individual's belt. In ancient China they were used to ward off wild animals, evil spirits, and negative influences when entering into the mountains and forests.

linked stars, pseudo-constellations, Chinese characters and various geometric patterns with red (vermilion) ink, and pointing it in the exact direction in space used to conjure a specific type of demon. The Daoist priest would then call out its name and immediately impress the seal on a piece of yellow paper. The demon would suddenly appear, and could then be interrogated.

Since the talismanic messages were not addressed to humans but to spirits, sometimes the talismanic seals were written in “ghost script.” Ghost script is a form of writing whose characters bear a certain similarity to normal Chinese characters, however, the strokes are modified while in trance and are only accessible to Daoist exorcist priests.

In some cases, the seals were also pressed onto the patient’s body or onto some other object that needed to be protected. Other times, seals were printed onto paper talismans and ingested, or simply worn by the patient.

THE APPLICATION OF A TALISMAN IN FENG SHUI

Since ancient times, Feng Shui masters have used talismans to help in warding off bad luck, Sha (Evil Qi), and Gui (ghosts or spirits) from houses, temples, and shrines. According to the *Standard History*, written in the Han Dynasty (206 B.C.-220 A.D.), it was customary to place talismans carved into an exorcising branch of peach wood (found facing the South-East) at the gate of the palace and all official buildings in order to ward off evil influences. According to tradition, this formal custom was handed down from the Zhou Dynasty (1028 - 221 B.C.) and Qin Dynasties (221 - 206 B.C.). The ancient Chinese maintained the conviction that the peach tree possessed the most Jing of any of the five principal trees (pine, cypress, white aspen, etc.), peach wood was therefore believed to be able to suppress and subdue evil influences, as well as keep legions of spirit entities at bay.

Even the color of peach blossoms (red) was believed to be a powerful Yang charm. Red, being the color of fire and light, was believed to counteract evil and avert misfortune (Yang to combat Yin). This is why at the beginning of each year, “peach-red paper” was traditionally hung in long

strips with specific sentences stating phrases denouncing evil and affirming good. These long talismans were commonly fixed to the right and left sides of most imperial entrances.

In terms of Feng Shui function, there are two types of talismans used: A Direction Talisman, and a Time Talisman, described as follows:

- **A Direction Talisman:** This is a talisman placed in an inauspicious locations in or around the house (e.g., fastened on doors, corners, pillars and beams) or building (e.g., important junctions and public spots) to ward off evil influences
- **A Time Talisman:** This is a talisman used when performing any change or renovation in or around the house on days that happen to be inauspicious according to the Chinese almanac.

HAND SEALS

One of the most secret practices of ancient China was the skill of the Hand Seal. Daoist Hand Seals (called “Shoujue”) and Buddhist Mudras (called “Shouyin”) have been used in personal and communal rituals since the Southern Dynasty Period (420-588 A.D.) for the purposes of exorcism, controlling spiritual entities, and healing diseases. The primary meaning of a “Seal” implies stamping, marking, impressing, or imprinting the engraving of a sign, image or text (see Volume 2, Chapter 16).

A Hand Seal or Mudra (the Sanskrit word for “Seal” or “Gesture”) is a specific hand posture used to form a specific symbol which serves to empower and enhance energetic and spiritual interactions and transformations. Hand Seals were commonly used by both ancient Daoist and Buddhist Qigong masters. The skill of the Hand Seal employs the use of both Single-Handed (Dan Jue) and Double-Handed (Shuang Jue) Finger Gestures. These energetic finger formations were used in combination with focused intention, and sometimes with Incantations (called “Jue”) or Mantras, to receive and transmit ancient shamanistic energetic skills.

From a Daoist perspective, the ancient Chinese practice of spell-recitation is complex and multidimensional. However, when treating disease, there is nothing better than using an “Energetic Seal.” Energetic Seals, often referred to as

Daoist Hand gestures, were used in ancient China to imprint a specific energetic power of deity's image into the Breath Incantation.

The main focus in utilizing the energetic power of a seal lies in combining visualizations with breath incantations, spirit projection, and timing. The ancient Daoist ritual of exorcistic Energetic Seal impressing was generally practiced as an oral tradition, passed from master to disciple. It is said that the ancient Daoist master Fan Li practiced this method, "causing mountains to crumble, rivers and seas to flow backwards, Spirit-demons to tremble with fear, and thunderclaps to resound."

The Daoist master's energetic hand seal can be used to force any member of the numerous demonic population to appear in visible form. With a seal in the right hand and a sword in the left the Daoist master is fully equipped to summon, question, and intimidate whatever demon he or she wished.

Hand Seals were also associated with the protection from disasters. In the Daoist classic, *"Tianhuang Zhidao Taiqing Yuze"* (the Jade Volume of Great Clarity on the Utmost Way of the Heavenly Sovereign), compiled in the early Ming Dynasty (in 1444 A.D.) with a preface by the royal Ming prince Zhu Quan, it states that Daoist "Twist Signs" are used to communicate with the perfected Dao; summon protective celestial generals; control, exorcise, or destroy demons and malicious spirits; and effect the healing of disease."

The use of Incantations or mantras (pseudo-Sanskrit seed words or phrases) and complicated two-handed Hand Seals became very popular among the Daoists during the Tang (618-907 A.D.) and early Song Dynasties (960-1279 A.D.). This response to the energetic practices of Tantric Buddhism became evident in the rapidly developing "Thunder Magic" techniques popularized by the Mao Shan Daoists during the mid-Song period in China.

The skill needed for the "divination of thunder" was well established in ancient China during the Han Dynasty (206 B.C.-220 A.D.). During this period, the ancient Daoist magicians were famous for their ability to summon thunder, rain,

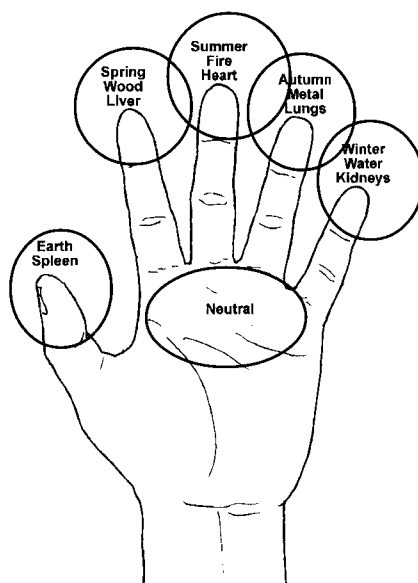


Figure 26.63. The Five Element Organ Energy Pattern was used to access the energy of the Wu Jing Shen. This arrangement was also used to control the Ancient Five Elements.

and lightning. It is believed that the "Thunder Magic" techniques were developed by the ancient Mao Shan Daoists in order to harness both the benevolent and destructive power of thunder, thereby acquiring the ability to access and utilize the power of "Heavenly Fire" (lightning) needed to counter the effects of black magic, expel demons, and destroy demons in the event of illness. The power of "Heavenly Water" (rain) was used to bring relief in times of drought.

DAOIST SINGLE-HANDED HAND SEALS

The ancient Daoists were able to use Single-Handed Hand Seals to gather and control the specific energies of the Five Yin Organs, Eight Trigrams, Seven Stars of the Big Dipper, and the Twelve Organ Channels.

The Five Element Organ Energy Pattern was used to access the energy of the Wu Jing Shen (Five Essence Spirits contained within the Five Yin Organs). The ancient Daoist would use his or her left hand in order to absorb the intended organ's Qi and Shen into the Lower Dantian (or body's surrounding energetic field). The energy could

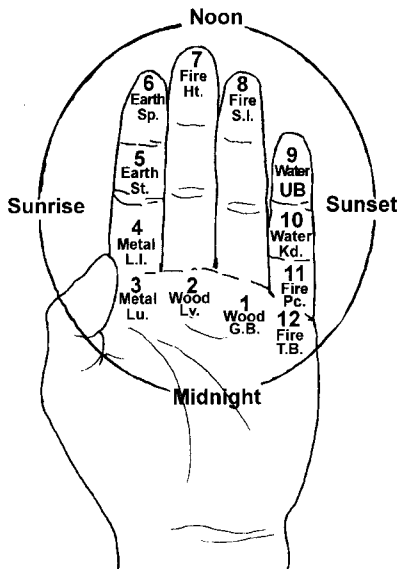


Figure 26.64. The Five Elemental Channel Patterns. The left palm was used for gathering and absorbing the Channel Qi of the Five Yin Organs.

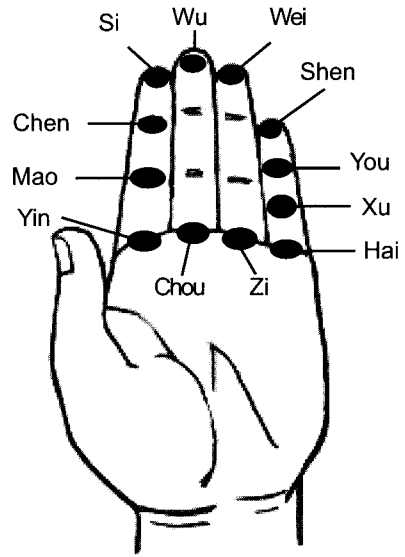


Figure 26.65. The Five Thunder Mudras are placed onto the twelve celestial patterns of the doctor's left hand.

then be released out the Daoist's body via his or her right palm (Figure 26.63). This energetic transformation was also used to control the ancient Five Elements (See Volume 3, Chapter 27).

The left palm could also be used for gathering and absorbing the channel Qi of the Five Yin Organs. As the individual's left thumb touches the specific areas on the fingers or palm, the energy is gathered into the Lower Dantian and released out from the Daoist's right palm (Figure 26.64).

The ancient Daoist would use Double Handed Mudras to gather and control the energy of the Bagua (Eight Trigram Energies).

DAOIST FIVE THUNDER FINGERS HAND SEALS

In ancient Daoism, the single and double-handed Hand Seals (Mudras) were used to command the Five Thunder Spirits (Heavenly Thunder, Spirit Thunder, Dragon Thunder, Water Thunder, and Magic Thunder). Specific meditations were used to reproduce and store thunder within the body, allowing the ancient Daoists the ability to generate and summon the Thunder Gods, and create, energize, and project talismans that would embody their power. There is an ancient Daoist

saying that states, "The thunder of Heaven is for binding evil. It causes the eyes to become like lightning and the voice to become like thunder." The Five Thunder Hand Seals are described as follows (Figure 26.65):

- **Heavenly Thunder:** Press the Yin position in both hands, while the little finger remains on the Zi position.
- **Spirit Thunder:** On the left hand, bend the first (index) and middle fingers, while the thumb presses the Zi position and the ring and little fingers press the thumb.
- **Dragon Thunder:** On the left hand, bend the index, middle and little fingers, while the thumb is curved over them and holds the Hai position; the little finger pushes on the other fingers with the thumb in the Zi position.
- **Water Thunder:** On the left hand, bend the index finger, while the thumb pressing on the Chou position and the remaining fingers pressing on the thumb.
- **Magic Thunder:** On the left hand, bend the index, middle and little fingers, while the thumb pressing on them without yet locking the Zi position.

MEDICAL QIGONG AND THE USE OF ENERGETIC AND SPIRITUAL TECHNIQUES

In ancient China, Daoist shamans used various techniques in order to train themselves in accessing the energetic and spiritual worlds. The following are several popular alchemic “tools” used for probing deeper into the energetic and spiritual realms.

HEALING ICONS

Icons are specific images or symbols that are created for the sole purpose of visibly accessing the energetic and spiritual worlds (Figure 26.66). An icon acts as a visual base which provides direction and focus for the individual’s imagination, and is the medium used to direct his or her concentration. Through visualization and creative imagination, an icon can also lead an observer into the “inner room” of prayer and meditation, which brings the individual closer to the heart of the Divine.

Symbols are the language of the Subconscious Mind. Dreams are an example of this type of Subconscious communication. Because the Subconscious Mind communicates through a specialized form of symbolic language, humans react and relate to the various symbols inherent within icons more easily and quicker than they do to the spoken word.

For the icon to work as a powerful creative force on an individual’s mind and imagination, it is necessary for him or her to create a specific thought, visualize it, and maintain its form to the point of culmination or exhaustion. When focusing on an icon in this manner, it is important to increase the power of the icon image’s effect on the subconscious mind by directing the mind’s attention to include several specific sensory stimuli (such as colors, sounds, and energetic patterns) in the imagination of the icon.

As the mind begins to explore the iconic symbol, it is led into the deeper ideas and perceptions that lie beyond the grasp of the Analytical Mind (Shen Zhi), and which are interactively linked to the individual’s Yuan Shen. As the individual continues to build an inner world of visions and symbols, the forces of the mind become stronger be-

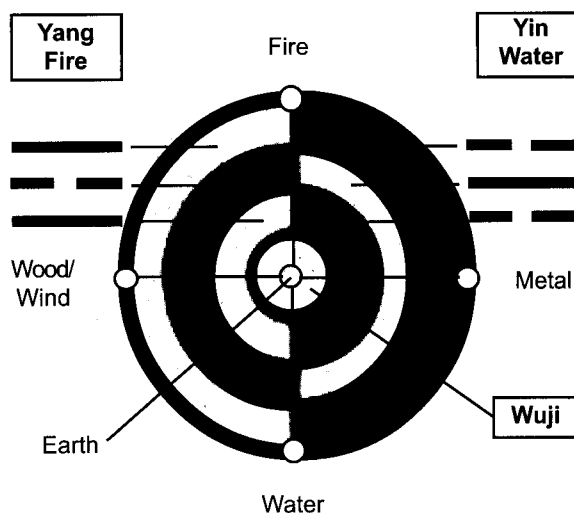


Figure 26.66. In ancient China, icons were considered a gateway into the energetic and spiritual worlds.

cause he or she is gaining skill in creating the images through the conscious direction of his or her own mental powers.

TRAINING WITH ICONS

In the beginning stages of focused concentration, the symbol can be directed onto an external object. Eventually, however, as your perception becomes more acute, you should begin to visualize your symbol internally. Imagine, visualize, create, and feel the energetic symbol in your Yin Tang (Third Eye) area, located above and between both eyes. Through regular practice, your mind will become relaxed and quiet, and you will be able to maintain a fixed inner vision of your psychic symbol for quite some time.

HEALING MANDALAS AND YANTRAS

Another powerful technique the ancient shamans and Daoist masters used was to employ meditative symbols such as Mandalas and Yantras. Mandalas and Yantras are external designs or patterns that serve as a focusing device for the consciousness of the individual. Mandalas and Yantras are symbolic representations of the cosmos and the psyche, and they provide a road map and a method by which the adept is able to ascend into ever higher levels of harmony and spiritual enlightenment. However, each Mandala

or Yantra also has its own particular set of associations that are unique to its specific energetic and spiritual application. For example, many Mandalas and Yantras are specifically designed as residences for particular icons or deities.

Mandalas and Yantras are not abstract or general symbols, but rather they are complex energetic and spiritual tools that contain the esoteric access codes to various powers within the subtle realms. Through the proper application and use of these patterns, it becomes possible for the practitioner to directly access specific states of consciousness and progress more easily into hidden spiritual realms. Mandalas were first brought to public attention in the West by Dr. Carl Jung, who saw them as “archetypes of wholeness.”

The science of Feng Shui (see Volume 2, Chapter 13), and the sacred geometry of the ancient Buddhist systems, rely heavily on the utilization of Mandalas and Yantras to provide essential information about the shapes, proportions, directions, and overall architecture of buildings, temples, temple grounds, and even whole cities. The application of these design patterns can be seen not only in the horizontal and vertical arrangement of these structures, but also in the proportions and styles used in their art and decorum. The use of Mandalas and Yantras in architectural design was especially important to the ancient Chinese in the construction of temple altars and the arrangement of the offerings placed upon them. This is because the specific measurements and proportions used in Mandalas and Yantras was said to be precisely structured to enable the presence of certain spirit beings and deities, in addition to providing a means of communication with them.

Mandalas and Yantras are still a prominent feature of most Asian cultures today, even if only in subtle form. Other cultures known to have employed Mandalas and Yantras include the Eskimos, Australian aborigines, American Indians (Incas, Navajos, Mayas, Aztecs, etc.), Japanese, the early Christian and Muslim mystics, and the Jewish Kabbalists.

Both Mandalas and Yantras are considered icons that are also used as visualized energetic forms or images created for the sole purpose of

accessing the deeper realms of the energetic and spiritual worlds. Ancient shamans believed that once an individual understands how to access and control the mystical power of the imagination stimulated by these energetic tools, he or she will experience enlightening and transforming power. Thus a Mandala or Yantra can be viewed as a pictorial or geometric representation of a particular meditative prescription that is used to evolve the mind of the practitioner in a specific spiritual direction. Additionally, Mandalas and Yantras are used as symbolic representations of the human body, with the outermost edges corresponding to the feet, and the central point corresponding to the crown of the head (Bai Hui).

In both Mandalas and Yantras, the circle represents heaven, the spiritual world, wholeness, the unity of the cosmos, completion, and the cycle of time. The square shape is used to represent the Earth Element and the physical world, while each of its four cardinal sides represents an energetic gateway that is guarded by a protective spirit or deity. The triangle is used to denote the energetic world with its inherent properties of Yin (the downward pointing triangle) and Yang (the upward pointing triangle).

Pictorial imagery is more common in Mandalas than in Yantras, and it can be symbolic (in the form of patterns, shapes, colors, lotus petals, diamonds, clouds, etc.) or anthropomorphic (drawings of deities, spirit beings, etc.). Sexual imagery is sometimes used to represent the transformation that takes place through the union of opposites.

When a Mandala or Yantra is used as an adjunct to meditation, the practitioner is instructed to focus, using a soft gaze, on the Mandala or Yantra for some time. The meditator then closes his or her eyes and attempts to recreate the general image of the Mandala or Yantra in the space of his or her own consciousness. After holding this image for some time, the meditator again focuses on the external image with open eyes, concentrating softly while registering more and more details. In this way the process is repeated until an exact and detailed image can be created and held in the mind of the meditator. This process is engaged either by progressing

detail by detail from the innermost edge of the Mandala or Yantra outwards (reflecting the macrocosmic process of creation and evolution), or from the outermost edge inwards (reflecting the meditative process of introspection).

Consistent practice of this form of meditation not only dramatically increases the practitioner's faculty of internal visualization, but also provides subtle symbolic and iconographic instruction - a medium by which the grosser, cumbersome aspects of consciousness can be effortlessly led to transform into more and more refined and beneficial forms. Once a particular Mandala or Yantra has been mastered, it is then dissolved once again, symbolizing the dissolution of the individual self into the infinite Dao.

The drawing of Mandalas and Yantras is another common therapeutic technique. As such, the creation of Mandala or Yantra becomes a meditation in itself. Clinically, when patients are taught how to draw Mandalas or Yantras, they begin to effect a subtle influence on the physical, emotional, and spiritual components of their Shen. Mandalas and Yantras are often used to assist patients in calming their Shen, symbolically and literally helping them to make order out of chaos. The concentration on Mandalas or Yantras that are visually arresting helps the patient to capture and direct his or her imagination, which is linked to the Subconscious and Unconscious Mind. This awakens and helps the patient the process forgotten experiences, which gradually manifest from deep within the patient's Subconscious and Unconscious Mind to express and resolve themselves in the form of dreams, visions, and mental actions.

MANDALAS

The word Mandala itself is derived from the root "manda" (essence), to which the suffix "la" (container) has been added. The word Mandala is Sanskrit for "circle," which denotes not only the circular nature of the diagram, but the circle or link that it creates between the individual and the universe and back again. Originally, the term Mandala was used to denote a chapter, or a collection of mantras or verse hymns, chanted in ancient Vedic ceremonies; thus the word Mandala

also represents the circular nature of time itself, in which recurring patterns provide the underlying framework for the direction and evolution of life and our understanding of it.

Mandalas are usually designed in a circular pattern, with geometric and pictorial emblems used for deepening levels of prayer and meditation. In practice, a Mandala is often a two dimensional representation of a three dimensional image (usually a palace or a temple). Mandalas, unlike Yantras, also make use of contrasting colors in their designs and imagery. Mandalas combine the use of various spatially precise geometric patterns and forms (circles, squares, triangles, etc.) with iconographic images (bells, thunderbolts, diamonds, phoenixes, deities, etc.) to create an energetic and spiritual gateway that the practitioner may use to further his or her enlightenment and evolution.

Though the circular construction of a Mandala is generally taken to represent the enlightenment of Heaven contained within the infinite space of the Wuji, it is also symbolic of the magic circle that protects the individual during his or her meditation and journey towards enlightenment. The outermost edge of the circle usually contains symbolic representations of the fire of transformation; this most often surrounds another circle representing the indestructible diamond-like quality of a pure and unattached mind. The next concentric circle contains eight divisions used to symbolize the eight components of the unenlightened mind. Often, inside this circle is a circle of lotus petals, symbolizing rebirth and regeneration.

Contained within the boundaries of these layered circles is the central iconographic image of the Mandala. This most often involves a series of squares, circles, or triangles around which guardian spirits are placed (sometimes represented pictorially and sometimes only by symbols), and inside which is a symbolic or anthropomorphic representation of the particular power or icon for which the Mandala was constructed. The center of this image often contains a still smaller symbol, sometimes just a dot, symbolizing the essence or "heart" of the Mandala.

Thus a Mandala represents the energetic joining and fusion between the Macrocosm and Mi-

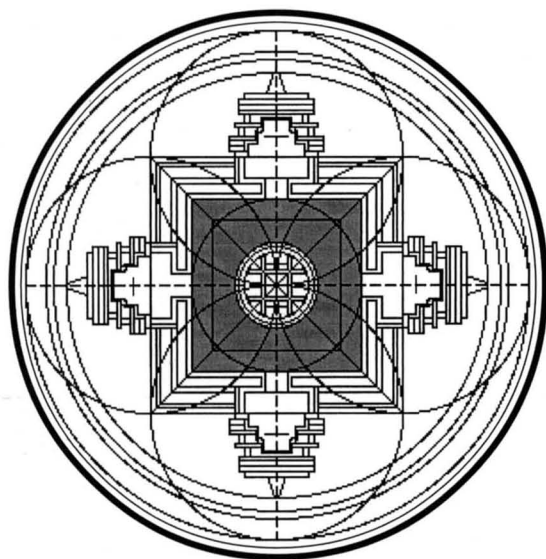


Figure 26.67. Mandalas have always been considered a gateway into the Spirit World.

crocosm. It energetically and spiritually symbolizes the Daoist shaman's journey through the various layers of consciousness to arrive at the ultimate, supreme union with the Dao (Figure 26.67).

Mandalas have three basic properties of construction: The Center, Symmetry, and Cardinal Points, described as follows:

- **The Center:** The center of a Mandala represents the Dao or Divine. It signifies the origin or beginning of all life, time, and space.
- **Symmetry:** The arrangements, size, shape and position of the energetic components of the Mandala will vary according to its purpose and specific design. The symmetry is generally composed of concentric and counterbalanced geometric figures for the purpose of harmonizing the polarities of Yin and Yang.
- **Cardinal Points:** The central theme the dominates the construction of the Mandala will vary according to its purpose and specific design. The construction of the circle of the Mandala is oriented to include four Cardinal points, symbolizing the four Cardinal directions (N, E, S, W), in addition to the four directions of NE, SE, SW, and SE.

Sometimes this is initiated by drawing a square around the outside of the circle; other times it is accomplished by drawing geometric designs within and without the circle.

YANTRAS

Modern science has shown that when sounded, each musical note creates a particular type of energetic form. Therefore, every spoken sound, word, and Incantation (Mantra) is composed of one or more sound vibrations, each creating a particular image in the field of consciousness known as a Yantra (psychic symbol).

The word Yantra comes from the root "yam" (to support or hold) with the added suffix "tra" (to liberate), and is alternately translated as symbol, tool, machine, device, or instrument. A Yantra is a simplified sketch of all the energies of the universe as they manifest through the specific patterns associated with that Yantra's unique energetic resonance.

Like a Mandala, a Yantra is a geometrically designed emblem used for meditation. It can be composed of the initial energetic patterns of one single shape, or of a combination of several basic primordial forms and shapes. Whereas Mandalas tend to be more colorful and pictorial, Yantras are primarily geometric in nature, and contain the inherent Qi and Shen powerfully imprinted within the original form's energetic pattern. Yantras differ from Mandalas primarily in that they are generally simpler, involving only the intersection of geometric patterns and the outline of various shapes; they do not generally contain more than one color.

If we consider a Mandala as the representation of a visual iconography (a pictorial representation of an inner vision), the Yantra represents the abstract form of that energetic and spiritual force (the mathematical representation of the inner vision). When used with a Mantra (Incantation), the Yantra acts as a magical "point of contact" for the source of the phrase or sound. The power of this "movement structure" is created when the energy of the invocation is released into the specific shape of form of the Yantra.

A Yantra's outer border is in the shape of a

square, inside of which is usually another square shape that extends its midpoints out to reach the outermost square. This square surround contains within it various combinations of circles, lotus petals, and triangles. At the very center of every Yantra is a dot or seed point, simultaneously representing the center of the universe, the intense concentration of all the individual's energies onto one single point, and the climax of spiritual realization. Upward and downward pointing triangles are an essential theme of Yantras, and they represent the masculine (Yang) and feminine (Yin) energies, respectively. The interaction between the upward and downward facing triangles in a Yantra thus symbolizes the energetic interaction between the Yin and Yang polarities occurring within the infinite space of the Wuji (circle). Many Yantras also include geometric forms such as rectangles, pentagons, hexagons, and spirals; there are however, some Yantras that do not fit within normal patterns, such as those that are based on the outline of a human or animal form.

According to the specific nature of the Yantra, phonetic symbols (usually Sanskrit) are placed in precise locations within the Yantra, providing access to various "seed" Mantras, in addition to auditory and numerical patterns and sequences. The most common and widely used Yantra is the "Sri" Yantra (Figure 26.68), which is said to be the geometric representation of the sound "Aum." In this way, a Yantra is said to be simultaneously both a repository of energetic and spiritual vibrations, and a visual representation of them.

Yantras can be used for medicinal purposes (such as to cure gout or snakebite); as charms, talismans, or amulets (e.g. in formulas for love or wealth); to increase one's spiritual power; to effect evil influences on others; or to contact and control spirit entities or elementals. There are, for example, particular Yantras used to access each of the seven major Chakras. Additionally, Yantric designs are used in the construction of shamanistic fire ceremonies to ensure the proper channeling of the fire's transformational energy. The efficacy of any Yantra depends on the proper combination of the Yantra with the appropriate Mantra

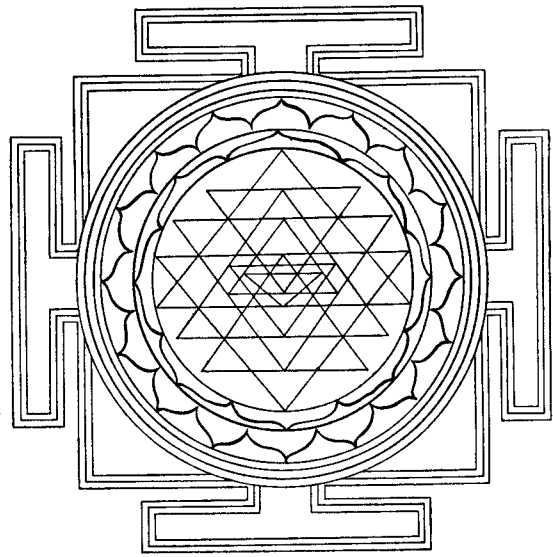


Figure 26.68. Yantras have always been considered a gateway into the Spirit World.

(repeated phrase) and Tantra (exercise), in addition to the individual's skill in channeling subtle energies through meditation, concentration, and visualization.

Although symbolic in nature, the visual concept of the Yantra has vast significance in terms of an individual's energetic and spiritual evolution. As energetic awareness penetrates the deeper levels of an individual's consciousness, his or her inner experience also begins to change, causing his or her awareness to become simultaneously more subtle, ordered, and universal. Instead of relating primarily to the gross physical world, the practitioner begins to observe the subtle abstract forms corresponding to each pattern's original linear energetic dimensions.

Yantras can be inscribed on metal (copper, silver, or gold), paper, wood, bark, cloth (wool or silk, but cotton is not recommended unless it is used as a flag or banner), various animal skins, bone (for destruction), the human body (living or dead), or on cleaned and leveled consecrated ground. No matter what surface is used for the drawing of a Yantra, it must first be consecrated in order to purify it and harmonize it with the energy that the Yantra represents. Yantras can be

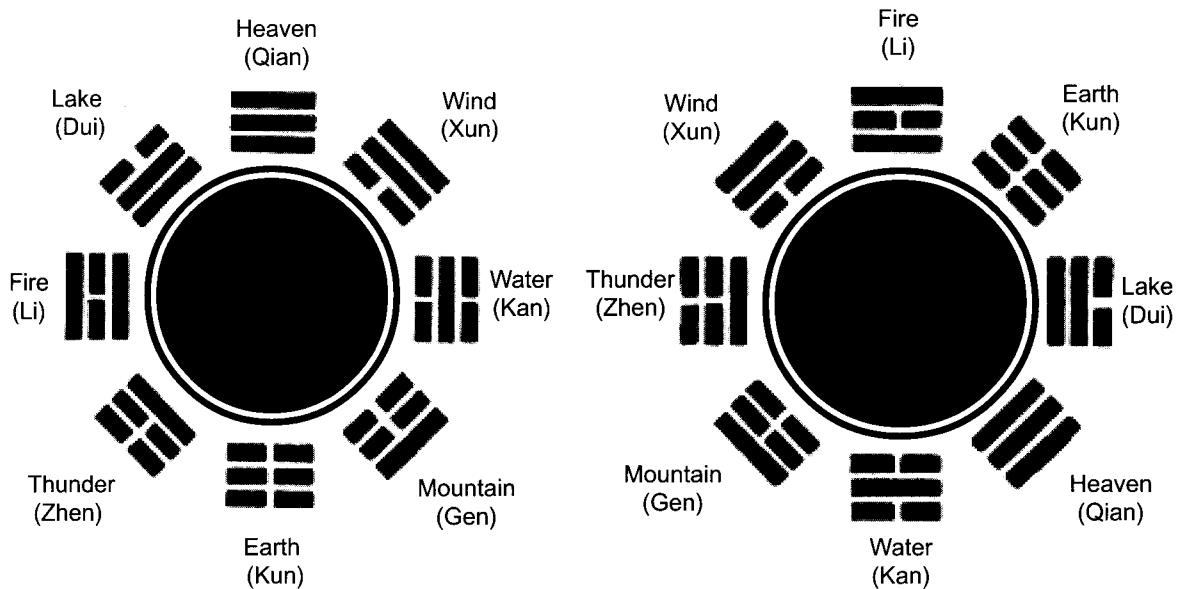


Figure 26.69. Magic Mirrors have always been considered a gateway into the energetic and spiritual worlds.

etched into the above materials or drawn on with instruments such as sandalwood paste, turmeric, charcoal from a funeral pyre, or one of several poisonous substances, depending on the user's intention.

When creating a Yantra, the individual initiates a magical process of creating a supernatural instrument of power, capable of unlimited potency. Therefore, it is advised to seek the assistance of a qualified master before constructing such a tool.

MAGIC MIRRORS

Magic Mirrors (Jing) have always been considered a gateway into the energetic and spiritual worlds. For example, bronze mirrors excavated from Han Dynasty (206 B.C. - 220 A.D.) tombs were believed to be specifically placed near the heads of the deceased in order to assist the Hun (Ethereal Soul) of the departed in their treacherous journey to the afterlife.

The term "Magic Mirror" can be misleading, as in actuality you are not looking into the reflection in the surface of the glass (this would interfere with the visions). The purpose of the black surface of the Magic Mirror is to eliminate all re-

flections and give the illusion of looking into the depth of a deep, dark well. Since the observer has nothing to fix his or her gaze upon, it draws the awareness deep into the mirror's spiritual pool (Figure 26.69).

To the ancient Chinese Daoists, the mirror represents consciousness and its circular form represents the infinite space of the Wuji. Its power is in its natural ability to be clear, pure and bright, and to reflect whatever appears within its reflection with impartiality and no judgment.

Magic Mirrors or "Divination Mirrors," were used to obtain prophetic visions through the oracular intervention of certain deities. In Western mysticism, the art of using a Magic Mirror for divination is called "scrying," "crystallomancy," "catoptromancy," and "hydromancy" (gazing into a quiet pool with no waves). Water scrying later evolved into crystal scrying (in ancient times, crystals were considered to be petrified water) and mirror scrying (mirrors reflected images and were therefore regarded as little dry pools of water). The spiritual virtue of reflection was associated with the surface of water. Therefore, any surface that duplicated the virtue of water's reflection was also capable of the spiritual transmission of visions.

In ancient China, Magic Mirrors were commonly used in divination rituals, rituals of healing, and for exorcism. The ancient Chinese viewed the Magic Mirror itself as a microcosm, a living icon (Mandala) which represented the entire world in small, unique detail. Everything in creation is held within the Magic Mirror. It can contain the likeness of all things reflected within its various energetic and physical boundaries, as well as include images of the past, present, or future, laid out within the four quadrants of heaven, according to the four directions of space. The Chinese Magic Mirror represents esoteric knowledge and understanding. It calls upon the forces of nature and the Heavens to help the bearer in times of need, as well as to bring him or her blessings from various types of deities.

THE SPECIFIC DESIGN OF A MAGIC MIRROR

The most ancient Chinese character used to signify mirror, “Jian,” originally referred to a large tub of water used for bathing during the Spring and Autumn Period (770 B.C. - 476 B.C.) and the Warring States Period (475 B.C. - 221 B.C.). The second Chinese character used to signify mirror, “Jing” originally referred to a bronze mirror, dating back to the Han Dynasty period (206 B.C. - 220 A.D.). The *Shuo Wen*, a popular Han Dynasty dictionary, describes the Jing as “an object that reflects light and shadow, the form and shape of things.”

The most ancient Chinese Magic Mirrors do not have handles. They are circular in design, and have pierced knobs in the center of their back through which a cord of red rope or various colored silk was passed for holding. This design remained unchanged until the Tang Dynasty (618-907 A.D.).

Magic Mirrors contained five small embossed circles that were arranged in the form of a cross on the back of the mirror’s surface (Figure 26.70). According to ancient Daoist tradition, these five small circles symbolized the combined spiritual nature of both the observer’s Wu Jing Shen (Five Essence Spirits: Hun, Shen, Yi, Po, and Zhi) and the Five Element correlations (North-Water, South-Fire, East-Metal, West-Wood, and Center-Earth).

In the Buddhist tradition, the mirror was

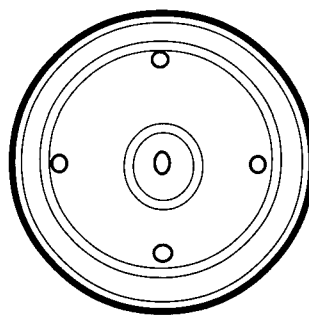


Figure 26.70. The back of the Magic Mirror has five small embossed circles that are arranged in the form of a cross on the back of the mirror, used to gather the Qi from the five directions.

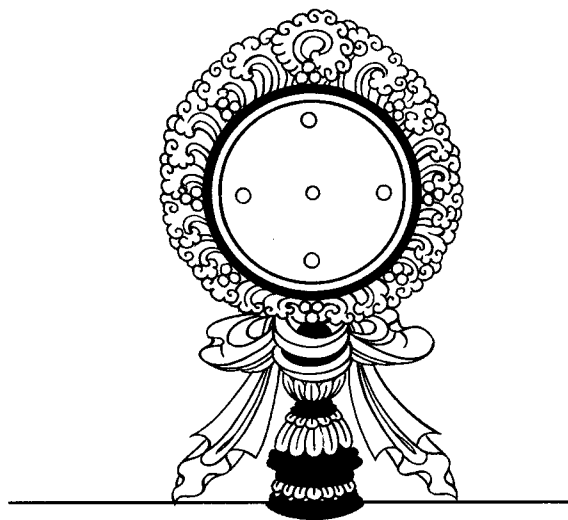


Figure 26.71. The back of the Magic Mirror has five small embossed circles.

placed upright in a container of barley or grain, and was covered with one of five colored silk cloths representing the Five Buddhas. According to the ancient Buddhist tradition, these five small circles symbolized the Five Buddha Wisdoms. The ancient Buddhist priests commonly used Magic Mirrors in order to show chosen disciples the form in which they would be reborn.

Tibetan Magic Mirrors always contained various colored silk cloths (white, yellow, or red) attached to the mirror. The white, yellow, or red silk colors represented the rituals of pacification, enrichment, and empowerment. A black silk ribbon was

never used, as it was believed that the black color would “cloud” the mirror with the influences of malignant or disease causing spirits (Figure 26.71)

According to ancient Chinese Daoist texts, within the glass, and sometimes on the back of a Magic Mirror were painted strange patterns of divine landscapes. These patterns could also include the energetic forms of the Twelve Astrological Animals, the Prenatal or Postnatal Trigrams, the Twenty-Eight Constellations, cloud formations, or lake and mountain formations. These mirrors were designed so that various images would appear when they were exposed to certain types of light. In sunlight, for example, the form of flowers would appear on the back of certain Magic Mirrors. In the moonlight, the same mirror’s form would change and take the shape of a hare.

It was believed that Magic Mirrors made spirits visible, and before mirrors were made from various metals or polished stones, the ancient Daoist priests used still bodies of water from within lakes, ponds, or bowls as access portals into the Spirit World. Shiny stones were also used as Magic Mirrors before the invention of polished metals. It was also believed that mirrors that have been painted black (Yin) on the convex side are excellent tools for developing clairvoyance. Today in China, there are still certain ancient Daoist sects that use a large drop of black ink smoothed over a special stone or placed inside a teacup as a Magic Mirror.

Later, Magic Mirrors were constructed from polished metals, usually silver, bronze (two parts copper one part tin), bell-metal (a combination of copper and tin), or a combination of silver and tin. However, the ancient Chinese bronze mirrors were believed to possess magical qualities on account of the wisdom they had absorbed. The best Magic Mirrors were believed to be those produced at Yang-zhou in Central China, particularly those made on the 5th day of the 5th month.

SPECIFIC FUNCTIONS OF A MAGIC MIRROR

The Magic Mirror is designed to be used as a medium, separate from the physical body, in order to receive projected images and patterns. When used correctly, the Magic Mirror acts as an antenna that traps the subtle vibrations of the

spiritual realm and directs them into the mirror where they can be viewed. Every thought, feeling, and action creates an energetic echo in the Spiritual Realm. Modern research into infrared patterning reveals that all of our actions and emotions leave tangible echoes behind. The ancient Daoists considered the impressions observed within the Magic Mirror to be messages contained from within the infinite space of the Wuji.

Magic Mirrors were commonly used for divination, reading signs, and observing visions. In order to see visions, the ancient Daoist priests would empty their minds, gaze into the mirror, and recite a specific Incantation. This Incantation would draw the powers from the five directions (South, North, West, East, and Center) into the back of the mirror. As these specific energies combined, they would merge with the infinite energetic space of the Wuji (depicted by the circular back of the mirror), and converge onto the surface of the Magic Mirror. The Daoist priests needed to then initiate a second Incantation and they could begin to see into the past, present, or future.

It is important to understand that these images are not formed by patterns of spots on the surface of the mirror, nor are they simple reflections transmitted through the eyes. When using the Magic Mirror, we observe images only with the mind. The Subconscious Mind is allowed to express itself in the form of images that the Conscious Mind observes, similar to those images experienced in a dream. When manifesting in energetic form, sometimes the images or visions will appear on the surface of the mirror, other times they will appear inside of the mirror, or even within the energetic field surrounding it.

At one time, Magic Mirrors were also used by the Daoist priests as weapons to deflect Evil Qi. According to the *Books of the Later Han Dynasty* (25 A.D. - 220 A.D.), in ancient times, travelling Daoists used to protect themselves by fastening Magic Mirrors onto their backs. The travelling Daoists also used Magic Mirrors to observe the true shape or identity of any approaching animal spirit, which was believed to be able to assume human form. Because of their brilliance, the magic mirrors make visible the invisible. Therefore, it is believed that

the “true form” of the evil spirit or demon is reflected in the mirror, and exposed.

The ancient Daoists believed that the Magic Mirror accomplishes the same thing as the gaze of a saint, by illuminating what is truly there in time and space. One Daoist meditation used to achieve this skill consists of imagining a white breath, as big as an egg, being projected (through the moisture or mist of Breath Incantations) onto the surface of the Magic Mirror. The inner light of mystic Water and Metal of the Magic Mirror (the metallic mirror combined with the watery mist of the exhaled breath are both considered Yin substances) make the Yang appear out of the Yin.

The illuminating power of the mirror’s ability to reflect the past, present, or future can also be increased by having the Daoists absorb light-talismans, while imagining and visualizing the left eye as a shooting star and the right eye as lightning. This allows the adept to clearly see mountains and forests, people, and spiritual entities.

Solar and Lunar Mirrors

At one time in ancient China, Daoist Magic Mirrors were energetically created for two primary types of celestial reflection. These types of magical mirrors were known as the Solar Mirror and the Lunar Mirror, described as follows:

A Solar (Yang Sui) Mirror: This is used for exorcising evil influences. The ancient Daoists believed that if a Solar Mirror is exposed to the Sun, the fire of Heaven appears. This is because the Yang Sui Mirror attracts and embodies the fire of the Sun on Earth.

A Lunar (Fang Chu) Mirror: This is also a mirror used for defending against and removing evil influences. The ancient Daoists believed that a Lunar Mirror picks up heavenly dew when it is exposed to the Moon, because it quickly absorbs the watery essence of the Moon.

THE MAGIC MIRROR USED AS A TOOL TO TRAIN SPIRITUAL VISION

The student is cautioned against regarding the Magic Mirror itself as possessing any particular magical power. On the contrary, the Magic Mirror only serves as a physical instrument for the observer’s trained spiritual vision.

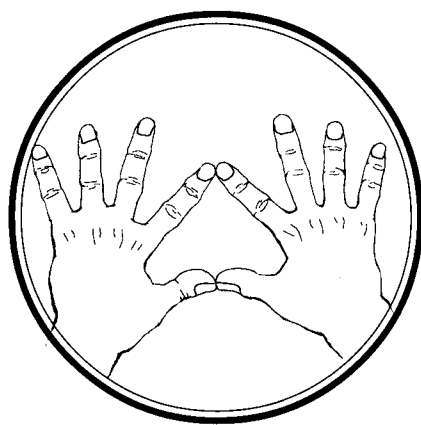


Figure 26.72. Hold both hands over the surface of the mirror, forming a triangle.

The continued use of the Magic Mirror often has the effect of polarizing its molecules so as to render it far more effective as time passes. The longer the Magic Mirror is used by one individual, the better and more functionality powerful it becomes. The Magic Mirror tends to become polarized according to the specific energetic and spiritual demands of the individual habitually using it. Therefore, it is generally believed that each practitioner should keep his or her own Magic Mirror away from other individuals, and not allow it to be indiscriminately used by strangers.

When using the Magic Mirror it is important to maintain a quiet and serious state of mind. Always have the light behind your back instead of facing you. Gaze calmly into the mirror, but do not strain your eyes. Do not try to avoid blinking, as the initial goal is to gaze and not stare into the mirror. Some Qigong masters advise their disciples to make funnels of their hands when observing the mirror (as if looking through binoculars).

When first beginning to observe energetic patterns and various forms within the Magic Mirror, it is a good idea to try to envision something that you have already seen with your physical eyes. The first images normally seen within the Magic Mirror usually appear cloudy in appearance. Eventually this energetic fog or mist gradually decreases, as forms, faces, or scenes inevitably appear and can be identified.

CHARGING THE MAGIC MIRROR

In ancient China, the use of Breath Incantations and the release of the “Ancestral Breath” were required in order to charge the Magic Mirror. The Yellow Court (or “secret court”) was considered by the ancient Daoists to be the place in which the “Ancestral Breath” dwells. Without the use of the Ancestral Breath (released from the Yellow Court), the Magic Mirror will have no effect and prove to be powerless in the spirit world. Therefore, before using the Magic Mirror it is important to first “charge” its energetic field.

The actions of the following Daoist ritual are used in order to charge the mirror by fusing the observer’s Qi (internal and external energy) and Shen (conscious mind and subconscious mind) with the energetic field of the Magic Mirror. This ritual establishes a powerful energetic and spiritual link between the observer and the Magic Mirror, and is described as follows:

1. Light two candles and place one on each side of the Magic Mirror. Then, purify the area by performing the 1-10 Meditation and connecting with the Divine through the Three Invocations (see Chapter 28).
2. Next, connect with the Divine and pull an energetic cord of divine healing light into the Baihui (GV-20) through the Taiji Pole and into the Lower Dantian.
3. Place the Magic Mirror on its base in front of you, but continue to hold it with both hands forming a triangle over the surface of the mirror. Imagine and feel divine light flowing from the Lower Dantian, out the arms and penetrating the mirror’s energetic field (Figure 26.72).
4. Next, begin with a Breath Incantation, by exhaling the seed word “Xu,” (allow or permit) through the mouth while envisioning a golden yellow ray of light coming up from the Lower Dantian, and exhale it over the surface of the mirror, like wind rippling the water of a still pond. Imagine the spirit of the Breath Incantation penetrating the mirror’s energetic matrix. Then inhale this same golden yellow vapor back into the body through the nose, until it reaches and connects with the Gate of the Yellow Court, located at the center of the chest. This energetically attaches the observer’s energy and spirit to the energetic matrix of the Magic Mirror.
5. Then, exhale a second Breath Incantation, the seed word “Bi” (is necessary), onto the surface of the Magic Mirror from the Lower Dantian. While inhaling the energy of the second word back into the body through the nose, combine its energetic nature with the energetic nature of the first character. The combined energies will be gathered on the tip of the tongue (while the mouth is closed). The internal blending of both of the Breath Incantation energies will generate saliva.
6. Swallow the saliva and circulate the combined breath so that it is exhaled out of the mouth again over the surface of the Magic Mirror, imprinting its energetic structure with the Breath Incantation “the three lords have met.”
7. Once the Breath Incantation has been sounded, inhale and imagine the three vapors joining together inside the Yellow Court, forming into a small indigo pearl. This small indigo pearl will begin to vibrate, heat and glow brighter, until it transforms into a ball of red spiritual flames.
8. The red spiritual flames will shoot upwards past the Yellow Court, in a single line into the Ni-Wan point (located in the Upper Dantian), energizing the Crystal Palace and Nine Chambers of the Upper Dantian.
9. Then visualize a bright Sun immediately shining above the left eye, and a bright luminous full Moon shining above the right eye. Both luminous orbs will combine together forming a single white circle inside the Yin Tang (Third Eye) area.
10. Imagine that a drop of divine liquid falls from the luminous orb into the mouth. While exhaling, imagine and feel the energetic vapor issuing from the divine liquid onto the surface of the Magic Mirror. As you exhale, visualize that you are blowing away gray mist that obscures the depths of the black mirror (like wind that blows away clouds that veil the great mirror of the sky). Imagine that the black surface of the Magic Mirror becomes trans-

parent and illuminated. When the energetic field of the mirror begins to respond and vibrate to the divine spiritual vapor whispered onto its surface, it is now ready.

11. Next, draw an energetic circle around the circumference of the Magic Mirror. This energetic circle represents the energetic nature and transformation from the Dao into the infinite Wuji. While saying the Daoist magic Incantation "Kai" ("Open!"), focus and place the mind's intention onto the center of the Magic Mirror. (At this part of the consecration, Christian Mystics will generally chant the Enochian phrase: Za-car'-ay, Zod-am'-ran; Oh'-doe Sic'-lay Kee'-ah, meaning "Move! Show yourself! Open to the mysteries of your creation!").
12. Now affirm that you can look into a depths of a mirror (not upon its surface). Imagine that you are looking into a deep dark well or spiritual window into spiritual realm to view the events occurring in the past, present, and future.
13. Finally, exhale the "Thunder Breath" (gathered from the Gall Bladder) into the surface of the Magic Mirror in order to complete the ceremony. By meditating on the power of the Thunder Element and recalling its energetic power from the direction of the Heavenly Gate of Life, the energetic and spiritual power of the Magic Mirror is sealed and contained.
14. After the Magic Mirror has been cleansed, consecrated, and charged, it is important to not allow anyone else to handle it (as it is now tuned to the energetic matrix of your own Qi and Shen. You may now begin to use the Magic Mirror, or perform the "Closing" described below and place it in a safe area away from the public.

TYPES OF VISIONS COMMONLY OBSERVED WITHIN THE MAGIC MIRROR

According to ancient Chinese Daoism, mirror gazing can be performed by first placing a Magic Mirror on the table next to the southern wall, and then projecting the spirit (Yuan Shen) into it. After a long time of practice, the Yin Spiritual realm eventually becomes manifested within the reflection of the mirror.

It is interesting to note that in many ancient

tribal societies, the reflection in the mirror is believed to be the image of one's soul. As the individual stares into mirror, the changes of the images may sometimes reflect the many faces of his or her own past lives. It was also believed that if a man looks into a Magic Mirror and cannot recognize his own face, it is a sign that his death is near.

What is desired through the regular use of the Magic Mirror is to cultivate a personal degree of clairvoyant power so that the visions reflected within the Magic Mirror may appear clearly to the individual's Yuan Shen. In this particular pursuit, the use of the Magic Mirror becomes both a wonderful and harmless tool of clairvoyant instruction. All visions occurring within the Magic Mirror can be classified as follows:

1. **Images of something unconsciously observed.** These are images that are either involuntary or spontaneously projected from the subconscious mind, and bring no fresh knowledge to the observer.
2. **Images of ideas unconsciously acquired from others.** These are images of specific memories or imaginative effects which do not come from the observer's self, but are derived from his or her memory and manifest as illustrations of thought.
3. **Images that are prophetic or clairvoyant.** These images give specific information as to something from the past, present, or future that the observer has no chance of knowing.

Generally, the first visions observed at the center of the black surface of the Magic Mirror are the images of clouds that billow and roll like thunderheads. The clouds will begin to change in color and expose a white radiance at the center of the mirror, surrounded by a milky mist that will eventually lift to reveal images.

Visions normally progress from seeing clouds and mist, to seeing symbols and images, and then to seeing specific scenes (like a movie). At first, these images may be viewed as a single dominant color. Later, as you progress through practice, you will observe various colors, hear sounds, and smell different types of smells.

Other times, these images will unfold quickly, like watching someone flash a deck of cards. At this

point, the Subconscious Mind is searching to find a specific theme that connects the image and clarifies the visions of the surrounding incident. This is similar to dipping into a patient's physical body and observing the origin of his or her diseased condition. Once the origin has been located, the image or scene holds steady for a period of time. At certain times the observer will see and experience the actual drama that created the condition.

When first observing images within the black surface of the Magic Mirror, you may generally see rolling clouds, forms that resemble rushing water, moving shadows, or flashing lights. Traditionally, these movements have specific meanings, described as follows:

- **Forms on the Left:** When images appear on the left side of the mirror, they are considered to pertain to material matters and manifestations.
- **Moves to the Left:** When images move from the right toward the left side of the mirror, they are considered to pertain to the withdrawal of spiritual energy, and manifest an ending.
- **Forms on the Right:** When images appear on the right side of the mirror, they are considered to pertain to ideas, insights, spiritual matters and manifestations.
- **Moves to the Right:** When images move from the left toward the right side of the mirror, they are considered to pertain to the approach of spiritual energy, and manifest a beginning.
- **Moves upward:** When images move from the bottom toward the top of the mirror, they are considered to pertain to affirmation and revelation.
- **Moves downward:** When images move from the top toward the bottom of the mirror, they are considered to pertain to negation and concealment.

TRAINING TO OBSERVE THE MAGIC MIRROR

Each time you use the Magic Mirror, you imprint an energetic and spiritual reflex. This reflex eventually causes the mind to automatically enter a receptive state. Once it becomes a programmed pattern, it will only take a few minutes for the images to reveal themselves.

When training the skill of observing the Magic

Mirror, it is important to have solitude, especially in the beginning, when you are energetically imprinting the spiritual conditioning necessary to access your subconscious mind. Also, be consistent (same time, same place). Begin at either daybreak, noon, or sunset, for a minimum of 10 minutes, three times a week. After two weeks increase to 20 minutes, then later to half an hour. On average, it takes about 30 days to become proficient.

The energetic field of the Magic Mirror is strongly influenced by the energetic fields of the Moon and the Five Planets. Most of the substances used to aid in observing the images of the Magic Mirror have historically been constructed from "lunar materials" (water, black ink, mirrors, crystals, obsidian, etc.). These "lunar materials" access the primordial link between water and the subconscious mind (water having the property of reflecting images).

The strongest influence occurs during the time of the increase of the Heavenly Yang, when the Moon is waxing (from New Moon to Full Moon). Because the Moon rules visions and dreams (functions of the spiritual realm), visions during this time period become more frequent. Additionally, Moon trines (when the planets appear to be 120° apart) and sextiles (when the planets appear to be 60° apart) are considered to be helpful, especially with Mercury, Venus, and Jupiter.

When practicing with the Magic Mirror, the Qigong doctor should proceed as follows:

1. Select a quiet room where you will be undisturbed, free from pictures, ornaments, other types of mirrors, and things of distraction. The room should be of moderate temperature. Should a light be necessary, it should be screened off so as to prevent the light rays from being reflected within the mirror. The room should not be too dark, but rather shadowed, with a dull light which permeates the interior.
2. The Magic Mirror should either be placed on a stand on a table, lie flat inside a bed of rice, or lie enveloped within a black velvet cushion (you do not wish to see a reflection in the mirror). Some teachers advise their students to surround the Magic Mirror with a black silk or similar type of wrapping in order to cut off

any undesirable reflections from the external environment.

3. Purify the area by performing the 1-10 Meditation and connecting with the Divine through the Three Invocations (see Chapter 28).
 4. Next, connect with the Divine and pull an energetic cord of divine healing light into the Baihui (GV-20) through the Taiji Pole and into the Lower Dantian.
 5. Sit comfortably with both eyes fixed on the Magic Mirror. Imagine that its surface is liquid, and that you are looking into a deep well. Using the Long and Deep Breathing Method (see Volume 2, Chapter 17), begin breathing in a rhythmical pattern which allows you to inhale for a series of five counts, hold for three counts, then exhale for seven counts (some masters insist that you exhale for twice as long as you inhale).
 6. Once you have established this rhythmic breathing pattern, visualize Qi flowing into your body from the center of your hands and feet. As you inhale, imagine and feel the energy rush into your Upper Dantian, energizing all Nine Chambers. As you exhale, imagine and feel the energy flow away from the Upper Dantian, exiting through the center of your hands and feet.
 7. When first training with the Magic Mirror, begin by looking into its surface for only ten minutes, taking care not to tire yourself. Blink as much as you need, but fix your thoughts solely on whatever you wish to see. Use a soft, calm gaze for no more than 10 minutes only during the first, initial practice. When the time is up, carefully place the Magic Mirror away from public view. Keep it in a safe, dark place, allowing no one but yourself to touch it.
- should always be followed until the student has developed an almost automatic ability to readily obtain results. As the mirror becomes cloudy with a milky mist in its center, the image will gradually form.
8. When you find the Magic Mirror beginning to look dull or cloudy with small pinpoints of light glittering therein (like tiny stars) you will know that you are beginning to obtain the skill that you are seeking. The images in the Magic Mirror will sometimes alternately appear and disappear, as in a mist. Eventually this hazy appearance will transform quite suddenly into a bluish ocean of space, which at first blinds the senses, then manifests the vision.
 9. Once you have developed the ability to access the spiritual world via the Magic Mirror, you may then be able to submit questions. When asking questions, use a very gentle, low, and slow tone of voice, and never use sudden or forceful mannerisms.
 10. Regarding the time period when certain events will come to pass, as a general rule, visions appearing in the extreme background indicate more remote time (either past or future); while visions appearing in the foreground, or closer to the observer, denote the present or the immediate future.
 11. Generally two primary types of vision will present themselves to the observer: a symbolic image, indicated by the appearance of specific symbols; or actual scenes relating to the individual's personal life.

THE CLOSING

Sometimes when observing the spiritual realm with the Magic Mirror, several spirits can be evoked. As some spiritual entities can be hostile, it is important to make sure that these unfriendly spirits have completely gone away and not flooded the environment with specific patterns that can be detrimental to the observer. If the environment becomes flooded with detrimental spiritual intentions, it will have an influence on the observer's mind, affecting his or her attitude and emotions (in much the same way as most modern advertising attempts to subconsciously lure unsuspecting individuals into pur-

At the second sitting you should be positioned at the same place, at the same time of day. After two weeks, begin to increase the length of meditation time to 15 minutes. Continue in this way (by increasing five minutes per day) during the next several days of sitting, after which you may gradually increase the meditation time up to, but not exceeding, 30 minutes. This specific order of progression

chasing unneeded products). Therefore, in order to end the Magic Mirror viewing session, it is advised to proceed as follows:

1. Using a very gentle, low, and slow tone of voice (and never sudden or forceful mannerisms), politely thank the Divine for allowing you to observe the following visions. When you start working with spirit entities of any type, it is important to always show the utmost respect.
2. Sometimes benevolent spirit entities will give you a type of symbol or signal (analogous to a phone number) in order to assist you in contacting them again. These are to be written down in a special book and kept away from the public. Send these spirit entities away with God's blessings. Be polite, but make sure that they go.
3. Take a moment to "clear the mind and root the Heart." Then tell your Magic Mirror that its time to "shut down." Thank it again, and be careful to cherish it as you put it away. Insulate it from the various energies of the spiritual world by wrapping it in silk or covering it with a black silk cloth.

THE PROJECTED TUNNEL OF LIGHT

To increase one's power and ability to heal over an individual being observed in a Magic Mirror, the Qigong doctor can project a "Tunnel of Light" into the reflected image. The Tunnel of Light technique is initiated during strong, focused concentration. This allows an energetic connecting channel or "line of force" to be established in the spiritual world, energetically and spiritually linking the Qigong doctor and the individual being observed. This powerful connection causes a polarization of the particles existing within the composition of both the doctor's and patient's energetic and spiritual fields. The polarized particles manifest in a consistent current of intense vibrations, which serves as a channel for the transmission of energy and spirit.

This "Tunnel of Light," serves as an already established conductor of energetic vibrations, currents and waves, which carry the Qigong doctor's perceptions and senses back and forth to the individual

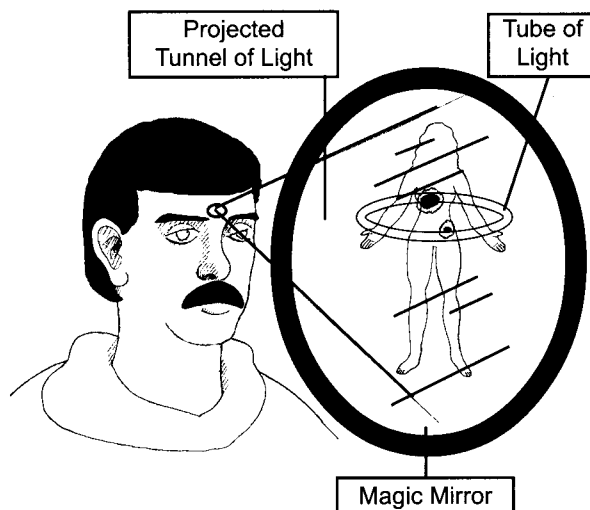


Figure 26.73. Emitting An Astral Tube Within The Projected Tunnel of Light

being observed. It is through this Tunnel of Light that the Qigong doctor can perceive and observe all people, places, and things within the time-space continuum. Through the Tunnel of Light, the doctor's physical senses can actually feel, see, and hear things being manifested at a distance.

EMITTING A TUBE OF LIGHT WITHIN THE PROJECTED TUNNEL OF LIGHT

In order to strengthen the energetic field within the Tunnel of Light, the Qigong doctor can also imagine a whirling vortex (from six to twelve inches long) projecting from his or her Yintang (Third Eye) area, like a luminous ring of smoke. The Qigong doctor should imagine that the projected energetic vortex-ring, or "Tube of Light," is quickly moving forward, boring a tunnel through space, while simultaneously following the energetic current or line previously established by the Tunnel of Light. This visualized Tube of Light is imagined as a vibrant ring of light and will vibrate powerfully and with a subtle intensity, as it moves along the Tunnel of Light.

This projected Tube of Light forms a more powerful conductor that is capable of transferring and transforming vibrational resonance (particle to particle), and is sometimes used for "Binding" (Binding prohibits certain energetic or physical actions

from harming the patient, see Volume 2, Chapter 20). Once the Tube of Light overtakes and envelops the receiving individual positioned at the other end of the Tunnel of Light, he or she will then be more susceptible to the energetic influence of thought produced "induction" (Figure 26.73).

PRECAUTIONS WHEN USING THE MAGIC MIRROR

When using the Magic Mirror, individuals can sometimes incur headaches or dizziness. This happens if the body is allowed to become energetically depleted or fatigued. Also, when sick or in physical pain, avoid using the Magic Mirror, as these conditions tend to distort the visions or images.

The Magic Mirror should not be practiced soon after taking a meal, and specific care should be taken as to one's diet (eat lightly, avoid alcohol, greasy or fried foods, and avoid hard to digest foods). During the practice, additional attention should be placed on Natural Breathing.

Additionally, if the Magic Mirror is used to obtain an unethical advantage, it increases the risk of involving destructive forces. As a consequence, such practices can lead the individual to suffer from delusions and destructive hallucinations, as well as unknowingly inviting hostile spirit entities.

ENCOUNTERING SPIRIT ENTITIES WHEN USING THE MAGIC MIRROR

When attention is placed onto any material object, its "shadow" (or energetic field) is energized in the spiritual realm. The more intently the individual concentrates on the object, the brighter the illumination, and the easier it is for spirit entities perceive it (and the observer).

The spirit entities that you will encounter generally behave as intelligent, independent life forms, with their own personalities and purposes. It is important to treat them with respect and consideration. Not all of the entities that an individual encounters in the spirit realm will be benevolent. Some spirit entities are parasites or predators who release their pain on convenient unsuspecting targets. Whether these spiritual encounters are actually those of an individual's projected suppressed Subconscious Mind, or that of a real demonic entity is immaterial. If a negative influences begins to consistently appear, the student is encouraged

to immediately stop the practice and record the images. Because the energy is still within the energetic field of the Magic Mirror, it is important to determine what part of the student is receptive to this type of energy, and devise a way of spiritually purging and transforming it.

If an individual encounters an entity that tries to dominate, threaten, deceive, or tempt him or her during the meeting, it is a sign that the observer should be very alert and cautious. The basic rule for encountering spirit entities while observing the Magic Mirror are as follows:

- Do they help you become a better person?
- Do they help you find real solutions to your problems?
- Does their message build up your dreams or lead you to frustration?

One Daoist metaphysical rule of thought, when using the Magic Mirror, is that encounters which occur within the realm of the spirit world can become or cause real patterns to emerge within the material world. As the ancient saying goes, "the spirit informs matter." Therefore, when using the Magic Mirror, one's spiritual integrity is of the utmost importance.

Christian mystics are taught to use a specific Mantra before utilizing an object (a mirror, holy water within a bowl, or a crystal ball) to observe the spirit realm. The Incantation is as follows, "Thou, oh inanimate creature of God, unite with me to banish all deceitful spirits and fantasies, and reveal to me God's unending truth." At this point the object is supposed to help the mystic see into the divine spiritual realm. If, however, an evil entity manages to get into the object, the divinely charged object is supposed to help make it tell the truth.

THE APPLICATION OF A MIRROR IN FENG SHUI

Since ancient times, Feng Shui masters have used mirrors to help in warding off bad luck, Sha (Evil Qi), and Gui (ghosts or spirits) from houses, temples, and shrines. A mirrored plaque, with a Yin and Yang design drawn at its center and the Eight Trigrams positioned around its circumference is used to deflect negative or evil influences. Mirrors are also placed above doorways to repel evil spirits.

SECTION VI

CLINICAL FOUNDATIONS OF MEDICAL QIGONG THERAPY

CHAPTER 27

MATERIALIZING AND DEMATERIALIZING ENERGY

INTRODUCTION TO THE THREE ENERGETIC BODIES

Before the Medical Qigong doctor can control and manipulate pathogenic Qi stored within a patient's body and Wei Qi fields, it is important that he or she fully understand the three (physical, energetic, and spiritual) dimensions of existence. Without this understanding, the doctor may only achieve partial success in the clinic, as the patient consists of three components, all of which must be addressed in treatment.

The Eternal Soul (Shen Xian) descends into the world of matter and is enveloped within three bodies: the physical body, the energetic body, and the spiritual body (Figure 27.1). These three bodies are linked together, constantly influencing one another and form the construction of the human soul (Yuan Shen). While in the mother's uterus, the Eternal soul is initially enveloped in a spiritual body; then the energetic body is formed; finally, the physical body is constructed in order for the individual to live within the lower levels of creation. All three bodies are considered to be part of the material body, existing at different levels of vibration.

It is important to remember that the Eternal soul was not "created" at the time of birth. Being a part of the Divine, all souls have always existed. Every birth is, in reality, a rebirth of the Eternal Soul that has already existed and will continue to incarnate.

The body serves as a medium of transformation for the Shen Xian. The soul's activity extends and expresses its essence through the physical form and through consciousness. As we grow and change, the human soul maintains stability by providing the energetic blueprint for orderly development.

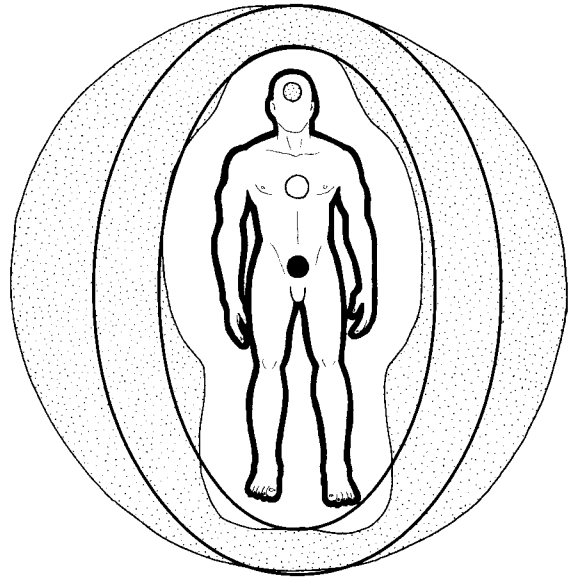


Figure 27.1. The Eternal Soul descends into the world of matter and is enveloped by three bodies.

DIFFERENT BODIES AND DIFFERENT WORLDS

According to the ancient Daoist text *Redoubled Yang's Fifteen Discourses*, there are three realms (San Jie) or "worlds" in which we live: the physical world (Se Jie: Realm of Form), the energetic world (Yu Jie: Realm of Desire), and the spirit world (Wu Se Jie: Realm of Formlessness). Both the energetic and spiritual worlds coexist within the subtle matrix of the physical world, and are separated by the differentiation of their vibrational frequencies. Likewise, the human body is also composed of a physical, energetic, and spiritual matrix. In ancient Daoist practice it is taught that once an individual can attain mastery over the three bodies, he or she can then energetically travel in the other dimensions of existence, accumulating knowledge and wisdom from within these various realms, living as an immortal (Figure 27.2).

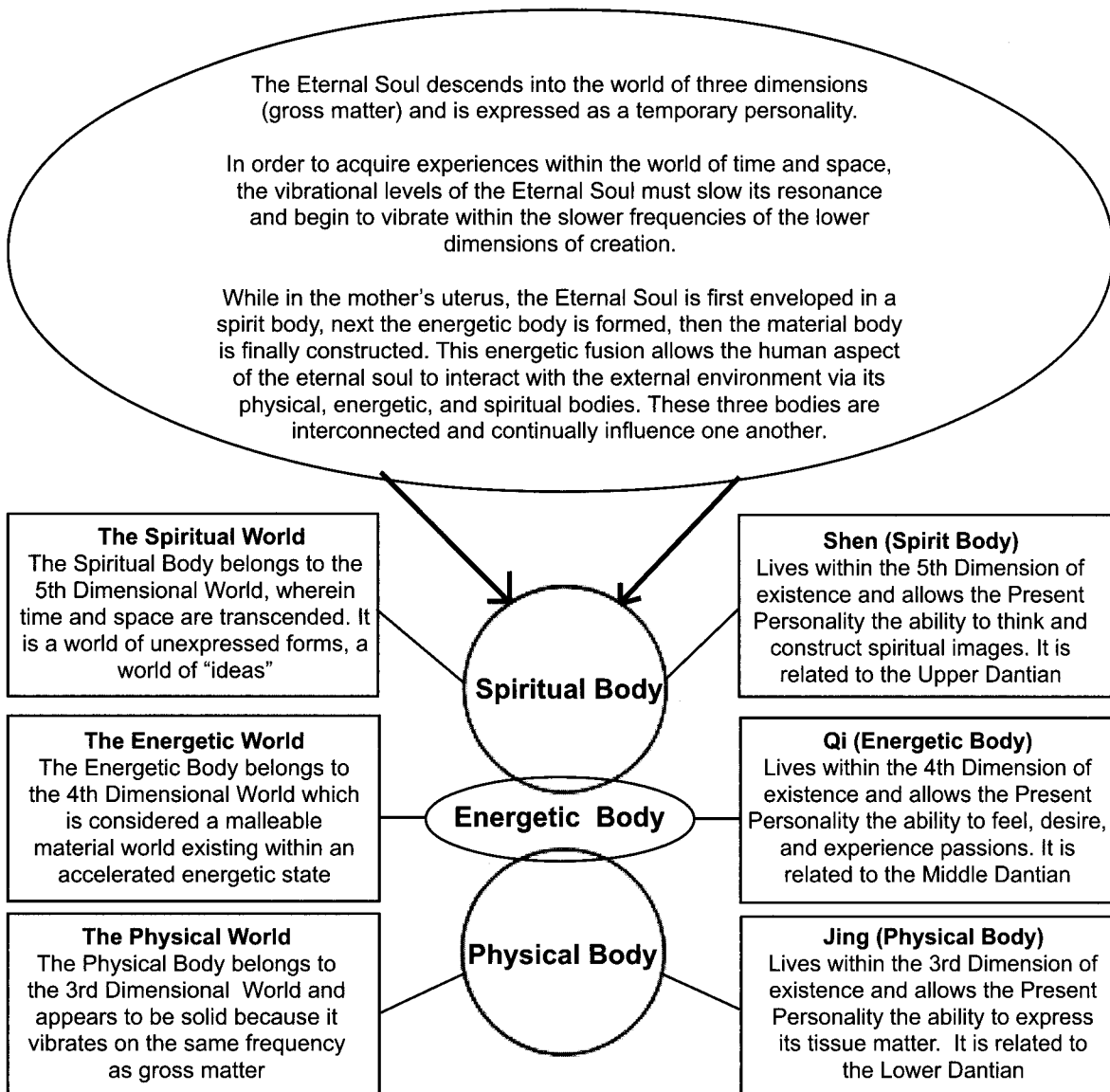


Figure 27.2. The Physical, Energetic and Spiritual Evolution of the Body's Tissues and Energetic Fields

THE PHYSICAL BODY AND PHYSICAL WORLD

The physical body exists within the third dimensional world. This is the level of physical experience that has both form and substance, and which is accessible through the ordinary senses. The three dimensional physical world expresses itself through three realms: the physical realms of people, things, and events.

The Physical Body

It is within this physical body that we express our energetic matter through the vibrational resonance of the tissue cells. The physical body's energetic field is rooted within the energetic structure of the Lower Dantian, and it obeys the "laws of three dimensions" - meaning that it can only occupy one position in space.

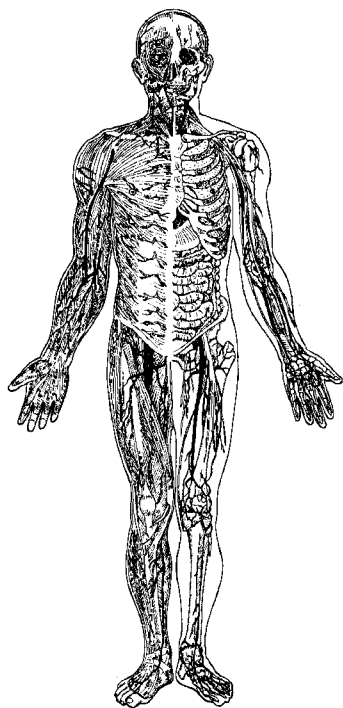


Figure 27.3. Jing - The "Gross Material" Body

Every atom, cell, and particle of the physical body has its energetic and spiritual counterpart. The energetic and spiritual body together serve as the womb within which the physical body is built (Figure 27.3).

The Physical World

The physical body belongs to the physical world, and it appears to be solid because it vibrates on the same frequency as gross matter. Both time and space bind the physical plane; however, everything which exists on the physical plane has an energetic and spiritual counterpart.

THE ENERGETIC BODY AND ENERGETIC WORLD

The energetic body exists within the fourth dimensional world. This is the level of experience that has form but no substance (e.g., dreams) and substance but no form (e.g., energy). The fourth dimensional world expresses itself through three realms: the energetic realms of Heaven, Earth, and Man.

The Energetic Body

It is through the energetic body that we express our feelings, sentiments, and desires. The

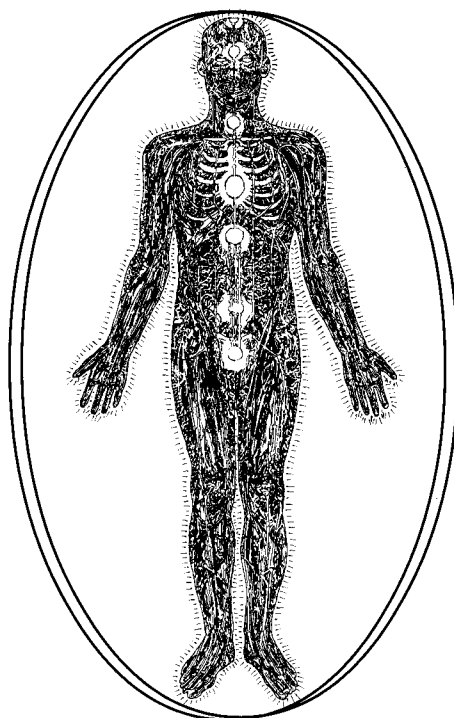


Figure 27.4. Qi - The "Energetic" Body.
(Inspired from the original artwork of Alex Grey)

energetic body's field is rooted within the energetic structure of the Middle Dantian. The energetic and spiritual levels of vibrational frequencies interpenetrate within each other (Figure 27.4).

The energetic body is composed of energetic matter and is built cell by cell in the mould of the body's internal and external energetic fields. Even the smallest physical detail of the physical body is projected into the energetic body (with the exception of any wounds or physical mutilations).

The Energetic World

The fourth dimensional world is where our energetic body resides. It is sometimes called the "Formative Plane," as it is the energetic field from which thoughts and ideas begin to take form. Things that are materialized within the energetic world eventually take form and appear in the physical world (i.e., you bring about what you think about).

The fourth dimensional world is also considered a material world existing within an accelerated energetic state. It is considered a world that

exists at a higher level of vibration than the physical world. The energetic world cannot exist by itself. Everything that exists within the energetic world must have within itself a spiritual aspect because energetic matter or substance cannot obtain shape or color unless it acquires it from the spiritual plane. The energetic world is like a mirror which can have no shape unless it is joined to the analogous spirit plane which shapes it. Think of the energetic plane like a blank sheet of paper - upon it everything within the physical world and the spiritual world is reflected. It is an infinite and malleable substance. Likewise, both the material and energetic worlds are mirrors that reflect what is within the spiritual world. This is true of all physical creation. The physical Earth, for example, has behind it an energetic Earth (the Earth that exists within the fourth dimension) and a spiritual Earth (the Earth that exists within the fifth dimension).

The fourth dimensional world is bound to the universal energetic field only by space. Since time as we know it does not exist in the fourth dimensional world, an individual entering into this plane has the ability to travel through time.

Within the energetic and spiritual worlds we do not only see and hear with our ears and eyes, but with every cell and particle of our existence. You are able to absorb the thoughts of others without the need for the medium of language. In other words, communication takes place directly from cell to cell and from mind to mind. Within both the energetic and psychic worlds, space is transcended and one can move instantly from one side of the earth to the other. One can also be several places at once.

THE SPIRITUAL BODY AND SPIRITUAL WORLD

The spiritual body exists within the fifth dimensional world. This is the level of experience that has neither form nor substance. It resonates at a more accelerated energetic state than the energetic world. The fifth dimensional world expresses itself through three realms: the spiritual realms of the universe, time, and space. This is the realm of the Dao.

The Spiritual Body

It is through the spiritual body that we express our thoughts and intentions. The spiritual

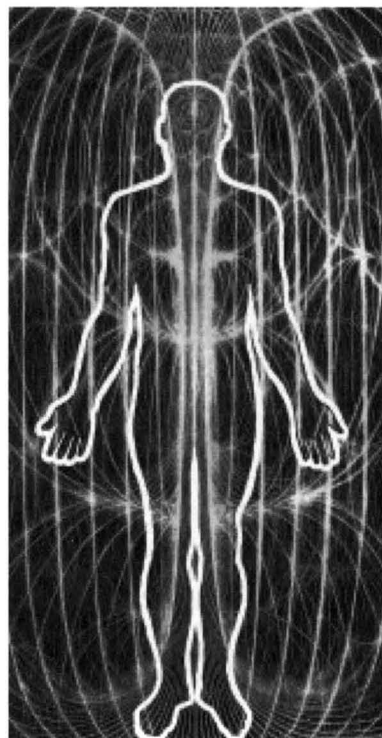


Figure 27.5. Shen - the "Spiritual" Body.
(Inspired from the original artwork of Alex Grey)

body's energetic field is rooted within the energetic structure of the Upper Dantian. The lower spiritual body has shape and form, the upper spiritual body is shapeless (Figure 27.5).

The Spiritual World

The fifth dimensional world is where our spiritual body or "Original Mind" resides. It is sometimes called the "Creative Plane," as it is the energetic field from which ideas are created (before taking form on the energetic plane) and is where powerful inspirations from the divine are received. In the fifth dimensional world, time and space are transcended, allowing an individual the ability to contact any form of energetic intelligence.

When traveling within the Energetic and spiritual dimensions everything comes to the individual simply by focusing intention. The range from the higher vibrational resonance of the lower spiritual worlds extending to the lowest vibrational resonance of the physical world consists of form and shape. The higher spiritual worlds do have shape (to a lesser degree), but are not lim-

ited to the confines of shaped forms. It is a world of unexpressed forms, a world of “ideas.”

MEDITATIONS USED TO AWAKEN THE THREE ENERGETIC BODIES

The following four Shengong meditations are designed to allow the Qigong doctor the experience of feeling and inner workings of his or her three energetic bodies. It is only through understanding the energetic nature of the three bodies that the Qigong doctor can begin to materialize and dematerialize energy on a more powerful clinical basis.

These four Shengong meditations serve an important purpose, as they place the Qigong doctor in a state in which he or she can master, strengthen and disengage the energetic functions of vibrational matter. The meditations are progressive and should be followed in the order presented.

EXERCISE MEDITATION #1: FROM PHYSICAL TO ENERGETIC TO SPIRITUAL BODY

This first Shengong meditation allows the Qigong doctor the ability to separate, understand and experience the energetic aspects of his or her physical, energetic, and spiritual bodies. The experience of this meditation is similar to that of removing the colorful wrapping paper of a present, only to discover the second barrier of a white cardboard box. Then, opening the white cardboard box in order to discover the true gift contained inside.

- Begin this exercise by performing the One Through Ten Meditation (see Chapter 28).
- Next, place your attention on your physical body, its unique form, mass, weight, and physical structure. Feel and experience all of the physical sensations of the internal and external tissues.
- Focus your attention on your energetic body, existing within the frame of your physical body. Feel and experience its entire energetic shape and form, totally and completely. It is important that you feel and experience the Qi existing within your energetic field. Feel all of the energy residing within the space of your physical tissues. Feel its vibrational resonance and powerful energetic charge.
- Once this feeling and mental observation has

become a reality within your conscious mind, then experience your spiritual body existing within your energetic body. Feel the spiritual field existing within the energetic field. Feel its luminous quality and subtle vibrational resonance.

- After you feel, experience, and know the energetic movements of all three bodies, and understand that all activities are actually accomplished by your spiritual body via the other two energetic shells, then proceed to the next meditation.

EXERCISE MEDITATION #2: FROM SPIRIT TO ENERGY TO PHYSICAL BODY

This second Shengong meditation allows the Qigong doctor the experience of how the spiritual body occupies the energetic body, and that these two bodies occupy the physical body. The experience acquired from this meditation is similar to that of feeling your physical hand surrounded by a fine silk glove; which in turn is surrounded by an outside glove consisting of a much coarser and heavier material.

- Begin this exercise by performing the One Through Ten Meditation (see Chapter 28).
- Next, place your attention on your spiritual body, existing within the frame of your energetic body. Feel its entire luminous shape and form, experiencing its unique subtle nature totally and completely. It is important that you feel and experience your spiritual body's subtle field of light residing within your energetic form.
- Once this feeling and mental observation has become a reality within your conscious mind, then, experience your energetic body existing within your physical body. It is important that you feel and experience the subtle energetic vibrational resonances of your energy body existing within the tissues of your physical body.
- After you know, believe and experience the energetic movements of all three bodies, and understand that all activities are actually accomplished by your spirit via the other two energetic shells, then proceed to the next meditation.

EXERCISE MEDITATION #3: MOVING THE THREE ENERGETIC BODIES

This Shengong exercise is developed to allow the Qigong doctor the ability to experience his or her Conscious, Subconscious and Superconscious intuitions, as they are being expressed from or instilled by internal or external impulses. It is an important exercise, as it trains the Qigong doctor to harmonize any spiritual or energetic activity with the physical body, thus allowing the doctor to work confidently within the physical, energetic, and spiritual realms.

By systematically focusing thoughts and intentions onto the three bodies, the imagination and feeling can be cultivated to the degree that the Yuan Shen becomes integrated with the physical, energetic, and spirit bodies.

- Begin this exercise through physical motion (in ancient China, the practice of a martial arts form, a Qigong exercise, or simple walking would suffice).
- While performing a physical movement such as walking, do not focus your attention and thoughts on your feet walking; instead, experience the spiritual feet of your spiritual body walking, which in turn moves the energetic feet of your energetic body, and finally moves the feet of your physical body.
- Expand your attention to include all of the areas of your three energetic bodies. When you are able to maintain this energetic state for at least ten minutes, proceed to the next Shengong meditation.

EXERCISE MEDITATION #4: ENERGIZING THE SENSE ORGANS OF THE THREE BODIES

This Shengong meditation is practiced in order to allow the Qigong doctor to increase his or her sensory perceptual abilities on all three energetic levels.

- Begin by performing the One Through Ten Meditation and Three Invocations (see Chapter 28). After the third invocation, place your attention on the divine white light vibrating and resonating within the Lower Dantian.
- Focus your concentration on leading divine white light energy up the Taiji Pole and into the center of the Upper Dantian (see Volume

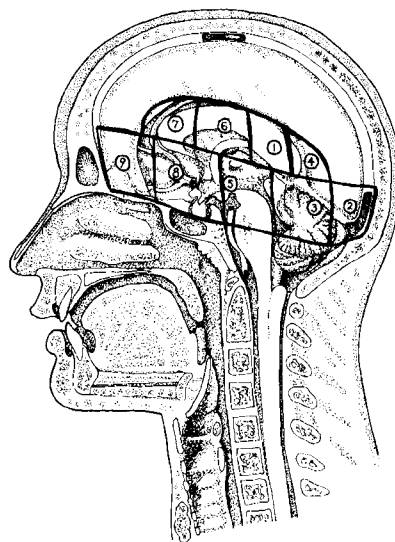


Figure 27.6. The Nine Chambers of the Upper Dantian

1, Chapter 5). Imagine and feel the divine white light radiating outward through the various nine chambers of the Upper Dantian (Figure 27.6).

- **Spiritual Eyes:** Focus and place your attention onto your eyes. Imagine that your sense of sight exists, not because your physical eyes can see, but because your spirit perceives everything with the help of the divine light radiating within your energetic eyes and physical eyes. Meditate on this concept to the degree that your spirit begins to perceive and see everything through your physical eyes.
- **Spiritual Ears:** Focus and place your attention onto your ears. Imagine that your sense of hearing exists, not because your physical ears can hear, but because your spirit perceives sound waves with the help of the divine light radiating within your energetic ears and physical ears. Meditate on this concept to the degree that your spirit begins to perceive and hear everything through your physical ears.
- **Spiritual Feeling:** Focus and place your attention on your body. Imagine that your sense of feeling is not because your physical tissues can feel, but because your spirit perceives objects and sensations with the help of the di-

vine light radiating within your energetic body and physical body. Meditate on this concept to the degree that your spirit begins to feel objects and sensations (coldness, warmth) through your physical tissues.

- After several minutes, imagine and feel the divine white light returning to the Lower Dantian. End this meditation by performing three “Pulling Down the Heavens” exercises.

Caution: It is important to end this meditation by returning the divine healing white light into the Lower Dantian and rooting it away from the eyes and ears. Otherwise, the constant bombardment of energetic and spiritual perceptions stimulating the conscious mind may cause psychological problems and Qi Deviations, especially if the doctor has not prepared for this state or level of receptivity.

THE THREE FORMS OF METAPHYSICAL HEALING

The ancient Chinese divided metaphysical healing into three forms of manifestations; Energetic Healing, Spiritual Healing, and Divine Healing. Generally, all three forms of healing take place when treating a patient, and are described as follows:

- **Energetic Healing:** This type of healing involves the doctor’s ability to emit and project Qi into the patient. Qi is induced through specific tissue, point, channel, or organ manipulations in order to initiate energetic healing. Specific herbal formulas are also included in this category, as the combined energetic properties and influence of the herbs initiate healing within the body’s tissues.
- **Spiritual Healing:** This type of healing involves the doctor’s indirect influence through telepathy (or thought-transmission) and telekinetic projection, wherein the patient is affected via the doctor’s Mind (Shen), Will (Zhi), and Intention (Yi).
- **Divine Healing:** This type of healing involves the doctor’s direct fusion with the Dao, wherein the patient is miraculously healed via divine intervention.

LEARNING TO BE A HEALER

In ancient China, the early doctors of energetic medicine were actually powerful shamans (called Wu Yi), who believed that the birth, existence, transformation, and the death of everything in the universe happened under the influence of Qi. Thus, one of the most important skills and functions for the Wu Yi was the use of materializing and dematerializing energy. The Wu Yi’s psychic abilities and energetic skills were simply a by-product of his or her energetic and spiritual development.

In ancient China, it was also believed that healers came into existence through two manifestations: Ordained and Apprenticed, described as follows (Figure 27.7):

1. **Ordained:** These were naturally gifted healers, believed to be gifted through the Divine to work miracles and heal diseases. Several “ordained” healers became the apprentices of older masters, who, after observing their skills, sought to give them guidance.
2. **Apprenticed:** These were healers, who, through means of personal refinement, interaction with a master and the consistent application of technical modalities learned to work miracles and heal diseases.

Both the “Ordained” and the “Apprenticed” healers would eventually train in Shengong meditations and exercises. Shengong meditations and exercises focus on the development of powerful skills in mental concentration, visualization, and imagination, and are used in order to improve and refine the individual’s energetic skills. Being proficient in these skills is important in acquiring the mastery over materializing and dematerializing energy.

The skills acquired from practicing the Shengong meditations also enabled the healers to access the “still point” contained within their center core Taiji Pole. Accessing the “still point” allowed the healer the ability to energetically dissolve his or her mind’s perceptive intentions into the infinite space of the Wuji. Within the infinite space of Wuji, the individual was then able to transcend space and time, and attune his or her consciousness to the vibrations of any object. This allowed the healer the ability to reexperience every thought vibration at-

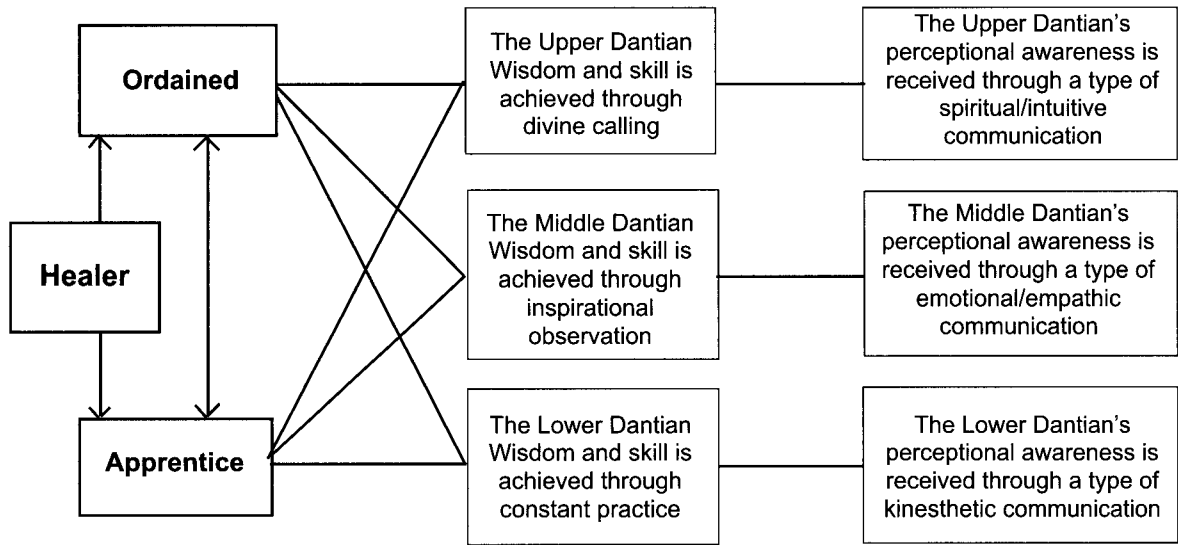


Figure 27.7. In ancient China, it was believed that healers came in two forms: Ordained and Apprentice

tached to that object. This energetic skill is sometimes called “Psychometry,” and is used by Medical Qigong doctors to accurately diagnose the formations of energetic clusters within the patient’s tissue and cells.

Once the Qigong doctor connects to the energy field of the patient, he or she will be able to access specific information about the patient imprinted within the energetic impressions of the patient’s physical, energetic, and spiritual bodies. This allows the doctor to study and learn about the patient’s past history of disease or illness, as well as the information contained within the molecular structures of the patient’s tissues (see Chapter 26).

The Qigong doctor’s “true self” is defined as his or her pure innate spiritual existence (Yuan Shen) void of fabricated ego masks and acquired personalities (Shen Zhi). The “true self” is spiritually connected to, and rooted in, the energy of the Divine. It is the part of the soul that unconditionally accepts self and others and is more in the role of a compassionate observer rather than a judge. The “true self” allows the doctor to observe the patient’s condition (spiritual, emotional, mental, energetic, and physical) void of any personal emotional biases. The “true self” is a state where unconditional love and acceptance is fostered and supported by the Divine.

UNCOVERING THE “TRUE SELF” MEDITATION

To discover the “true self”, the Qigong doctor is trained through special Shengong meditations used to unmask his or her core self. One such meditation asks the question, “Who are You?” and is described as follows:

- To begin, the instructor is seated in front of the student, and energetically projects his or her Shen into the student’s body, enveloping and energetically connecting with the student’s Three Dantians.
- The instructor then projects his or her Shen into the student’s core self by staring into the student’s left eye and penetrating his or her Eternal Soul. This Shengong technique is used to connect with the student’s human soul or Original Spirit (Yuan Shen), in order to access and awaken his or her Eternal Soul (Shen Xian).
- The instructor focuses intently on the student and begins to ask the question, “Who are You?”
- This question is repeated over and over until the student begins to realize and experience the energetic and spiritual components of his or her “true self.”

Discovering “who you are” is not determined through expressing a “correct” answer, but by actually experiencing the spiritual awakening. It is

through the understanding and realization of this innate truth (which is inherent within one's own enlightenment) that frees the student from his or her acquired ego (known as the "Death of the Ego Fear"). Once the student awakens to the realization of who he or she truly is, the enlightened answer is then reflected by the light emitted from within the student's eyes (and not through any specific cognitive explanations). There is a saying from Lao Zi written in the *Dao De Jing* (The Way and Its Power) that explains this phenomenon: "The Dao that can be named is not the true Dao." When the student realizes his or her connection and relationship to the Dao, Divine knowledge becomes easily accessible as the individual quickly learns to dissolve into the infinite space of the Wuji and reconnect with the divine.

ENTERING THE WUJI: INFINITE SPACE

The infinite space of the Wuji, extending from the Divine, is an infinite ocean of microscopic vibrations through which all the realms of creation and all the different energetic worlds are constructed. Like an invisible web, it is through the Wuji that the Divine manifests its infinite form. By quieting the Mind, the boundless ocean of vibrations connected to everything contained within the Wuji can be accessed and realized.

On the most fundamental level, all things are constructed of quantum energy, constantly exchanging information within the Wuji's inexhaustible energetic field. All matter in the universe is interconnected by energetic waves which pierce through time and space within the Wuji's sea of infinite energy.

The stable state of matter depends on the dynamic interchange of subatomic particles flowing within the Wuji for its very existence. Similar to the ripples on a pond, energetic waves are expressed by periodic oscillations, moving through the medium of the Wuji on a subatomic level. Each energetic wave is encoded with information, and the Wuji field creates a medium enabling the molecules to communicate with each other in oscillating frequencies. As molecules slow down, they give off radiation and release encoded wave information about the history of the matter.

In order to dissolve into the Wuji, the apprentice allows his or her true self to "fall" into an "altered" state of energetic experience known as the "center of space" and the "center of time." It is important to acknowledge the fact that space and time exist only in the mind and are not "out there" in the "objective" world. They are only ideas that are a creation of the belief structures of the analytical mind. Being able to transcend the space-time continuum allows the apprentice to connect with the multidimensional energetic fields, and also allows true access to the healing energies of the Divine.

SPACE AND TIME WITHIN THE WUJI

Before and while treating the patient, the Qigong doctor should continually bring his or her "true self" into the "center of space" and the "center of time." This subtle energetic and spiritual transformation (i.e., existing within the Wuji) will assist the doctor in establishing and maintaining a sacred healing space for the patient, the treatment room, and for him or herself. The dissolution into the center of space and time should be achieved while performing the "One Through Ten Meditation" or during the "Three Invocations" (see Chapter 28). Once this subtle state of perception is achieved, the doctor can then allow him or herself to act as a divine observer, viewing the patient from a non-judgmental position.

FINDING THE CENTER OF SPACE

Before treating a patient, the Qigong doctor must first place his or her body, mind, emotions, energy, and spiritual essence into a place of infinite existence called the "center of space." The "center of space" is actually a spiritual and energetic concept wherein the doctor imagines him or herself as being the actual center of the universe. This concept and image maintains that all energy, light, and energetic fields extend from the middle of the doctor's center core (Taiji Pole) and expand outward into infinite space (Wuji). The Wuji is the infinite ocean of vibrations with which all the realms of creation and all the different worlds are constructed. This energy continues to extend and envelop the entire universe and all the energetic dimensions beyond.

The purpose of the following meditation is to recognize the fact that you are the center of your own consciousness, power, thought, and influence. Like the various planets circling around the sun, the infinite actions and transformations occurring within your own world revolve around you as an individual.

As the doctor begins to concentrate and place his or her focus of attention on the energetic and spiritual nature of the Eternal Soul, all thought and images of the outside world begin to diminish. It is important that the Qigong doctor imagine and believe that he or she is the center of all space, and within the mind, know that the entire universe evolves and rotates around them. This image is not intended to develop a heightened state of vanity, inflated ego, or a narcissistic delusion. In truth, each individual is the very center of his or her own consciousness, created by the Divine, the purpose of this training is to awaken to this energetic and spiritual union. Until the ego recognizes itself as the center of thought, influence, and power, it will not be able to manifest these unique qualities and take responsibility for purposeful actions.

To access the center of space within the Wuji, the doctor must relax and place his or her awakened "true self" into the center of the Taiji Pole, quietly connecting the core self with the Divine. It is important that the doctor recognize, know, and feel this connection to be true, and that every particle of the doctor's physical body is but a portion of the various Elements of the universe. It is from the orientation of the core self that a Medical Qigong doctor accesses the deeper, hidden, spiritual, and energetic fields of the patient's body. According to the *Laws of Heaven* from the *Magical Pivot (Ling Shu)*, "moving power at the center of space is clear, quiet and subtle."

According to the *Laws of Man* from the *Magical Pivot (Ling Shu)*, "The unskilled physician grasps only the form when he uses the techniques of acupuncture. The superior physician understands the spirit, and knows that the subtleties and movements of energy are never separated from the Qi's center of space. Within the center of space are the subtle energies which are clear, quiet and subtle."

FINDING THE CENTER OF SPACE MEDITATION

To access the "center of space," the Medical Qigong student will begin by practicing the following Shengong meditation:

1. Begin from a standing Wuji posture, and perform the "One Through Four Meditation":
 - **One Is Fun**, imagine a smile melting down the front of your body like warm oil, melting all stress and tension into the Earth. A second smile melts down the back of your body dissolving all stress and tension down into the Earth. A third and final smile melts down the center of your head relaxing all thoughts, judgments, and feelings, as it flows down your shoulders and arms and out your hands. The melting continues to flow down the center of your torso like warm oil melting all emotional blocks and tension, then flows down your legs and into the ground. At this point your mind and body should feel content, relaxed, and peaceful.
 - **Two Is Shoe**, imagine your feet melting into the Earth, like ice melting into water and water being absorbed into the soft soil. Feel the energy of the feet fuse with the energy of the Earth. Feel the energy flow in five directions (forward, backward, right, left, and down). Allow your mind and body to connect and fuse with the Earth energy.
 - **Three Is Tree**, imagine and feel yourself extending tree-roots, twice your body's height, deep into the ground. Feel the roots expand in five directions (forward, backward, right, left, and down) securing your rooting, connection and fusing with the Earth energy.
 - **Four Is Core**, imagine your roots extending deep into the core of the planet. As the Earth energy flows into these roots, feel the Qi ascend the legs and spine, over the head, down the chest and enter into your Lower Dantian. This energetic movement allows you to draw Earth energy into your body and circulate it through the Microcosmic Orbit. A solid connection into the energy of the Earth allows for the rooting of the body's physical, mental, emotional, and spiritual energies, and also fills the Lower Dantian with Earth Qi.

2. Imagine and feel the body's tissues relax into the center of the bones; then imagine and feel the bones sinking and compressing into the center of the Earth.
3. Relax the body's internal and external fields of Qi, and feel the tissues begin to melt into the Earth and surrounding environment; as the tissues melt into the Earth, imagine and feel body's energetic fields expanding outward, dissolving into the infinite space of the Wuji.
4. Allow your energy and spirit to dissolve into infinite space. Relax your Yuan Shen (Original Spirit), and allow your Shen Xian (Eternal Soul) to return to the Dao (this is sometimes known as "falling into the light of the Divine"). Imagine and feel that you are dissolving all consciousness into infinite space. The experience should be a feeling of a total connectedness with the Divine and with all things, while simultaneously projecting into infinity. This is the true experience of being the "center of space." Once you experience this spiritual state, continually see yourself as this energetic and spiritual center, and that all things outside of your Taiji Pole revolve around this divine center. There is an ancient saying that goes, "When the Shen Xian (Eternal Soul) sees itself as a Center, surrounded by its circumference, then it is ready for the wisdom and power of the masters."

FINDING THE CENTER OF TIME

The final image that the Qigong doctor visualizes before the divine hookup is to place himself or herself into the space known as the center of time. The concept of "time" is actually an imagined condition; it is not real. The succession of events and impressions that form our concept of chronological time are only a subjective product of one's limited beliefs and understandings of the three dimensional world.

The center of time can be entered and realized by energetically experiencing the central equilibrium existing between the energetic fields of Yin and Yang. For example, when entering the energetic and spiritual state that exists between sleeping (Yin) and being awake (Yang), and feeling the body's subtle vibrational fields, most individuals can en-

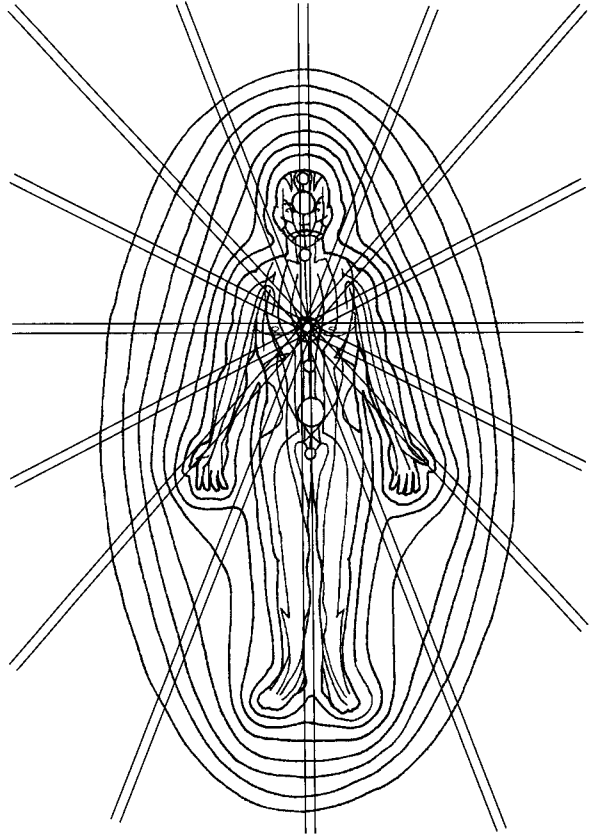


Figure 27.8. The Center of Time

ter into another energetic dimension. Within this altered state, the individual can experience advanced spiritual states of consciousness, and spirit travel into other time-altered dimensions.

The center of time is actually the space in which the infinite transformations of Yin and Yang occur; the spiritual place of the infinite "Now." It is a dimension where infinite future is forever flowing into the doctor's center Taiji Pole, while the infinite past is forever rushing away. By staying within the energetic space of "Now" everything (time and space) revolves around you (like the hub of a wheel).

To grasp the center of time concept, think of time as existing in a multitude of linear progressions of light and energy. The concept of future time is rushing directly into your body from every direction (Figure 27.8). Within a split second, the Yang changes into Yin and the future transforms into the past and continues rushing out your body, again in

all directions. You must find the still point (of breath and thought) inside of your body where Yang transforms into Yin and the future transforms into the past - this is the center of time. It is from the center of time that the Qigong doctor brings the patient into the present moment, enabling the doctor to access the hidden past memories trapped deep within the patient's tissues.

TIME DISPLACEMENT

"Time Displacement" (sometimes called: "Flowing in the Zone," "Stopping Time," and "Swimming in the Wuji or Dao") is but one example of altering the perception of time. It is considered one of the most sought after energetic abilities and is known by most professional athletes and competitive internal martial artists. It is a mysterious, energetic and spiritual stage of heightened perception in which time seems to slow down, and everything seems to be moving in slow motion. It is a place where you feel an almost mystical connection to time and space existing within the energetic matrix of the Wuji. It is often associated with hypnosis, spiritual practices, Chinese Shengong training, and parapsychology. Through the practice of advanced Shengong meditations, the Medical Qigong doctor is eventually able to transcend normal states of consciousness into higher and altered states of perception.

SCIENTIFIC EXPLANATION

When an individual "turns off" or "rejects" the analytical communications coming from the Shen Zhi (the Postnatal "Acquired" Mind), the primitive region of the brain connected to the Yuan Shen called the basal ganglia takes over. This is a crucial component in the "Stopping Time" experience. The basal ganglia is composed of a cluster of nerve cells responsible for modulating motor behavior which is located beneath the outer layer of the brain, and is believed to have evolved millions of years before the so-called "cortical brain." The cortical brain is considered to be the source of higher consciousness (the Prenatal "Congenital" Mind). Due to its primitive origin in the structural hierarchy, the basal ganglia contains an enormous quantity of pre-conscious experience about the nature of the world and how to survive in it. This offers access to the ancient wir-

ing system of the brain. When this primitive wiring system takes over, the reasoning process turns off and the primal survival instincts of the subconscious take over.

During periods of intense concentration, there is a marked decrease in the overall metabolic rate of the brain. The amount of skill that one can bring into a situation is related to how efficient the brain is functioning. The higher the level of metabolism, the worse the performance and effectiveness of the individual. The metabolic rate decreases as the skill is mastered with one unique exception: in the visual cortex of the brain, the metabolic rate increases. If your overall brain metabolism is lowered and your visual cortex is highly activated (by the level of your skill), the concentration and intent will allow you to process more visual information at a highly accelerated rate, and the result seems to slow down time. This is due to the inverse relationship between the information being processed and the speed with which time seems to pass. When any attempt is made to increase the amount of information processed (by conscious intervention or by ego-fear), the experience of that time interval is lengthened. Keep in mind that this is a natural psychophysical reaction within the body's metabolic system.

TIME DISPLACEMENT MEDITATIONS

By overcoming the compulsive tendencies to control one's surroundings, the attention is then freed from the bondage of limited personal concerns, fears, desires, and goals, thus enabling the subconscious perceptions to expand, envelop, and engulf our environment. This connected state of mind can only happen once the doctor has overcome his or her mental and emotional obstacles.

The "Stopping Time" experience is a three-part interaction of the brain, body, and environment. There are several separate exercises and meditations used to stimulate the basal ganglia in order to bring about the heightened perception needed to create this time stopping phenomenon:

1. This first meditation requires you to create within your mind a sanctuary, an area of space (much like a room) that you personally enjoy and feel safe within. An environment completely relax-

ing to all of your senses. This could be an oriental garden, a place deep within a redwood forest, a meadow, tropical plants and birds surrounded by a huge waterfall, or a bamboo forest. What is important is that you place your mind, emotions, and body in the middle of this safe environment. This is a place of ultimate security and relaxation. It is a place where you can withdraw deep into your imagination to visualize an upcoming conflict and still maintain inner calmness, peace, and relaxation. This begins to program your mind to relax even in conflict. Relaxation is a choice. You are now choosing to relax.

2. The next meditation is to listen to your own heartbeat. Feel it pulsing through your entire body like the gentle ebb and flow of an ocean's tide. If you are sitting, feel its soft rhythm rock your entire body. If you are standing, feel the rhythmical pressure of each beat rock you from the top of your head to the bottom of your feet. The purpose and goal of this exercise is to link the entire body as one unit and maintain a whole and total energetic connection. You may also imagine and feel your whole body as a calm lake of water and your heartbeat as a rock dropping into that lake. With each beat follow the ripples out into your extremities and back again, rippling in rhythm to meet the next oncoming beat.
3. The next exercise is to read a book, and focus solely on the subject matter, while simultaneously watching television and listening to the radio. The goal in this exercise is to control the mind by strengthening the intent of your will. This will enable you to avoid distractions in your concentration.
4. For the next meditation, you need to have a watch with a second hand. Place the watch in your peripheral field of vision, off to the side of the center-line of your nose about three to four feet. Begin by concentrating on your lower Dantian using Natural Breathing. Relax into the rhythm of your breath and begin creating the area and space of relaxation and tranquility that you learned in exercise number one. After a while you will begin to notice

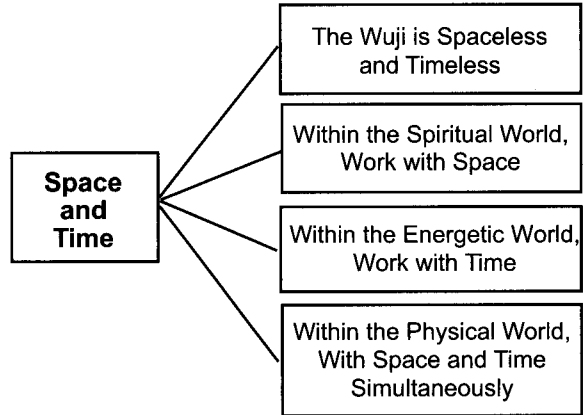


Figure 27.9. Four Rules Concerning Space and Time

the second hand has completely stopped. Don't get distracted. Just expect and accept what is happening. Allow this to be a natural and normal phenomenon.

5. The last meditation is called "The Fusion of Shen into the Wuji." Using the Mantra sound "Shhhuuu" begin to imagine that you are dissolving your body. Imagine that the energy of your tissues and cells is expanding into the infinite space of the Wuji, making yourself transparent. As you begin blending into your environment, imagine the future as the past. Feel that the oncoming event has already happened.

USING SPACE AND TIME TO IMPRINT QI

Each time a Qigong doctor works with imprinting matter or impregnating an object with a thought, he or she must always consider the energetic properties of space and time. The spreading of light defines the space-time measurement. If you decrease the refractive index within the Wuji, you will then be able to increase the speed of light. In other words, if you modify space and time to an extreme degree, the speed of light is greatly increased, mass is decreased, and energy-bond strength is increased.

When working with energy, the Qigong doctor must adhere to four rules concerning space and time, described as follows (Figure 27.9):

1. The Wuji is spaceless and timeless.
2. When working within the spiritual world and imprinting the patient's Shen, you work with space.

3. When working within the energetic world and imprinting the patient's Qi, you work with time.
4. When working within the physical world, and imprinting the patient's Jing, you work with space and time simultaneously.

When imprinting matter or impregnating an object with a thought, there are two methods used for energetic imprinting, energetic charging, and determining a specific time limit: Specific Imprinting and Universal Imprinting. These two methods are described as follows:

- **Specific Imprinting:** This method uses the power of the imagination in conjunction with focused concentration tailored to a specific individual. The Qigong doctor will imprint and charge an object (e.g., a healing talisman) with the energetic properties of Qi and Shen. The doctor will also determine the amount of time that the energy should remain within the object and the space which the energy is to occupy.

The time range can vary according to the patient's needs. The doctor may determine that the energy remain within the healing talisman permanently and draw additional energy from the universe, continuously increasing its power as long as the patient wears the object. The purpose of a longer time frame is to allow the patient to become healthier hour by hour, day by day.

The doctor can also charge the healing talisman for shorter time periods, causing its energetic influence to cease immediately when the desired result has been fulfilled. Should the healing talisman that was imprinted for a particular individual come into the possession of another, it will have absolutely no effect on the new owner. However, should the original owner regain possession of the object, the talisman will automatically continue to be effective.

- **Universal Imprinting:** The Universal Imprinting method uses the same procedure of energetic imprinting as the Specific Imprinting method; however, the energetic charge imprinted on the object will affect anyone, regardless of who the wearer is or will be. The effec-

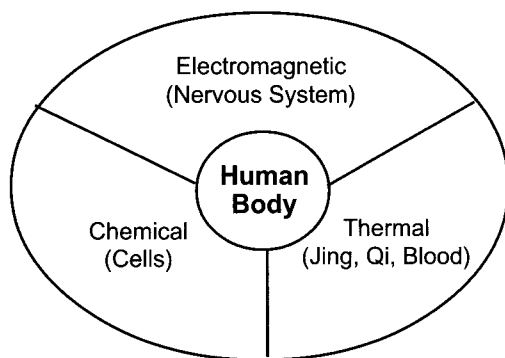


Figure 27.10. The Body's Energetic Matrix According to Western Medicine

tiveness of the object can last for centuries. The energy cannot escape because the doctor has it contained within the object and has additionally ordered it to constantly renew itself.

When practicing the two methods used for energetic imprinting (energetic charging and determining a specific time limit), the Qigong doctor will notice that his or her own energy (which has been transformed into the object) will not become depleted. This is because the compression of vital energy within the doctor's body automatically renews itself via the Taiji Pole and connection to the Divine.

UNDERSTANDING ENERGY

The next step in learning to materialize and dematerialize energy is to understand the laws of regulation and control, as well as the different properties of energy and its multidimensional fields of vibration through light, heat, and sound. The study of various forms of energy and their transformations from one form to another has led to one of the greatest maxims in physics -- the Law of Conservation of Energy, which states, "Energy cannot be created or destroyed. It may be transformed from one form into another, but the total amount of energy never changes."

Physics defines four types of energy: mechanical, electromagnetic, chemical, and thermal. All four types of energy are related to each other and are capable of converting from one form to an-

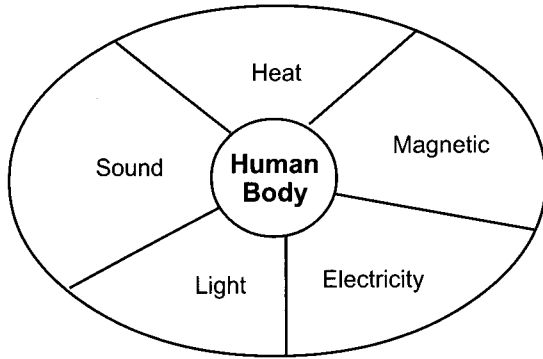


Figure 27.11. The Body's Energetic Matrix According to Chinese Energetic Medicine

other. Electricity, for example, can be converted into sound, light, mechanical energy, and into heat. Sound, light, mechanical energy, and heat can all be reconverted into electricity. From a Western medical perspective, the human body consists of three types of functioning energetic fields: electromagnetic, chemical, and thermal (Figure 27.10).

From a Chinese Medical Qigong perspective, the entire human body is suffused with energy which converts into various forms within the human organism. Light energy, for example, is absorbed, stored, and converted into the various energies of the body the same way that plants convert absorbed and stored light into chemical energy.

According to Traditional Chinese Medicine, the human body possesses five energies which resonate within the very core of one's being. Sound, light, magnetic fields, heat, and electricity envelop and permeate our very existence. These energies sustain, govern, control, and determine our psychology as well as our physiology (Figure 27.11). In Medical Qigong therapy, these five manifestations are considered the energetic reality that governs the physical reality. These five energies are observed in both diagnosis and treatment of illness.

In ancient China, a doctor of energetic medicine studied the four functional properties of energy and their effects on the physical, energetic and spiritual body, as well as the interactions of the tissues with sound, light, magnetic energy, electricity, and heat.

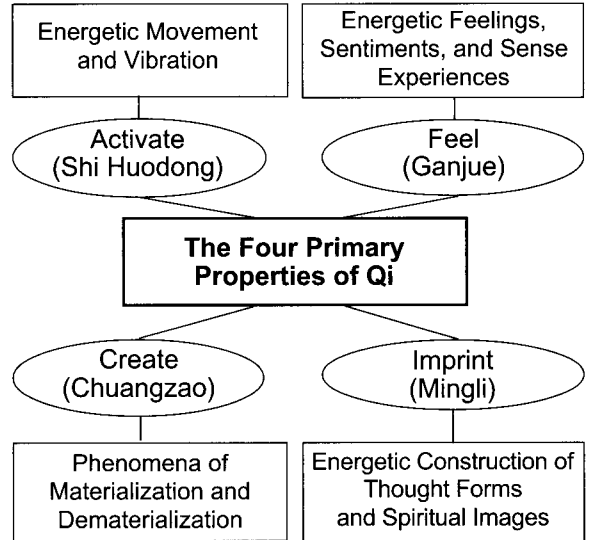


Figure 27.12. The Four Primary Properties of Qi

THE FOUR FUNCTIONAL PROPERTIES OF ENERGY

Everything that exists in nature is a part of energy and the consciousness that formed it. Matter can be regarded as an extension of consciousness, or as a particular form that consciousness has assumed. Therefore in order to learn to materialize (create, mold, form), or dematerialize (dissolve, disperse) Qi and Shen, it is important for the Qigong doctor to be able to master the four primary properties of Qi. Once mastered, the Medical Qigong doctor will then be able to excel in intuiting and diagnosing the spiritual (or super-conscious) levels of energetic vibrational patterns and forms. This will enable the doctor to locate and materialize energy in order to strengthen deficient conditions, or dematerialize energetic stagnations.

When molding and forming Qi, the ancient Chinese Daoists would utilize the four energetic actions for mastering the four primary properties of Qi: Create (Chuangzao), Feel (Ganjue), Imprint (Mingli), and Activate (Shi Huodong); described as follows (Figure 27.12):

- **Create (Chuangzao) - Forming the Energetic Blueprint:** The word "Chuangzao" translates as "to create," and it describes the Creative property of Qi. It refers to the production of

the energetic form, as well as to the forces and energy associated with it. It makes life itself and the phenomena of materialization and dematerialization possible. Within the body, the Creative property of Qi is responsible for the construction, maintenance, and re-configuration of the body (i.e., electrons, cells, tissues). When materializing Qi, the Creative property of Qi is used to construct the energetic form: its shape, size, and texture (color, sound, solid, liquid, vapor or light).

- **Feel (Ganjue) - The Sensate Property of Qi:** The word “Ganjue” translates as “to feel or sense,” and it describes the aspect of “feeling” the energetic quality of the created item. It is considered the manifestation of the “sensory” aspect or property of the Created Qi, and refers to the tangible feeling of the energetic form or substance, as well as the specific forces and energy associated with it (hot, cold, heavy, light, etc.).

By mastering the Feeling aspect of Qi, the Qigong doctor can energetically dissolve into the Wuji and experience every cell or particle of material existence; or the doctor can feel the ebb and flow of the subtle energetic fields that permeate the patient’s physical body (by dissolving into the spiritual matrix that exists in-between the patient’s energetic particles and cells). Ganjue makes the doctor’s energetic feelings, sentiments, and sense experiences substantially real.

Within the body, the Feeling property of Qi makes it possible for an individual to enjoy the sensations of physical pleasure, or suffer from physical pain. When materializing energy, the Feeling property of Qi allows the doctor to fully experience the quality of the subtle vibrations resonating within the energetic form that he or she has created. The energetic form will generally manifest through the Eight Energetic Touches (feeling hot, cold, heavy, light, expanded, contracted, vibrating, and spiralling).

- **Imprint (Mingli) - Tasking the Energetic Form:** The word “Mingli” translates as “Im-

print,” and it describes the energetic aspect of imprinting and spiritually “inscribing” the doctor’s intention into the energetic form. Mingli allows the energetic form to retain specific instructions and perform required tasks. Tasking is considered a type of encoding the energetic form, and includes all energetic and spiritual forces associated with the thoughts, emotions, and intentions that have impregnated the created object (i.e., Tonifying, Purg-ing, Regulating, protecting, destroying, isolating, healing, etc.).

Imprinting makes the energetic construction of all thought forms and spiritual images possible. It is used after the Qigong doctor has shaped the energetic form through visualization. When recording images, it is the “Imprinting” quality of energy that helps the doctor to observe, memorize, and retain the various shapes, sizes, and colors. Within the body, the Imprinting property of Qi makes it possible for every particle and cell of the body’s tissues to become energized and strengthened, and to maintain a specific energetic structure.

- **Activate (Shi Huodong) - Awakening the Vibrational Property of Qi:** The term “Shi Huodong” translates as “to activate,” and it is used as a term to describe the activity of formally “starting” the energetic and spiritual function of the Created object. The Activation of Qi makes the energetic movement and vibration possible. It is sometimes considered the awakening of the vibrational motion contained within the energetic form and the specific powers (or forces of energy) associated with it.

The Activation of Qi is used as the means for transporting the doctor’s projected energetic field. Within the body, the Activating property of Qi is responsible for all conscious activities (walking, physical coordinations, and eye movements) and unconscious actions (the energetic function of the circulatory system, respiratory system, vascular system, nervous system digestive system, etc.).

CREATING, FEELING, IMPRINTING, AND ACTIVATING QI MEDITATION

The Qigong doctor should master the Four Primary properties of Qi by practicing Shengong exercises that use powerful visual images. These powerful visual images are applied in all Medical Qigong healing therapy.

When creating an “Energy Ball,” for example, the Qigong doctor will utilize all Four primary properties of Qi, described as follows (Figure 27.13):

- **Create (Chuangzao):** The Creative property of Qi is used to construct the shape and size of the energy ball.
- **Feel (Ganjue):** The Feeling property of Qi allows the doctor to feel and acknowledge the energetic quality contained within the energy ball, (Hot, Cold, heavy, light, vibrating, spiralling, etc.).
- **Imprint (Mingli):** The Imprinting property of Qi allows the doctor the ability to impregnate the energy ball with a specific task or function (Tonifying, Purging, Regulating, protecting, destroying, isolating, healing, etc.).
- **Activate (Shi Huodong):** The Activating property of Qi awakens the energy ball’s vibrational movement, giving it life.

To assist the individual in acquiring the skills needed for materializing Qi, the ancient Daoist masters would instruct the apprentice in “Imprinting and Feeling” Shengong meditations. The following is an example of an “Imprinting and Feeling” Shengong meditation:

1. **Create:** Begin from a seated posture, close your eyes and perform the “One Through Ten” meditation (see Chapter 28). Connect with the Divine and imagine pulling an energetic cord into your right palm from the Heavens. Feel the divine energetic cord mold into a powerful luminous ball. Imagine a luminous ball of white light energy molding into the size of a tennis ball. This type of imagery exercises the Creative property of Qi.
2. **Feel:** Feel the weight of luminous ball of white light energy in your hand. Feel it alive, electrical, hot, and vibrating; feel it rolling around in your palm like liquid mercury. This will train you in mastering the Feeling property of Qi.

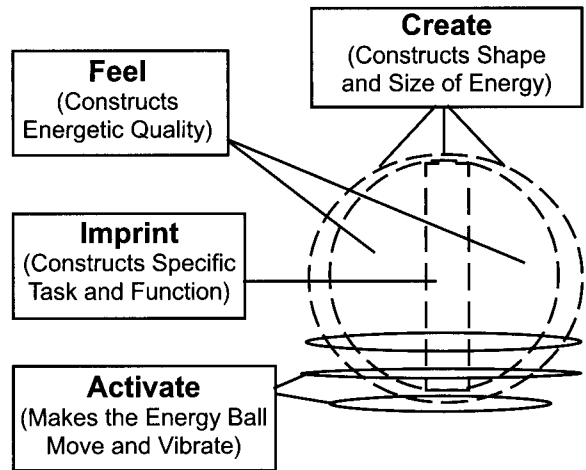


Figure 27.13. The Four Primary Properties of Qi Used to Create an Energy Ball

3. **Imprint:** Now that you have created an energetic form of thought, it can be imprinted with additional messages (tasked to perform specific functions like gathering Toxic Qi or rebuilding a diseased internal organ). The energy ball can be inserted into a specific internal organ inside a patient’s body for Tonification or Purging, or it can be used for long distance healing. You can also focus your mind on a patient who is suffering from a particular illness and send this ball of white light energy to cover the patient’s entire body. The greater the ability to concentrate on the formation of this thought form, the stronger the therapeutic value. This type of creative imagery exercises the Imprinting property of Qi.

When utilizing this energetic modality for healing, it is important to realize that when divine light used to construct the energy ball, it will automatically fill the orb with healing light; this is considered the “Imprinting of the Divine’s Creative property of Qi.” This dynamic transformation initiated by the Divine Imprinting is necessary to alter the preexisting energetic pattern of the disease and change the patient’s energetic fields.

4. **Activate:** Once the energy ball has been Created, its energetic power has been realized and felt, and its energetic form Imprinted with a

specific “message,” all that is left is to Activate its energetic function and give it life by giving it the mental command to begin.

It is important to remember that in certain cases (i.e., dissolving brain tumors) the energy ball must be removed once it becomes filled with energetic toxins. This can be accomplished through either commanding it to disperse out of the patient’s body into the Earth (during the Imprinting), or by physically removing it.

DEFINED PURPOSE

When utilizing the Four Functional Properties of Energy, the Qigong doctor most consider the purpose of the formed energetic object. It is important that the doctor understand the exact reason for which the energetic object was created and its specific function; keeping these ideas in mind as a basis for maintaining and refining its energetic materialization.

THE MATERIALIZATION OF ENERGETIC MATTER

The key to mastering energetic materialization is in the Qigong doctor’s ability to concentrate and mold energetic matter. To materialize or dematerialize an object, the doctor must first construct and energetically form it within his or her Mind through undisturbed, intense concentration using the Creative and Feeling properties of Qi. The object must then be infused and charged with an energetic task (i.e., to Tonify or Disperse) with divine light, using the Imprinting property of Qi.

When an energy ball is Activated, it is then released or projected into the patient’s tissues using the Activating property of Qi. If, for example, an energy ball is created for the purpose of dissolving a tumor, when the energy ball is inserted into the patient’s tissues, the reaction within the tissues is considered the manifestation of the Activating property of Qi.

Every material form has its own vibratory pattern which regulates its existence. In order to manifest or alter a specific energetic form, it is nec-

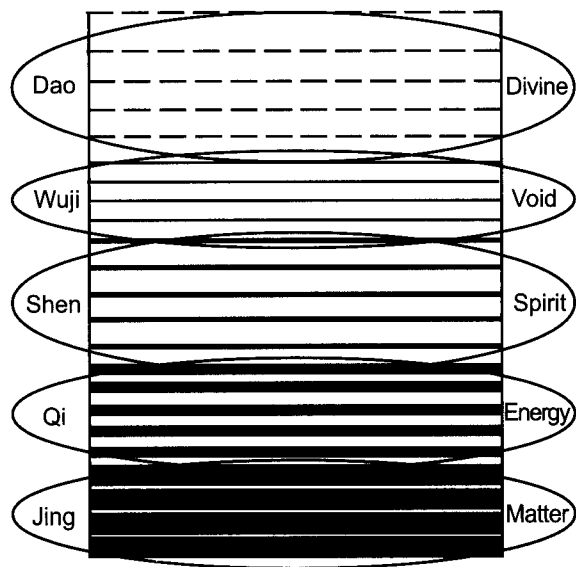


Figure 27.14. The Five Energetic Fields

essary for the doctor to adjust his or her vibrational rate to correspond with the frequency of the energetic matter. This will require that the doctor sometimes raise or lower his or her vibrational rate in order to resonate with the energetic form, thereby maintaining its existence after it has been materialized (or erasing its existence after it has been dematerialized).

- Raising the Vibrational Rate:** Raising the vibrational rate allows the energetic field to become more subtle, faster, stronger, and brighter. To begin with, the Medical Qigong doctor must first relax the body and mind, and place his or her Yuan Shen into the infinite space of the Wuji. This allows the doctor to access the center of space and time. Next the doctor will focus his or her intention on leading the vibrational rate of the focused items energetic field through an ascending, prenatal progression (Jing - Qi - Shen - Wuji - Dao). This Shengong training includes enveloping the item and fusing with the gross material object, while simultaneously guiding and leading it through the various realms of matter towards the upper energetic realms of Qi, ending at the more subtle spiritual realms of Shen (Figure 27.14). Once the energetic shift

is experienced, the doctor will then begin to work according to his or her defined purpose.

- **Lowering the Vibrational Rate:** Lowering the vibrational rate allows the energetic field to become more pronounced, slower, and take on form. To begin with, the Medical Qigong doctor must first relax the body and mind, and place his or her Yuan Shen into the infinite space of the Wuji. This allows the doctor to access the center of space and time. Next the doctor will focus his or her intention on leading the vibrational rate of the focused items energetic field through a descending, postnatal progression (Dao - Wuji - Shen - Qi - Jing). This Shengong training includes enveloping the item and fusing it with the upper, more subtle realms of Shen, while simultaneously guiding and leading it through the various energetic fields, to the slower realms of gross matter. Once the energetic shift is experienced, the doctor will then begin to work according to his or her defined purpose.

THREE TYPES OF CREATIVE ENERGETIC MATERIALIZATION

There are three types of creative energetic materialization: The Invisible and Tangible Energetic Form, The Visible but Intangible Energetic Form, and The Visible and Tangible Energetic Form (Figure 27.15).

1. **The Invisible and Tangible Energetic Form:** This type of materialization involves the construction of solid but invisible substances. It has the greatest force and potential when working within the three dimensional world of matter. This type of materialization allows the doctor to disperse energetic stagnations and Tonify deficient conditions that would normally require several months of conventional Western medical treatment.

In the Medical Qigong clinic, it is quite common for patients to feel the doctor's hands moving inside their bodies, even though the doctor may be several feet away from the patient. One example of Invisible and Tangible Energetic Form is the physical sensations felt within the patient's tissues when the Qigong

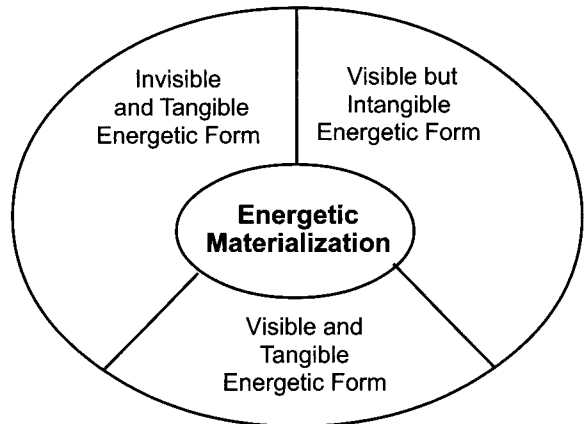


Figure 27.15. Three Types of Creative Energetic Materialization

doctor is using the "Invisible Needle" Technique.

Another example of Invisible and Tangible Energetic Form is experienced when the Qigong doctor purges grief from the patient's Lungs; the energetic composition of grief is invisible yet has a thick, slimy, tangible energetic form.

2. **The Visible but Intangible Energetic Form:** This type of materialization has no physical power to affect solid objects. One example of Visible but Intangible Energetic Forms are the energetic colors and visions that manifest within a patient's aura, as well as specific energetic forms or spiritual entities that can surround an individual's body or living space.

Visible but Intangible Energetic Forms can sometimes be spiritual images projected by a Qigong doctor onto the patient's Subconscious Mind. These energetic images are used to assist the patient in spiritual transformations and emotional growth, as well as to provide him or her with support in times of need.

Another example of this type of materialization can be when an individual is Soul Traveling. The individual who is Soul Traveling can appear to someone in a ghostly form (like a mist) to give encouragement. Although the image may appear to be that of solid matter, it is possible to pass the hand completely through it.

3. The Visible and Tangible Energetic Form:

This type of materialization is solid and visible and requires advanced training in order to master its skill.

When Soul Traveling, for example, you can construct and materialize a visible and tangible energetic form by lowering the vibrational rate of your energy body to the degree that you can move solid objects.

TRAINING THE PROJECTION OF THOUGHT

Thoughts and feelings have power; they are created through “Mind” and have shape, form, and energy. Thoughts can be felt; they have weight and color, can be expressed through different variations of light and vibration, and can be perceived and even seen by those who possess psychic sight.

Our thoughts and feelings are energies that we project into the environment. These thought forms (projected from the conscious or subconscious) can assume a variety of shapes and colors, and differ from one another in form, energy, and power. Desires and emotions in their energetic thought forms can either be positive (as in sending a healing prayer) or negative (as in sending a curse).

CONTROLLING ENERGETIC PROJECTIONS

The challenge with energy extension lies not in releasing life-force energy but in controlling the power and flow of its projection. If the Qigong doctor is distracted or unstable in the projection of energy, he or she may induce more imbalances in the patient’s body (for example, Tonifying too much can create an Excess condition which causes the tumor to increase in size, or Purging too much can create an extreme Deficient condition, resulting in an atrophy syndrome).

RESEARCH

Several years ago in the People’s Republic of China, Medical Qigong masters were tested for

their ability to treat cancer. According to research scientist Feng Lida, three flasks containing cancer cells were presented on a table in front of the Medical Qigong masters. Each master was directed to emit Qi into the flasks with the intention of affecting the growth of the cancer cells. In the first flask, the Qigong masters were directed to increase the growth of the cancer; in the second flask the cancer was to be destroyed; the Qigong masters were directed not to disturb the third flask, as it would act as the control for the experiment. To everyone’s amazement, each of the Medical Qigong doctors was successful in increasing the cancer production in the first flask, as well as destroying the cancer in the second flask. The experiments were repeated several times, always yielding the same results.

Several times in my own clinic, I have had to contend with well meaning “energy healers” who were actually increasing my patient’s cancer by Tonifying instead of Purging the cancer cells. Not having proper exposure to Chinese Medical Qigong therapy or Medical Qigong prescription exercises, these “energy healers” were unwittingly destroying the patient’s chances of healing. The secret to controlling energetic projections is within the proper application and use of a powerfully trained mental concentration, visualization, and “Yi” (imagination and intention). By using strong concentration, visualization, and intention to mentally focus and direct the Qi, the doctor can increase the strength, intensity, size, and shape of the projected energy. In ancient China, Qi projecting, as well as materializing and dematerializing energy, would normally be controlled and stabilized through four approaches: Training the Thoughts, Training the Mind Concentration, Training the Visualization, and Training the Imagination.

THOUGHT-FORMS AND ELEMENTALS

There is a difference between the creation of a “thought-form” and the creation of what is commonly known as an “elemental.” Both thought forms and elementals live within the energetic world, projected by an individual’s mind.

- **Thought-forms:** A thought-form (also called an “artificial thought form”) is constructed from one or more ideas as its base foundation. It is created by the generated vibrations of thought, visualization, and intense concentration, and can radiate out from any individual, existing in form or shape within either the energetic or spiritual worlds.

Thought-forms can be divided into three categories: Thoughts created in the image of the individual (as in bio-location), thoughts created in the image of a material object, and independent thought images expressing the inherent qualities of the individual’s desires.

Thought-forms can be created to perform low-level tasks and errands, or directed at another individual to protect, heal, or cause harm (psychic attack). For example, thoughts of ill intent (ranging from ill-will to a curse) are dense in color and energetic form; thoughts of higher spiritual intent (ranging from goodwill to a blessing) have greater clarity and refinement. To have an effect on the intended individual, the thought-form must be able to attach itself to similar vibrations contained within the recipient’s second Wei Qi field. If the thought-form is unable to attach itself, it will automatically return back to the sender and attach itself to the sender’s second Wei Qi field.

The strength, duration, and distance that a thought-form can travel depends on the strength and clarity of the sender. All thought-forms have the capacity to assume and transform their own energetic field and can sometimes appear to be intelligent, as well as independent. Thought-forms can also be transformed from a harmless state of being immaterial and formless to a dynamic state of having form. It is believed that if the individual is not careful, a powerful thought-form can get out of control, or turn on its creator.

Thought-forms can be made to have both tangible form and substance. A thought-form can be projected across space and time through the light of an individual’s Shen,

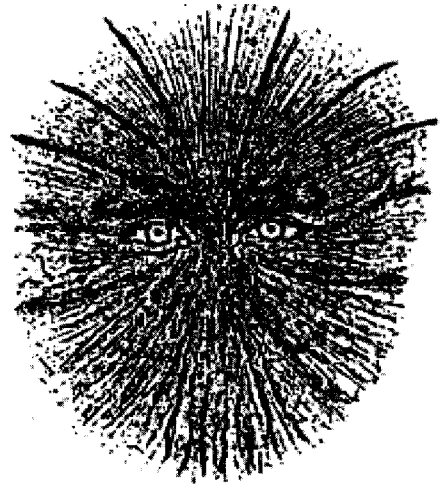


Figure 27.16. A Negative Elemental Thought Form.
(Inspired from the original artwork of M.D. Logan)

without the use of speech or other forms of expression. One particular theory is that thought-forms can arise spontaneously out of the Wuji as archetypes which then take on seemingly real or phantom forms.

- **Elementals:** An elemental is constructed with a certain amount of consciousness, and it has the innate instinct for self-preservation. It is created either knowingly or unknowingly through the repeated intensive thoughts of an individual. It does not possess the density of form or assume for itself an energetic body, and it has its effect within the spiritual world (Figure 27.16).

It is the nature of the projected thought-form or elemental to live in the energetic dimensions of existence, vibrating on the same frequency as the subconscious, and affecting the second Wei Qi field and Middle Dantian. Every thought is an expressed extension of the individual.

All thoughts are connected to the subconscious and have a Karmic connection with each individual, though they can exist independently of the consciousness of the individual that created it. Energetic thought forms can last for an indefinite period of time, depending on the strength and energetic source of those who originally projected them.

ORIGIN OF PROJECTED THOUGHT FORMS

When a strong desire or thought is created, its image will first appear either in the individual's Lower Dantian, Middle Dantian, or Upper Dantian area. When an energetic thought form first appears on the front gate on the individual's Dantian, its shape is small at first. The moment this image is thrust out of the individual's second Wei Qi field, it begins to acquire a larger size and shape (depending on the strength of the emotional desire). As the thought form moves through the energetic fields of the different energetic worlds, it seeks food (more thought impulse vibrations) in order to maintain its existence.

The projected thought form eventually makes a cyclical movement, returning back to the individual who originated the projected energetic form. Once the thought form returns, it re-enters the individual's body via the back gate of the Dantian from which it originated (Figure 27.17). The thought form will again surface at the front area of the individual's Dantian and begin the cycle again, each time the thought emerges the energetic desire maintaining its existence becomes stronger.

- 1. The Upper Dantian (Third Eye area):** An energetic thought form can appear and emerge from the individual's Yintang (Third Eye) area at the front gate of the Upper Dantian. The projected energetic form will eventually cycle back to the individual who originated it. Once this type of thought form returns, it re-enters the individual's body via the Fengfu (GV-16) area at the back gate of the Upper Dantian. The thought form will again surface at the individual's Yintang area and begin the cycle again, this time the energetic desire will be stronger.
- 2. The Middle Dantian (Heart area):** An energetic thought form can appear on the individual's Shanzhong (CV-17) area at the front gate of the Middle Dantian. The projected energetic form will eventually cycle back to the individual who originated it. Once this type of thought form returns, it re-enters the individual's body via the Shendao (GV-11) area at the back gate of the Middle Dantian.

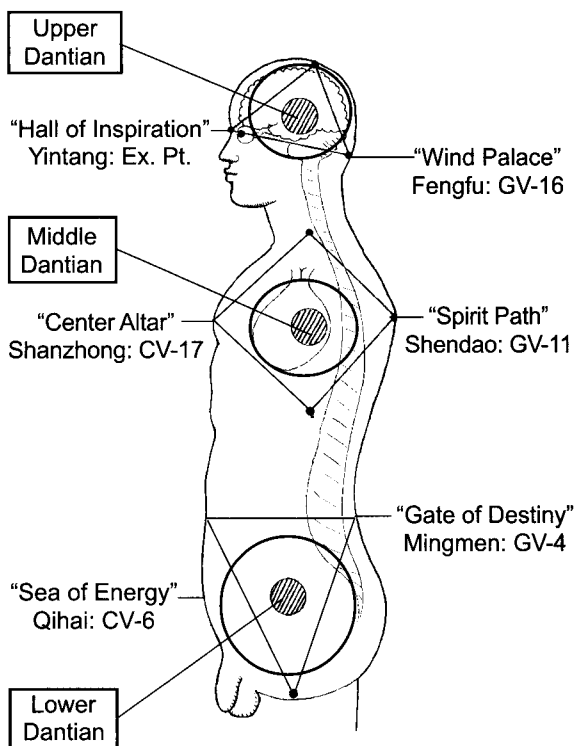


Figure 27.17. Once the thought form returns, it re-enters the individual's body via the back gate of the Dantian from which it originated.

The thought form will again surface at the individual's Shanzhong area and begin the cycle again, this time the energetic desire will be stronger.

- 3. The Lower Dantian (Abdominal area):** An energetic thought form can appear on the individual's Qihai (CV-6) area at the front gate of the Lower Dantian. Thoughts originating from the Lower Dantian generally include desires focused on sexuality, power, attachment, and survival. The projected energetic form will eventually cycle back to the individual who originated it. Once the thought form returns, it re-enters the individual's body via the Mingmen (GV-4) area at the back gate of the Lower Dantian. The thought form will again surface at the individual's Qihai area and begin the cycle again, this time the energetic desire will be stronger.

TWO WAYS TO CREATE THOUGHT-FORMS

A thought form (or Elemental) is a specialized grouping of energetic substances, crystallized by the strong thought impulses and vibrations of an individual thinking or manifesting strong emotional excitement. The thought form can be viewed within an individual's Second Wei Qi field before it is discharged into the environment. The power and duration of the thought form or Elemental is dependent upon the degree of force initiated behind the manifested thought or feeling.

There are two ways that an energetic thought form can be created: unintentionally or unconsciously created through unbridled imagination, and purposefully or consciously created through willful intention, described as follows (Figure 27.18):

1. **Unintentionally or Unconsciously Created Through Unbridled Imagination:** This type of thought form is developed by allowing creative imaginations to become unbridled, especially if it is centered upon some type of material form. If the thoughts remain unbridled, the imagination of the Mind can create unlimited energetic thought-forms, whose main goals are to satisfy the individual's particular desires or emotions (creating obsessions). These types of thought forms can sometimes take the form of something similar to an octopus, whose coiling tentacles twist around people, places, or things that feed its addiction.
- **Spiritual Parasite or Larva:** In certain schools of energetic medicine, students are taught about an additional variation of the energetic thought form known as a "spiritual parasite or larva." A spiritual larva is considered an Unintentionally Created self-induced thought-form, with energetic features similar to that of an Elemental (see Volume 2, Chapter 20). However, "spiritual larvae" form themselves within the energetic world involuntarily, through severe emotional or spiritual excitement. The stronger the amount of released energy and level of severity of the experience, the more powerful, condensed and viable the "larvae" become. The spiritual larvae then become stronger the more the individual returns to the source of energetic

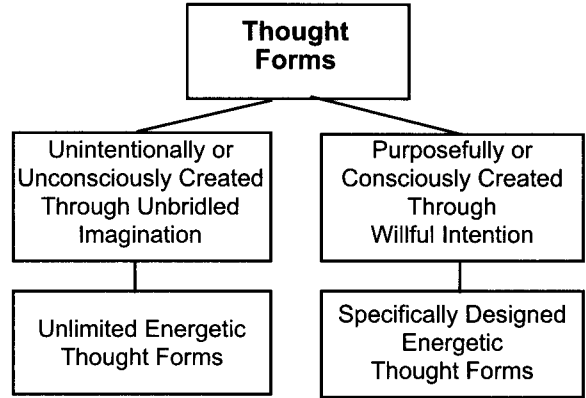


Figure 27.18. Two Ways to Create Thought Forms

excitement and invests time and attention in the experience.

When a spiritual larva becomes powerfully charged, it can take on its own individual form for survival and self-preservation (similar to an Elemental). In order to expand its energetic life span, the spiritual larva can incite the particular individual who created it by energetically drawing attention to the source of the excitement; in this way a spiritual larva can become a spiritual parasite. Some Qigong doctors believe that many mental disturbances, fantasies, delusions, and emotional disorders are a result of energetic and spiritual influences caused from spiritual larva that have become parasites.

The involuntary energetic formation of spiritual larvae occurs in everyone. When the degree of energetic excitement ceases to exist and the individual no longer places his or her attention on the incident that created the excitement (e.g., fear, anger, grief sorrow, worry), the "larvae" gradually dissolve into the energetic world and eventually vanish completely. Some Qigong doctors believe that all of the various types of mass psychosis or mass hysteria have their origin within the creation of collective "spiritual larvae becoming parasites and feeding."

2. **Purposefully or Consciously Created Through Willful Intention:** This type of thought form is developed by willfully direct-

ing the intention to create and form a specifically tasked energetic field. This type of disciplined mind generates specific thought-forms, whose main goals are to accomplish specific tasks. These thought form entities are deliberately created and brought into existence through either the group consciousness of a specific organization, or the focused intention of an energetically trained individual. Intentionally Created Thought Forms are generally brought into existence as guardians or energetic sources for specific energetic workings. There is a difference between the energetic actions of an Intentionally Created Thought Form or Elemental that is specifically formed from an individual's will, and an Intentionally Created Thought Form or Elemental that is formed from the combined conscious energies of a group. The thought form created by a group works with the organization's energy current, and when not activated, it stays within the group's energetic field. An Intentionally Created thought form formed by an individual, however, can become independent from its creator and begin to wander about the physical plane, causing trouble.

CREATING ENERGETIC CLUSTERS THROUGH THOUGHT ACTIVITY

When studying energetic materialization, it is important to realize that all thoughts, whether benign or malignant, are composed of internal belief structures that create and mold energy. As the energy continually gathers, it begins to mold, creating and forming energetic clusters.

Prolonged and persistent internal thoughts create and form energetic patterns. When internal thought patterns become continually impregnated with the energetic charge of unexpressed toxic emotions, the energetic clusters will thicken, grow, and begin to create stagnation. As the energetic cluster continues to grow, it begins to affect cellular and tissue growth, as well as internal organ function, setting the foundation for disease (Figure 27.19).

Medical Qigong doctors believe that certain external pathogens can be effectively defeated

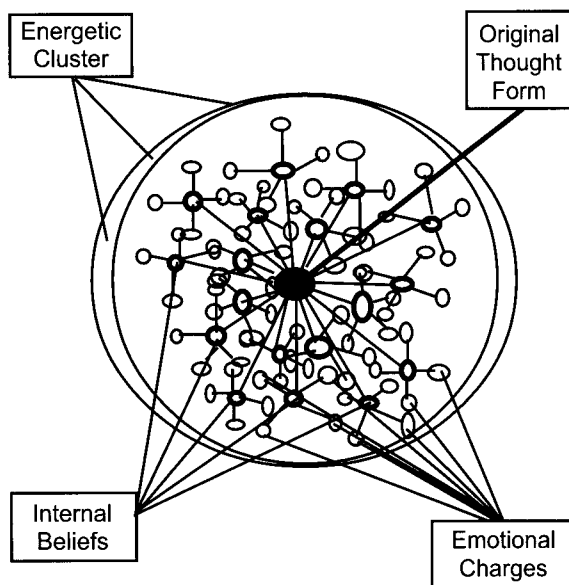


Figure 27.19. The Formation of an Energetic Cluster Through Mental Concentration

through positive affirmation and beneficial thought influences that seek to dematerialize the energetic cluster formations that allow or hold the pathogens in place. Chinese Medical Qigong therapy maintains that a patient's negative thought forms can effectively influence the progression of an external pathogen by weakening the individual's immune system through internal emotional conflict.

THE BIRTH OF THE ENERGY CLUSTER THROUGH THOUGHT AND INTENTION

The following ancient Chinese graphic illustrations from Wei Poyang represent the various stages of transformations of the prenatal and postnatal Qi and Shen, as taught in esoteric Daoist alchemy (translated by Thomas Cleary). These images from the *Triplex Unity* (Volume 2, Chapter 18) can be translated and interpreted to represent an explanation of the various stages that occur when the Shen Zhi and Yuan Shen combine with Divine Qi in order to develop an energetic and spiritual form. There are seven stages in this process, described as follows: The State of the Womb, The State of the Infant, Setting the Foundation, Assembling the Five Elements, Yin and Yang Merge, Energy Unifies, and Open to the Wuji.

THE STATE OF THE WOMB

In the beginning, the Acquired Mind (Shen Zhi) is in control of the creative process for the sake of imagination, desire, and intention (Figure 27.20). During the conception and formation of the thought form, the Yin and Yang energies of both parents (the healing light from the Divine and the doctor's Yuan Shen) interact within the energetic womb (e.g., the created energetic and spiritual formation of a ball of light). In the midst of the darkness, there is a point where divine living potential comes forth from the Dao, emerging from the infinite space of the Wuji. This is what is known to the ancient Daoists as the primordial, True, unified generative energy of creation. This energy of creation enters into the form or shell of the ball of light, fusing them as one. The ancient Daoist texts say, "formless, it produces form; immaterial, it produces substance. The internal organs, sense organs, and various parts of the body all naturally evolve because of this energy of creation, becoming complete" (Figure 27.21).

In the doctor's hand (mother's womb), is gathered the primordial, True, unified generative energy of creation (Yuan Qi) that causes the Qi and Shen to congeal and form, which nourishes the ball of light, and eventually causes it to become complete. At this stage in development, although there is a Created energetic and spiritual form, there is no development of the energetic form's Acquired Mind (its Imprinted intention). Within the body, the Creative Property of Qi is responsible for the construction, maintenance, and re-configuration of the physical tissues (i.e., electrons, cells, etc.). Therefore, when materializing energy, the Creative property of Qi is likewise used to construct the ball's energetic form, its shape, size, and texture (color, sound, solid, liquid, vapor or light).

THE STATE OF THE INFANT

The ancient Daoists believed that the innate Prenatal Qi supports the tissues of the body of the infant (or energetic form), while the acquired Postnatal Qi supports the energy's function. The Postnatal Qi depends on the Prenatal Qi for support, while the Prenatal Qi depends on the Postnatal

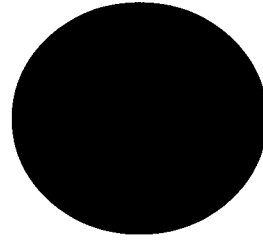


Figure 27.20. In the beginning, the Acquired Mind (Shen Zhi) is in control of the creative process for the sake of imagination, desire, and intention.

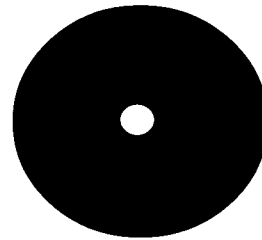


Figure 27.21. When the celestial energy begins to emerge from within the darkness of the Acquired Mind, it is known as the awakening of the True Consciousness.

Qi for nurturing. The congenital Yuan Shen depends on the acquired Shen Zhi to subsist, while the Shen Zhi depends on the Yuan Shen for effective awareness.

The next stage in energetic development is "to feel or sense" and refers to the aspect of "feeling" the energetic quality of the created item. It is considered the manifestation of the "sensory" aspect or property of the Created Qi, and refers to the tangible feeling of the energetic form or substance, as well as the specific forces and energy associated with it. When materializing energy, the Feeling property of Qi allows the doctor to fully experience the quality of the subtle vibrations resonating within the energetic form that he or she has created. The energetic form will generally manifest through the Eight Energetic Touches (feeling hot, cold, heavy, light, vibrating, spiralling, etc.).

SETTING THE FOUNDATION

In the beginning, the Acquired Mind is in control of the "Creating" process of the energetic form (for the sake of construction), and the "Imprint-

ing" process for the sake of function. After the doctor has experienced an energetic and spiritual "awakening" to the feel or sense of the Created energetic form, the work of Imprinting begins. The Imprinting property of Qi allows the doctor the ability to impregnate the energy ball with a specific task or function (Tonifying, Purging, Regulating, protecting, destroying, isolating, healing, etc.).

ASSEMBLING THE FIVE ELEMENTS

In order for the divine light to continue to grow, the individual can gather the spiritual energies of the Five Elements and add them to the energetic cluster. In the ancient Daoist text *Understanding Reality*, the masters of esoteric magic wrote, "when the spiritual energies of the Five Elements are assembled, the great Dao may be attained." The work of assembling the spiritual energies of the Five Elements requires the individual to implant the spiritual virtues of the Prenatal Wu Jing Shen (benevolence, justice, courtesy, truthfulness, and wisdom) into the created thought form. When the spiritual virtues of the Prenatal Wu Jing Shen nourish and support each other, they become integrated within the celestial design, causing the spiritual energies of the Five Elements to fuse as one energy. This allows the Created thought-form to become empowered by the foundational building blocks of nature itself, and gives way to a more dynamic energetic and spiritual state (Figure 27.22).

YIN AND YANG MERGE

When the spiritual virtues of the Prenatal Wu Jing Shen unite and fuse as one energy, the Yin and Yang of the energetic form merge into one. When the Yin and Yang merge into one, the Celestial Spirit forms, creating within the energetic form the spiritual state akin to the mind of a newborn child. The Energy Ball is now constructed through the crystallization of the spiritual energy existing within the primordial Wuji (Figure 27.23).

ENERGY UNIFIES

When both the Yin and Yang aspects of the energy ball merge into one, and the state of the created energetic cluster is solidified, the natural spiritual fire begins to operate, and the energetic

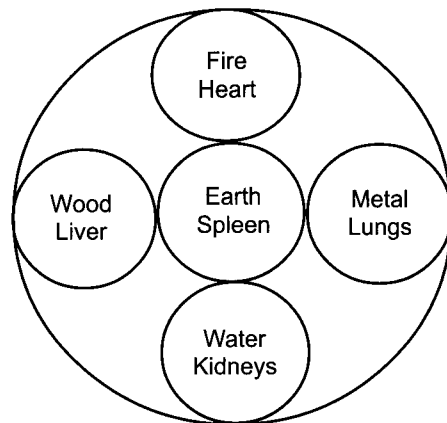


Figure 27.22. When the spiritual virtues of the Prenatal Wu Jing Shen nourish and support each other, they become integrated within the celestial design, causing the spiritual energies of the Five Elements to fuse as one energy.

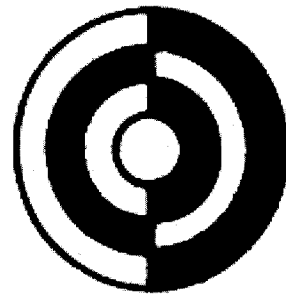


Figure 27.23. The Yin and Yang Combine.

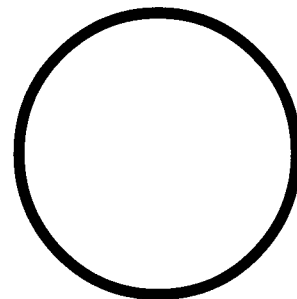


Figure 27.24. The internal child progresses to the spiritual state of mind of an infant

form becomes activated (Figure 27.24). The term "Shi Huodong," translates as "to activate," and is used to describe the activity of formally "starting" the energetic and spiritual function of the

Created object. The “Activating” property of Qi awakens the energy ball’s vibrational movement, giving it life. The Activation of Qi makes the energetic movement and vibration possible. It is sometimes considered the awakening of the vibrational motion contained within the energetic form and the forces of energy associated with it.

OPEN TO THE WUJI

After the energetic and spiritual cluster has been formed, the doctor will then utilize the spiritual cluster’s inherent natural spiritual fire (from the supreme divine light) to penetrate the infinite space within the patient’s tissues. As the energetic and spiritual form becomes forged in the divine spiritual fire, then similar to one’s physical birth, the energetic cluster “suddenly breaks forth like a ripe melon dropping from a vine, leaping into the infinite realm of the Wuji.” When this path that leads back to endlessness is completed, both the created energetic form and the patient’s body merge with the Dao.

TRANSFORMING ENERGETIC CLUSTERS THROUGH THOUGHT

When appropriate, patients should become informed as to negative thought patterns that may be contributing to the development or maintenance of their disease. Once the patients have been informed, they can be taught to restrain and control their own internal demons.

To minimize the effects of these malignant thought patterns on the patients’ bodies, they can learn special meditations involving visualization, imagination, and positive affirmation, which alter cellular patterns and can be used to restructure tissue growth.

THE MIND

The Mind is defined as the super-substance of directed intention through which all dimensions of existence are constructed and destroyed. It is the energetic ocean from which all things are formed and in which all things exist (from gross physical matter to refined spiritual substances).

Within the Divine there is movement, vibration, and pulsation. It is only through the creation of the Mind that movement and vibration find expression. Within the focused Mind the Divine created the different universes: higher and lower spiritual universes, energetic universes, and the physical universe.

The human body is a servant and physical manifestation of the initial imprinting and belief structures of the individual’s Mind. The physical states of disease and health are rooted and maintained by the individual’s thoughts. Through thought, an individual will subconsciously attract and manifest the specific circumstances that reveal his or her inner world. There is an ancient saying, “people do not attract that which they want, but that which they are.” Therefore, the outer world of circumstances shapes itself to the inner world of thought and belief.

STILLNESS OF THE MIND

When Medical Qigong doctors begin their meditative practices, it is important to allow the Mind to sink into a state of calm stillness. According to ancient Daoist Yin and Yang theory, “when stillness reaches its climax, it produces motion.” This resonating state allows the doctor to observe the subtle forms of existence. The true source of stillness lies within the state of emptiness. Within the state of emptiness the body’s Yuan Qi becomes buoyant and the Yuan Shen becomes active.

If the Mind is not quiet and still, there will be a continuous surfacing of thoughts and desires, creating obstacles and interfering with the individual’s intuitive perceptions. There are two major problems an individual will face when trying to still the Mind: Mental Distraction and Mental Oblivion, described as follows (Figure 27.25):

MENTAL DISTRACTION

Mental Distraction means that the doctor’s Shen (Mind) is racing. The Po has a lingering presence when the doctor is experiencing distractions. This state is easy to remedy. A distracted Shen still has some direction and can be focused and concentrated, allowing the confused Mind to become tranquil.

MENTAL OBLIVION

Mental Oblivion means that the Shen is unclear. This state is harder to cure. Oblivion is considered “Unformed Darkness”, meaning that the Po is in complete control. Oblivion is ruled by pure darkness and negativity, and causes the doctor to experience drowsiness. An ancient Chinese saying states that, “If you tend to fall into a deadness whenever you enter meditation, and are lacking spiritual growth and creative energy, this means that you have fallen into the Shadow World.”

The ancient Daoist masters believed the state of Mental Oblivion to be another form of spiritual opposition (see Volume 2, Chapter 20), involving energetic distractions which occur during the time of meditation, also known as “meditation sickness.” In this situation, a demonic or spiritual entity will sometimes generate an emotional field of lethargy, spiritual heaviness, or restlessness at times of needed prayer and meditation. This can occur as the individual begins to transform his or her spiritual life, or tries to move closer in his or her spiritual relationship with the Divine. The consistent demonic attacks could eventually cause the meditator to go mad, flee the hermitage, and run wildly about, out of control of his or her senses.

The technique used to control both Distraction and Oblivion is for the individual to rest his or her Mind on the breath, as described in Respiratory Dao Yin Training (see Volume 2, Chapter 17).

TRAINING MIND CONCENTRATION

All achievements occurring within the physical, energetic, and spiritual worlds are a result of purpose directed thought. This directed thought is built on the foundations of strong faith, intention, willpower, and belief (knowing).

Remember that until a thought (Shen) is rooted to a specific purpose and intended goal (Zhi) it cannot fulfill its initial task (Yi), and the individual's projected Qi will easily disperse. In Medical Qigong, the primary goal of Shengong (Spirit Skill) training is to teach the individual to focus and concentrate his or her Mind, allowing

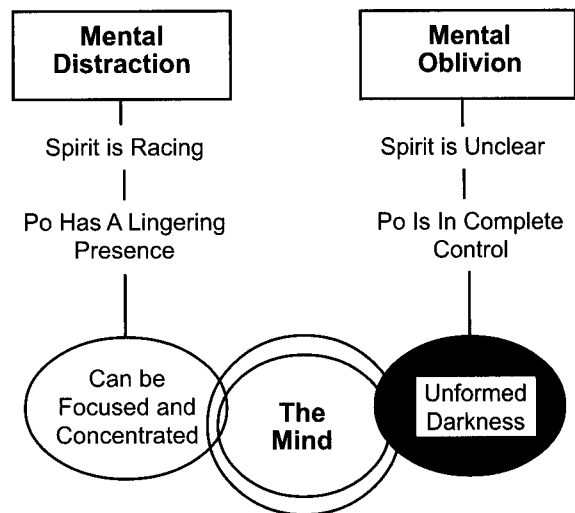


Figure 27.25. The two major problems an individual will face when trying to still the Mind are Mental Distraction and Mental Oblivion.

the Shen (thoughts and emotions) to bind with the Qi and facilitate a powerful energetic manifestation.

In the Medical Qigong clinic, an essential requirement for training Qi to materialize and dematerialize is the training of mind concentration. Concentration is one of the prime necessities used to develop creative thinking. It entails focusing your complete attention on a specific object, thought, emotion, or idea. The mind is completely absorbed in concentrating and focusing energy and are unmoved by external forces, like a magnifying glass directing the focused and concentrated rays of the Sun.

Through practicing Shengong meditations and exercises that focus on projected concentration, the Qigong doctor can receive, project, materialize and dematerialize Qi in the form of directed thought waves. This requires a deep level of concentration, which can only be obtained when the doctor's Mind has transcended the illusion of matter, and his or her body begins to vibrate at the subtle frequency level of pure energy.

In order to control the amorphous natures of the body, mind, and spirit, the Qigong doctor is taught to use mental images and fixed concentra-

tion to shape and mold its energetic components. When first learning to control the Qi through mental concentration, the Qi is projected outside the body like a fine vaporous mist, enveloping and sensing everything that it touches.

It is important for the doctor to learn to relax his or her Mind when concentrating. Relaxation can be achieved through inducing meditations or trance states. To relax the Mind, the Heart must be Regulated. To Regulate the Heart means to adjust the agitated or depressed Mind and place it into a state of tranquility. One of my teachers in China, Qigong Master Zheng Zhan Ding, would often say, "When the spirit, like a lake, is undisturbed, it mirrors the Heavens perfectly." This means that the clarity of the Mind emerges gradually when entering into stillness, and reflects the true nature of things as clearly as a mirror. This allows one's true inner nature to be revealed.

Once the Mind is relaxed, the doctor can improve his or her Will (Zhi) and Intention (Yi) for the development of creative energetic materialization through autosuggestion, initiated through concentration and affirmation. Creative energetic materialization can also be strengthened through vision, sound, taste, and olfactory exercises which improve our sense intuitions. As we expand our consciousness through techniques that enhance our perceptions and intuitions, we also train our diagnostic perceptions. By increasing our perceptions and intuitions, the power of our imagination is also enhanced. This can be attributed to the increased quality with which we experience the vivid colors, sounds, smell, tastes, and feelings of a created thought. The reality in which we create energetic matter is based on the strength of our imagination and manifested beliefs.

It is important to remember that a thought is an energetic form created from mental imagery. Once projected, a thought nourishes itself from the mental substance through which we continue to emanate into the energetic and mental planes of existence. The more concentrated and emotionally charged the thought forms, the stronger their effect and the more energetic nourishment is required to sustain their activity.

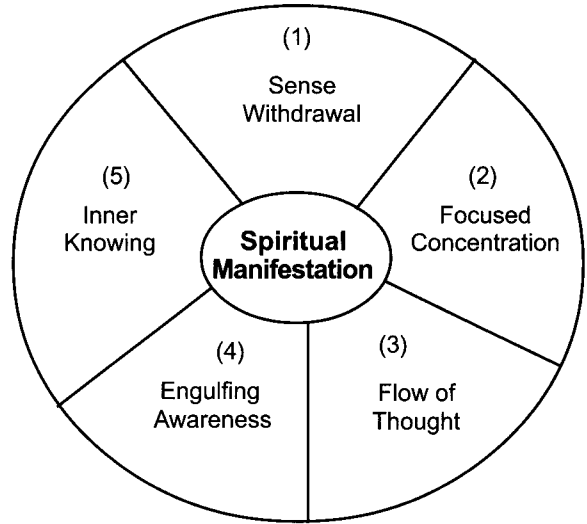


Figure 27.26. Five Things Required to Master the Skill of Energetic and Spiritual Manifestation

FIVE DISCIPLINES NEEDED FOR MENTAL CONCENTRATION

To master materializing and dematerializing energetic or spiritual form, the Qigong doctor must first progress through five specific stages of Mental Dao Yin meditation practice (see Volume 2, Chapter 18). The following five Mental Dao Yin disciplines allow the doctor to control his or her energetic and spiritual manifestations: Sense Withdrawal, Focused Concentration, Flow of Thought, Engulfing Awareness, and Inner Knowing, described as follows (Figure 27.26):

SENSE WITHDRAWAL

Sense Withdrawal is a state of consciousness where the mind withdraws from the programming of the cognitive senses. It requires the doctor to maintain a state of inner stillness and can be accomplished through either Indirect Means or Direct Means of withdrawal, described as follows:

- **Indirect Means:** Through the indirect means of withdrawal, the doctor will perform some form of action that causes him or her to withdraw from the senses (counting breaths, etc.).
- **Direct Means:** Through direct means of withdrawal, the doctor gathers any awareness of sense disruption and sends it "in and down,"

rooting the sense perception deep into the center core of the Taiji Pole.

FOCUSED CONCENTRATION

Focused Concentration is a state of consciousness where the mind is naturally bound to one point or region, and held in a single place with steadfast concentration. It involves attaching and directing the fixed attention of one's perceiving mind onto a single thought, idea, concept, image, color, or sound until all outside distractions momentarily disappear.

There are several techniques used to assist the Qigong doctor in training his or her focused concentration. One popular Daoist technique is to inhale and imagine catching any distracting or unrelated thought with the intention of the Mind, then releasing the thought out from the body with the exhalation. Another popular Daoist technique is, as the thought begins to form, immediately countering with either "yes," "no" or "not now," and returning back to the meditation. By acknowledging the initiated mental distraction with a counter statement, the doctor can quickly intercept the thought's energetic influence and quickly return back to allowing the mind to withdraw from the initial programming of the cognitive senses.

FLOW OF THOUGHT

Flow of Thought is a state of consciousness where the mind has developed a natural unbroken flow of thought towards the object of Focused Concentration.

ENGULFING AWARENESS

Engulfing Awareness is a state of consciousness where the Mind absorbs the consciousness of the object of one's Focused Concentration and Flow of Thought, and causes the individual to become or appear as the subject of concentration. It is a state where the observer and the observed disappear, where reality is no longer distorted by the Mind of the perceiver.

INNER KNOWING

Inner Knowing is a state of consciousness where the individual has established an energetic spiritual relationship with the object. The individual can connect with and energetically become that object at will, perceiving all actions and interrelationships from the perspective of being that object.

TANGIBLE AND INTANGIBLE MEDITATION

The purpose of the Tangible and Intangible Meditation is to prepare the Medical Qigong Doctor for advanced states of energetic diagnosis and treatments. The Tangible and Intangible Meditation is described as follows:

1. **Preparation:** Begin by performing "The One Through Ten Meditation" (see Chapter 28).
2. **The Intangible:** From a sitting posture, in a quiet room, close your eyes and begin to place your attention on experiencing that which is "intangible." Intangible things are things that cannot be perceived or examined through physical contact (e.g., thoughts, emotions, space, light, and sound). Experience the realm of the intangible for several minutes.
3. **The Tangible:** Begin to place your attention on that which is "tangible." These are things that can be perceived or examined through physical contact (the physical body, floor, walls, chairs, and room). Experience the realm of the tangible for several minutes.
4. **The Intangible as Tangible:** Now, begin to experience all the things that are intangible as being tangible. Thoughts and emotions generate Qi which you can feel as strong or weak energetic fields. The viscosity of Space can possess a specific type of density according to environmental influences, which can also be felt. Light produces energetic heat, and sound produces an energetic vibrational resonance which can also be felt. Experience these things that are believed to be intangible, as tangible.
5. **The Tangible as Intangible:** Begin to experience the things that are tangible as intangible. What we perceive to be as tangible, such as our physical body, the floor, walls, chairs, and room, are in fact fields of highly charged particles of energy, moving at different frequencies and levels of vibration in order to compose the appearance of matter. Therefore matter is nonexistent. The external physical body is believed to be tangible, yet you can focus your intention and energetically feel through the physical external body to experience the energetic resonance of the internal organs. The floor is believed to be tangible yet you can feel through the floor to

experience the coolness of the Earth underneath. The walls are believed to be tangible yet you can feel through the walls to experience the weather outside. Experience these things that are believed to be tangible, as intangible.

6. **The Tangible and Intangible Fuse into One Energetic Form:** Now, blend those things that are tangible and intangible into a total balance of energetic form. Both are tangible and intangible in form, and both are energy. Allow yourself to experience the tangible and intangible as simply altered states of energy.

BODY, MIND, ENERGY MEDITATION

The Body, Mind, Energy Meditation is used to prepare the Medical Qigong Doctor for advanced states of energetic diagnosis and treatments, and should be practiced immediately after performing the Tangible and Intangible Meditation. The initial goal of this meditation is to acquire mastery over matter, energy, and mind. The Body, Mind, Energy Meditation is described as follows:

1. **Preparation:** Begin by performing "The One Through Ten Meditation" (see Chapter 28).
2. **The Body is Mind:** From a sitting posture, in a quiet room, close your eyes and begin to place your attention on experiencing the concept that "all is mind," and that your "body" is a manifestation of your "mind." There is no "body" except for your thoughts about it. The concept that you have a "body," and your sense of having a "body" are only a product of various cognitive understandings related to your "mind." Notice that without your "mind," in a very real sense, you would not know that you had a "body." You know that you have a "body" because of your thoughts about your "body." So your "body" is only one area of thoughts and ideas in your "mind." Everything is "mind." Sitting, meditating, thinking, feeling, all of this is "mind." The concept of existence is "mind." Experience your "body" as your "mind."

Realize that the mind is the foundational root of form, and that all things contained within the material world are created and formed by mind. Realize that this ocean of mind is infinite and vast. Therefore, all is

mind. Also realize that you have this great ocean of mind at your command.

3. **The Mind is Body:** Now begin to place your attention on experiencing your "mind" as your "body." All that there is, is "body;" the "mind" is simply a function of the "body." Your experiences in the mind are but the experiences of the body. What else is the mind but the sum-total of all the sensations that the body experiences. What are all your thoughts about, but the relationships around your body. What is your mind but a point of view relative to your body. Your mind is nothing but body. If you had no body, you would have no mind. Experience your "mind" as your "body."
4. **Energy is Mind and Body:** Begin to place your attention on experiencing the concept that "all is energy," and that your "energy" is your "mind." Everything that you call "mind" (thoughts, ideas, and feelings) is actually energy. Energy manifests in every thought process; a thought is life-force movement. Energy is also body. The only reason that you know that you have a body is because your energy touches it, fills it and gives it life. Energy gives you the experience of, and contact with, your body and mind. Energy allows you to know your body. Energy is mind, creates mind, and creates body. Your feelings and your sense of body are energy, so everything is energy. Experience your "mind" and "body" as energy.

Realize that energy is the foundational root of mind, and that this form of energy may be transformed into an infinite number of forms, both substantial and insubstantial. Realize that the energy within you, through which you direct all actions, is but one aspect of the infinite forms of life-force energy from which the entire universe is filled.

5. **Energy, Mind, and Body Fuse into One Energetic Form:** Now begin to place your attention on experiencing the concept that your "mind" is your "body," and your body is your mind. Energy is your mind and your mind is your energy. Your body is your energy and your energy is your body. Your "mind" is your "body," and your body is your energy. Begin to blend

all of these concepts together and experience them dissolving into one harmonization of body, mind, and energy. There is no separation, only one union, one harmony.

Realize that under all of the forms and names of the visible world, there is to be found one divine life-force energy, which is part of your original soul, and resonates deep within your Taiji Pole. Realize that through this connection you are a part of all things and all life, both substantial and insubstantial. Realize that you live within this great ocean of divine energy and mind. Do not confuse forms with the energetic and spiritual principles behind them. Remove the veil and see that all mineral-life, plant-life, animal-life, and human-life forms are but one aspect of the divine energetic mind. Although you are now sitting upon the Earth performing this meditation, you are actually simultaneously connected to all parts of the universe. Awaken to this as part of your divine inheritance, and realize that you are a child of the infinite Dao.

6. **The Ending:** After several minutes, allow the mind to return back to a normal state of conscious relaxation, sinking all thoughts and feelings into the Lower Dantian.

TRAINING CREATIVE VISUALIZATION

There is nothing more powerful than thought, and visualization is the process through which thoughts are harnessed. It is through subconscious visualization we shape and create energetic thought forms. The Imprinting Property of Qi (Ganjue) is used to shape energetic substances into images and is vital for developing the skill of visualization. Through the use of energetic "Imprinting," we are able to memorize and store images. By learning to observe carefully and concentrate fully, the doctor is able to utilize the skill of Creative Visualization more effectively.

Some Qigong doctors believe that the most important skill in performing energetic materialization (for Tonification) and dematerialization (for

Purgation) is the ability to form or dismantle energetic patterns through creative visualization. Once energetic images are created, they possess a real multidimensional existence that is far more durable than any Physical object. It is through Creative Visualization that the doctor is able to learn to materialize and dematerialize energy. It is a vehicle through which energy is gathered and released.

Creative Visualization is simply seeing or experiencing people, places, or things within your mind. As you begin to energetically create or disperse, it is important to visualize internally with your senses; experience what you would see, feel, hear, taste and smell in all three dimensions (physical, energetic, and spiritual). Work towards a complete fullness of the energetic experience. Use the combination of physical, energetic, and spiritual movement in conjunction with visualization, while in a deeply relaxed yet concentrated state.

In ancient Daoist esoteric practices, every visualization was completed by naming what was to occur, followed by the recitation of an incantation (a specific Mantra or power word formula). The mystic would then visualize it in his or her mind, allowing for it to appear and materialize. Likewise, to name something or some action (summoning it) causes it to manifest, according to the individual's belief, faith, and skill.

By using Creative Visualization to form a mental image, you can increase your energetic potential by a factor of ten. Research has shown that mental training builds the individual's neuromuscular connections. By mentally rehearsing your skills, you can develop an energetic and spiritual foundation from which to progress. Regular practice is of utmost importance. It is better to train for ten minutes six times a week than twice a week for thirty minutes. There are three steps in achieving a successful visualization practice, described as follows (Figure 27.27):

1. **Deep Relaxation:** Through Qigong and Shengong meditations.
2. **Specific Images:** Using all five senses with clarity and control.
3. **Physical Movement and Visualization:** Combined during deeply relaxed, yet concentrated states.

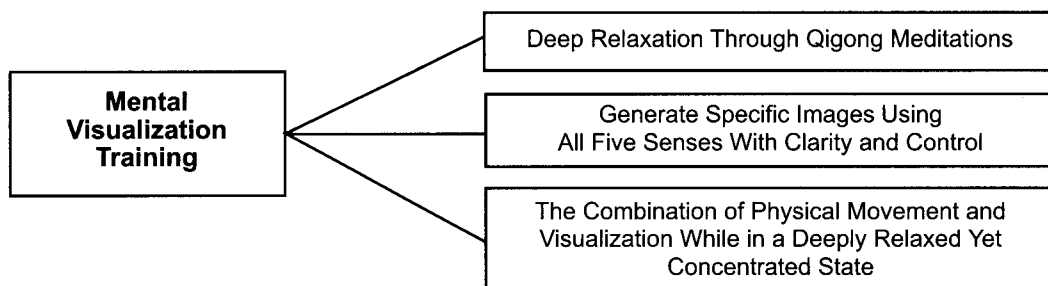


Figure 27.27. The three steps used in achieving a successful visualization practice

DEEP RELAXATION TO SUSTAIN VISUALIZATION

When using visualization to materialize or dematerialize energy, we generate specific images with the clarity and control of all five senses. By releasing stress and unnecessary tension, more energy is available for sustained visualization. Letting go of fear of the future and emotional reactions to the past allows you to focus on the present moment and permits visualization to penetrate to deeper subconscious levels.

When you tense your body, even slightly, many muscles contract. Some of these muscles are antagonistic to the muscles that are required for a maximum results. Relaxation will permit you to channel energy to the appropriate muscles, producing more efficiency and less wasted effort.

THE “PHANTOM” HAND EXERCISE #1

The following Shengong exercise is used to assist the Qigong doctor in acquiring relaxation skills needed to facilitate maximum energetic movement and Qi penetration:

- Begin by standing in a “Wuji” posture with your hands hanging down by your sides.
- Imagine your body being filled with energy, touching every cell and wrapping your entire body with energy.
- Extend your right arm, allowing your hand to be waist high and level with the ground. Concentrate on feeling both the hand and arm. Imagine that you have just placed them into a tight fitting glove.
- Now imagine an energetic “phantom” hand leading the tissues of your real hand. The

“phantom” hand, being the actual energetic field around that specific part of your body, can be extended to actually lead your physical tissues to follow.

Practice by placing your hand in various postures with your mind and then allow the tissues to follow through. All thought and leading must come from the intentions of the mind. Use this mind extension in conjunction with intuitive perception. Once you have begun to use the arm in energy extensions, advance to using the entire body in projecting energy. Remember to project the entire body with your mind’s intent first.

THE “PHANTOM” HAND EXERCISE #2

The following Shengong exercise is used to assist the Qigong doctor in transforming his or her visualization skills into a functional clinical modality. In this exercise, the Qigong doctor will project his or her Qi into a partner.

- Begin by standing in a “Wuji” posture, with your hands hanging down by your sides. Face a partner and step forward. Softly touch your partner on the upper chest (upper sternum area) with your right hand.
- Just before touching your partner’s body, imagine an energetic mist flowing out of your right hand and filling your partner’s entire torso (like helium filling a balloon). Imagine and feel that your partner’s entire body has expanded to absorb your extended Qi.
- As you touch your partner’s upper chest, imagine that you are dipping your fingers into warm water. Begin to completely fill your partner’s body (like a hand fitting into a glove).

- While still filling, slowly begin to step backwards (a few feet) while continuing to emit Qi into your partner's body. Pause for several breaths, then step forward and again touch your partner's upper chest.
- Remove your right hand, while immediately returning the emitted Qi back into your body. Step back, energetically disconnect from your partner, and shake the arm to release any remaining energetic pathogens. Then get feedback.

TRAINING THE IMAGINATION

The Yi (which consists of the imagination and intention) leads the Shen (composed of the thought, emotion, and spirit), which in turn leads the Qi (the body's life-force energy). The imagination is the inner form of all things, the primal inspiration from which reality later manifests. In other words, you bring about what you think about.

Through creative imagination, the spirit is expressed and the Qigong doctor's body is spiritualized. The imagination is an energetic world founded on the interrelation of various levels of spiritual, imaginative, and physical realities. These energetic dimensions lie between what the Chinese call the "realm of the unfathomable hidden mystery" and the "world of animated physical forms." The imagination is an energetic and spiritual world that exists between the reality within oneself and the reality outside of oneself. This energetic and spiritual world seems imaginary, but in fact it is very real. It is through the energetic world of imagination that we create and empower our belief systems.

The power of the imagination has a strong influence on health and can be used to help cure diseases or to further complicate the condition. While treating disease, Qigong doctors encourage their patients to imagine healing energy from the Divine being directed into the diseased area. Once the treatment is finished, the patients are instructed to imagine that their disease has become completely healed.

TRANSFERRING CONSCIOUSNESS

When impregnating an object with Qi and Shen, the "Message" imprinted within the object (which allows for energetic function) is charged and stabilized through the transferring of the Qigong doctor's consciousness. As the doctor learns to transfer his or her consciousness, increased perceptions and enhanced intuitions occur.

The following exercises and meditations are used to strengthen the Qigong doctor's ability to transfer consciousness. Each meditation must be mastered before progressing to the next one.

TRANSFERRING CONSCIOUSNESS MEDITATION #1

The Transferring Consciousness Meditation #1 is described as follows:

1. **Preparation:** From a sitting or standing posture, in a quiet room, begin performing "The One Through Ten Meditation" and the "Three Invocations," ending with the divine light rooted into the Lower Dantian (see Chapter 28).
2. **Focus on the Floor:** Begin to concentrate on experiencing the energetic structure of the floor. Allow your energy to melt into the very fabric of the floor's structure. As you embody the energetic attributes of the floor, imagine and feel the presence, weight, and relationship of the various objects that are lying on the floor (wall, table, desk, chairs, couch, etc.). It is important to also feel the energetic and spiritual structure of the floor, so that all three "worlds" (physical, energetic, and spiritual) are completely experienced.
3. **Focus on the Walls:** Next, begin to concentrate on experiencing the energetic structure of the walls. Allow your energy to melt into the very fabric of the wall's structure. As you embody the energetic attributes of the wall, feel the presence, weight, and relationship of the various objects that are hanging on the walls (pictures, decorations, etc.), as well as the objects in front of the walls (table, desk, chairs, couch, etc.). It is important to also feel the energetic and spiritual structure of the wall, so that all three "worlds" (physical, energetic and spiritual) are completely experienced.
4. **Focus on the Ceiling:** Next, begin to concen-

trate on experiencing the energetic structure of the ceiling. Allow your energy to melt into the very fabric of the ceiling's structure. As you embody the energetic attributes of the ceiling, feel the presence, weight, and relationship of the various objects that are hanging from the ceiling (lamps, plants, decorations, etc.), as well as the objects observed on the floor (table, desk, chairs, couch, etc.). It is important to also feel the energetic and spiritual structure of the ceiling, so that all three "worlds" (physical, energetic, and spiritual) are completely experienced.

5. **Focus on the Energetic Space:** Begin to concentrate on experiencing the energetic fields of space within the room. Allow your energy to melt into the etheric nature of the air like mist. As you embody the energetic attributes of the air, feel the presence, weight, and relationship of the various objects that exist within the room (pictures and decorations on the walls, as well as chairs, tables, desks, couches, etc.). It is important to also feel the energetic and spiritual structure of the air, so that all three "worlds" (physical, energetic, and spiritual) are completely experienced.
6. **Ending:** After several minutes, withdraw your consciousness from the object and return it back into your body. Allow the mind to return back to a normal state of conscious relaxation, sinking all thoughts and feelings into the Lower Dantian.

TRANSFERRING CONSCIOUSNESS MEDITATION #2

The Transferring Consciousness Meditation #2 is described as follows:

1. **Preparation:** From a sitting posture, in a quiet room, begin performing "The One Through Ten Meditation" and the "Three Invocations," ending with the divine light rooted into the Lower Dantian (see Chapter 28).
2. **Focus on an External Object:** Begin to concentrate on a particular object in front of you. Memorize the object's energetic form, color, size, weight, and function. To begin, it is advisable to concentrate on something simple, such as an unlit candle (in this type of focused

concentration training, if the candle is lit, the flickering light and flame will detract from the meditation).

3. **Transfer your Consciousness into the Object:** Imagine and feel that you have completely transformed into the object. You must believe that you have become the object, to the degree that you feel that you have taken on the energetic form, color, size, and weight of the object.
4. **Perceive the Surrounding Area from the Object's Point of View:** Once you have become the object and have assumed all of its energetic attributes, begin to perceive the surrounding area from the object's point of view (e.g., experience the object's relationship to other objects in the room). For example, if you choose to become an unlit candle located on a table, feel the candle's relationship to the table and other items in the room.
5. **Ending:** After several minutes, withdraw your consciousness from the object (e.g., the unlit candle) and return it back into your body. Allow the mind to return back to a normal state of conscious relaxation, sinking all thoughts and feelings into the Lower Dantian.

TRANSFERRING CONSCIOUSNESS MEDITATION #3

Once you have mastered the Transferring Consciousness Meditation #3 exercise, you will be able to attain the ability of perceiving through objects, and intuitively gain the knowledge of the energetic material, as well as the spiritual structure of the object. You will also be able to influence any object from its center core and impregnate the object's energetic matrix. The Transferring Consciousness Meditation #3 is described as follows:

1. **Preparation:** From a sitting posture, in a quiet room, begin performing "The One Through Ten Meditation" and the "Three Invocations," ending with the divine light rooted into the Lower Dantian (see Chapter 28).
2. **Focus on an External Object:** Begin to concentrate on a particular object in front of you (e.g., an unlit candle). Memorize the object's energetic form, color, size, weight, and function.
3. **Transfer your Consciousness into the Core of**

the Object: Close your eyes and transfer your consciousness into the center of the object (e.g., the unlit candle) and imagine that you have completely transformed into the center core of that object. You must experience the center of the object to the degree that you feel surrounded within the object's energetic form, color, size, and weight, while being disconnected from any sensations of your own physical body. Remain in this state for five minutes.

4. **Energetically Shrink to the Size of a Small Poppy Seed:** Once you have become the center of the object and have experienced all of its energetic attributes, begin to feel that you are energetically shrinking, becoming as small as a poppy seed. Once you have successfully become the size of a poppy seed, experience the solid object's physical dimension and energetic form (from a small poppy seed's observation). The smaller you imagine yourself to be, the more your consciousness shrinks and the larger the object must appear. If you eventually become the size of an atom, the object must appear to be the size of the whole universe.

5. **Ending:** After several minutes, withdraw your consciousness from the object (e.g., the unlit candle) and return it back into your body. Allow the mind to return back to a normal state of conscious relaxation, sinking all thoughts and feelings into the Lower Dantian.

After training in these specific meditation methods, the next stage of training requires the practitioner to extend his or her consciousness into living things (e.g., plants, trees, birds, animals and people). This extension of the conscious mind allowed the Daoist sages the ability to observe and not be detected.

THE EIGHT DIRECTION PERCEPTION MEDITATION

The Eight Direction Perception Meditation is designed to enable the Medical Qigong doctor to expand his or her field of awareness and intuitive perception by directing the imagination and intention. This meditation facilitates absorption of sensory and mental stimulation, and serves to

combine both internal and external perceptual awareness to the degree that the doctor will eventually reach a state of being where there is no distinction between the two.

Through consistent practice, the doctor will begin to blend with the surroundings and feel as though he or she is becoming invisible. As the distinction between the doctor and the surroundings starts to disperse, the doctor will begin to feel as though he or she is part of the universal and environmental rhythms and movements that surround the doctor, becoming one with the infinite space of the Wuji.

This meditation requires a great deal of relaxation, intense concentration, and daily practice to achieve the above mentioned results. The meditation consists of mentally touching every cell of the body, inside and out, and then expanding this body awareness to fill the surroundings.

This meditation serves to increase psychic awareness. However, it is important for the doctor to maintain balance between all of the psychic energies if he or she is to progress rapidly. This balance can be achieved by harmonizing sensory input.

Psychic energy is stored in the Yin organs and can be depleted through the emotions and senses. In all Shengong (Spirit Skill) meditations and exercises, it is important to achieve a balance between all five senses. If the five senses are not balanced, psychic energy will be drained and the awareness will be hindered. The five senses are related to the Yin organ energies as follows:

- The desire of seeing (sight) depletes Liver energy.
- The desire of feeling (touch) depletes Heart energy.
- The desire of eating (taste) depletes Spleen energy.
- The desire of fragrances (smell) depletes Lung energy.
- The desire of listening to sounds (hearing) depletes Kidney energy.

While performing this meditation, all of the senses should "expand into the infinite." This means that they are sensing all things, but are not focused on any one particular thing.

PREPARATION

To perform this meditation, assume a standing Wuji posture. Place the feet slightly wider than the shoulders, with the knees bent, the spine straight, and the buttocks tucked under. Imagine that the feet are rooted deep into the Earth, while the head pushes up against the Heavens. The shoulders are to be kept relaxed and rounded. The arms should hang freely by the sides of the body, with the palms facing towards the back of the body. The tongue should touch the roof of the mouth on the hard palate. Relax and close the anal sphincter. Breathe softly through the nose and perform Natural Breathing.

The eight directions are: the front, back, right, left, top, and bottom of the body (the six directions of space), as well as the inside and outside of the body (Figure 27.28).

1ST DIRECTION

Begin this meditation by focusing your attention on the front of your body. Start with the face and work down to the feet. Try to feel every cell of your skin, every hair follicle, every curve, every crevice of your forehead, eyes, nose, cheeks, lips, chin, neck, chest, upper abdomen, lower abdomen, groin, thighs, shins and feet. Be sure to include the front part of your arms. Take your time and focus on touching each detail with your imagination. Feel not only the surface, but expand the imagery to three dimensions so that you feel the area around the body part. Form an imaginary cast that covers the part of the body you are concentrating on.

Paint this cast so that it starts about one-quarter inch under the skin and extends to about one inch beyond the skin, creating an imaginary force field. Take your time and feel the energy build as your mind focuses on each minute detail of your body. As you move down from the forehead to the feet, keep that imaginary cast on. In other words, do not forget about your forehead as you move on to other parts of the front of the body. Once you have touched a body part with your imagination, you will remain in touch with it through the entire meditation. Throughout the meditation you must constantly tell yourself to

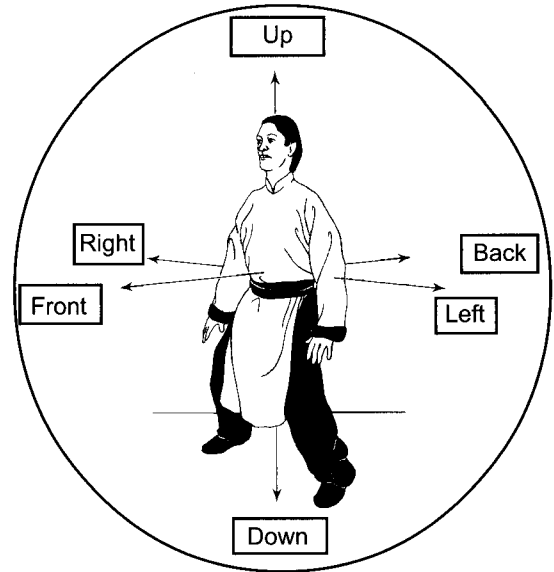


Figure 27.28. Allow the body's tissues to relax and naturally stretch, expanding the body's Qi and Shen into the six directions of space.

relax and sink into the Earth. Your mind is in the Earth and your imagination is touching the different parts of the front side of your body.

2ND DIRECTION

Once you have touched on every part of the front of your body, start at the top of your head and mentally touch each part of the back of your body with your imagination. Build the energy cast as you did on the front of the body. This imagery is extremely important. Most practitioners do not have a very strong awareness of what is happening behind them. This section of the exercise will help to build that awareness. Make sure that you proceed at a relatively slow pace and truly get in touch with your back.

3RD DIRECTION

After you have mentally touched the front and back of your body, move your attention to the right side of your body. You should continue to mentally maintain the sensation of being covered with the energy cast on the front and back parts of the body. Start at the top of your head on the right side and move down over the ear and neck, the right shoulder, the right arm, the right side of your

chest and back, the right hip and waist, groin and buttocks, the right side of the leg and the right foot. As you build this energy cast, feel it fuse with the cast that you created on the front and back of your body. Throughout this exercise it is important that you spend time trying to feel each and every cell of your skin.

4TH DIRECTION

When you have completed the right side of the body, move your imagination to the left side of the body and follow the same procedure.

5TH DIRECTION

Move your attention to the top of your head and sequentially start to fill in the holes of your perception by touching all of the portions of your body that are facing upward. Imagine that a spotlight is above your head. Touch every part of your body that the spotlight would shine on. Touch the top of your head, nose, ears, cheeks, shoulders, chest, back, forearms, hands, groin, buttocks, thighs, calves, and the tops of your feet, etc.

6TH DIRECTION

The last step in finishing the exterior energy cast is to mentally touch each part of your body that is facing down. Imagine that you are standing on a spotlight. Touch every part of your body that the spotlight would shine on. Fill in the gaps under your nose, under your chin, your armpits, and your groin area, etc. When you are finished, your entire body should now be covered with an imaginary energy cast which travels from one-quarter of an inch below your skin to about one inch outside your body. Remember the importance in this exercise does not lie in simply building the cast, but in trying to get a good feel for each part of your body. You have now completed fusing the energy of the Heavens, the Earth, and the four winds into your body.

7TH DIRECTION

The seventh direction is inward. Starting from the top of your head, fill in the hollow part of the energy cast as you touch each inch of tissue, organ, muscle, tendon, and bone in your body. Try

to feel each portion of your body down to the cellular level. While you are concentrating inward, it is important that you do not forget about the previous directions. When you have reached the ends of your toes after slowly working all the way through the body, you should feel as though you are in touch with your entire being. You should have a sense of wholeness and total body integration. You will now take this new found awareness and expand it into the entire room.

8TH DIRECTION

As you inhale, feel the cast that you have built with your imagination become very thick and draw it into the center core of your body (Lower Dantian). When you exhale, expand your awareness out to fill an area one foot around your body. Inhale again, drawing the awareness into the center core of the body. On the exhale, project the awareness out slightly more than one foot around the body to the front, back, right, left, up, and down. Continue this sequence, drawing the awareness in on the inhale, and projecting it out during the exhale into ever widening circles until you fill the entire room. When you project out, ensure that you do so in all directions.

Slowly feel your energy begin to radiate in your Lower Dantian as you inhale and exhale. With each breath imagine a white glow growing and getting thicker and stronger. Now begin to visualize the air as white light that explodes in all directions as you exhale filling and illuminating the entire room, becoming brighter and brighter with every breath, touching everything in the room, piercing out in all directions like a white phosphorous flare with each exhalation.

ENDING

To end this meditation, draw your attention down to the Lower Dantian. Perform the "Pulling Down the Heavens" exercise and imagine that all of the body's Qi is returning and settling back into the Lower Dantian. Remain in a quiescent state of meditation for a few minutes, before ending the exercise.

CHAPTER 28

ESTABLISHING THE MEDICAL QIGONG CLINIC

ESTABLISHING A SAFE CLINICAL ENVIRONMENT

Before receiving patients, it is important to establish an environment that is conducive to healing. The density and quality of energy in the healing room is a very critical factor. Therefore, the doctor will fill the treatment room and clinic with the energy that flows from the Heavens to the Earth. Once this occurs, the doctor will then create an energetic vortex underneath the treatment table. The patient's pathogenic factors will automatically flow through this energetic vortex into the ground once they are dispersed from the patient's body. The more energy that the healing room contains, the more successful the treatment will be. It is important to cleanse the healing room before and after each patient. This cleaning is achieved through the doctor's Divine Hook-Up.

When establishing a treatment room, it is also important to have adequate lighting and clean air ventilation. The doctor is encouraged to burn salt with a little alcohol to cleanse the treatment room (at least once a day) and fill the room with fresh air and light. Avoid fluorescent lighting; if this is impossible, use a full spectrum light.

It is also important to ensure that the patient energetically cleans his or her living quarters and bed, as pathogens have a habit of collecting in areas of sickness and disease. The living space of the patient is often neglected. Energetically and physically cleaning the entire house or apartment often, especially during and after there has been an illness, allows the toxic energy to be purged from the patient's home.

One example of how energy stagnates can easily be observed in hospital wards. Each ward has an energetic "feeling" associated with the different types of diseases or conditions treated there.

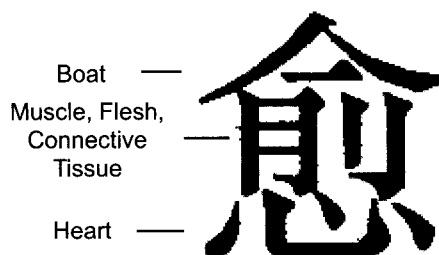


Figure 28.1. The Chinese Character "Yu," meaning "to Heal"

The cancer ward, for example, feels entirely different from the maternity ward, or the emergency room, and so on.

The treatment room must also be kept uncluttered, as energy stagnates in cluttered environments. Also, after each treatment, always change the bedding and energetically clean the clinic or treatment room.

DEVELOPING A HEALING RAPPORT WITH THE PATIENT

The Chinese character "Yu" means "to heal, recover, become well." The ancient character portrayed the image of a boat placed over the image of a heart, meaning that the patient's heart is being carried away to safety (Figure 28.1). That method of healing reminds the doctor why, in the clinic, it is particularly important to establish a strong foundation of trust between the doctor and patient before the treatment begins. This trust is enhanced by: Talking with the Patient to Establish Treatment Goals, Explaining and Reaching Agreements on the Treatment Modalities to be Used, Honoring the Patient's Spiritual Belief System, Receiving the Patient's Consent Before Treating, Matching the Patient's Respiration, Maintaining the Doctor-Patient Relationship, and The Four Major Priorities of Clinical Qigong Healing (Figure 28.2).

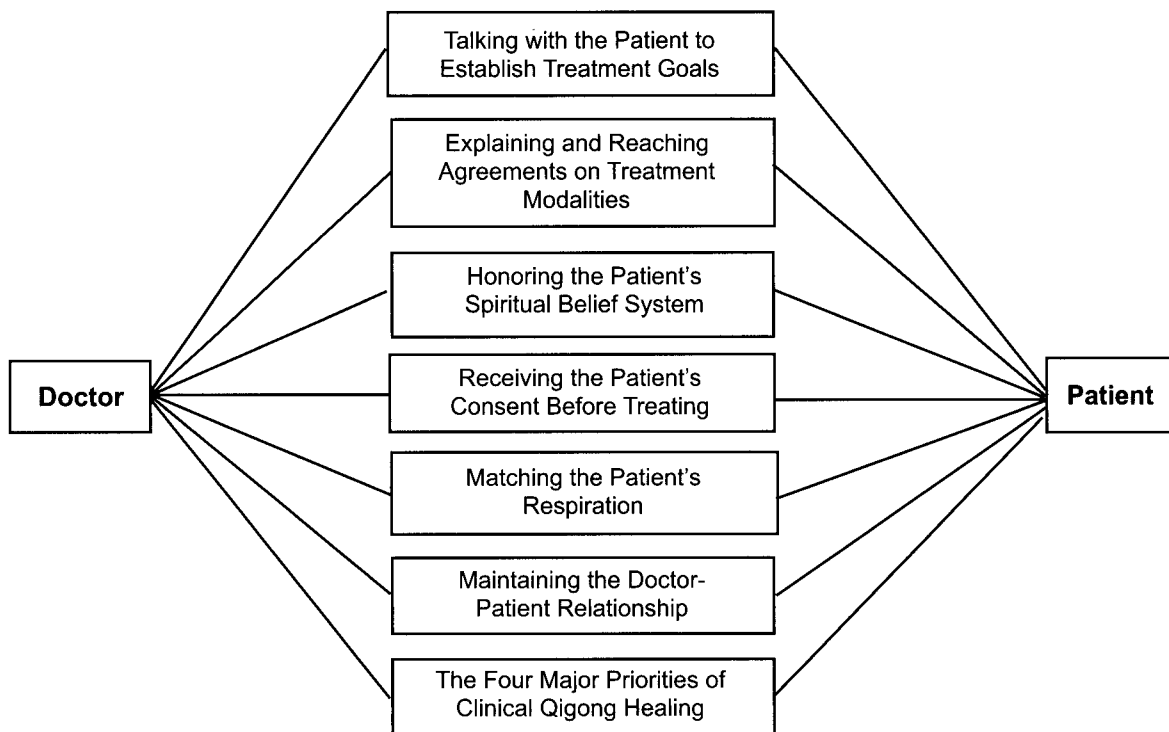


Figure 28.2. A healing rapport with the patient begins with trust.

TALKING WITH THE PATIENT TO ESTABLISH TREATMENT GOALS

After completing the diagnosis, establishing the treatment principle, and determining the treatment strategy, the Qigong doctor discusses with the patient the treatment goals (e.g., which internal organs, channels, and tissue areas are associated with the primary cause of the patient's disease and how to address these). The treatment areas are specifically chosen to facilitate a rapid effect on the healing process. The doctor explains the intended goal of using purging, tonifying, or regulating techniques and how they will affect the patient's body.

EXPLAINING AND REACHING AGREEMENTS ON THE TREATMENT MODALITIES TO BE USED

The Qigong doctor explains in clear, comprehensive terminology what he or she has determined is the best way of approaching the patient's condition (e.g., having the patient in a lying, sitting, or standing posture), rectifying the condition (e.g., purgation, tonification, or regulation), and

what treatment modalities the doctor will be using (e.g., Qi Emission Therapy, Qigong Massage Therapy, Sound and Light Therapy, etc.).

The more the patient understands the doctor's approach to addressing the condition, the greater the likelihood of the patient relaxing during the treatment. This explanation also assists the development of trust, which will encourage the patient when practicing the Medical Qigong Prescription exercises or when receiving suggestions on lifestyle modifications.

HONORING THE PATIENT'S SPIRITUAL BELIEF SYSTEM

When treating patients, it is important that the Qigong doctor not become distracted by the illusion of solid tissue matter; instead, the doctor remembers that we are spirit and that healing begins in this fifth dimension. The primary belief in Medical Qigong therapy is that tangible and intangible energy, through faith, will merge at the highest level of cultivation. Prayer is an invocation that extends through the mind, emotion, and

spirit to the Divine, while meditation is a state of mental, emotional, and spiritual receptivity for divine inspiration, guidance, and manifestation. Both actions (prayer and meditation) connect the doctor and patient to the Divine and help bring the patient back into awareness of his or her body and to initiate divine healing.

In China, Qigong doctors have a saying, “train your virtue and morality to increase your energy, allow your Shen to lead your Qi and the Qi will flow pure.” Meaning, the stronger the individual’s virtue has been developed, the more powerful his or her spiritual intention and flow of Qi will be.

The healing modality chosen by the doctor must be in line with the patient’s spiritual belief structure. The patient must be connected to his or her own unique interpretation of universal consciousness (Divine) for healing to take place.

When the patient disbelieves in a Higher Power -- be it God or a universal consciousness - the doctor can still help the patient heal, providing the patient has established sufficient trust and hope in the doctor. If the patient feels listened to, understood, and respected by the doctor, this can empower the patient to heal regardless of his or her own conscious belief system.

If the doctor, on the other hand, does not believe that a true healing can take place unless the patient believes in a Higher Power or God - then no healing will take place, for the doctor will lack confidence and trust. The therapeutic bond between the doctor and patient will be broken and replaced by a battle of wills.

For patients who lack faith, applying a hands-on Qigong Massage technique may be more effective. Gradually, over the course of time, the doctor may incorporate other healing modalities as greater trust is established.

The Qigong doctor should always begin treatment in harmony with the patient’s spiritual belief system (which may change in time), through touch, verbal conversation, empathy, and unconditional love. The doctor should also compassionately communicate through his or her subconscious mind to the patient’s subconscious mind; this will facilitate trust at a deeper subconscious level.

RECEIVING CONSENT BEFORE TREATING

The treatment modalities should be decided together by the doctor and the patient. It is important for the Qigong doctor to provide the patient with enough information about the type of therapy he or she will receive, so that informed consent can be given for the treatment. This empowers the patient and allows relaxation and trust to occur.

MATCHING THE PATIENT’S RESPIRATION

Another technique to relax the patient is called “matching and pacing.” The Qigong doctor matches the patient’s breath and breathing patterns, and gradually shifts his or her own breathing to a slower and deeper pace. It is important to note that the patient’s physiology affects his or her energy, which in turn affects his or her emotions and respiration. This technique of matching the patient’s and doctor’s breath and leading it into a state of quiescence is very often used by Medical Qigong doctors to relax their patients. It not only connects the doctor with the patient on the energetic and emotional levels, but also provides a strong spiritual connection.

Note: Do not match an asthmatic patient’s breathing during an attack, as this is disruptive to the flow of Qi within your own body.

MAINTAINING THE DOCTOR-PATIENT RELATIONSHIP

Whenever the doctor begins to judge or formulate negative opinions about a patient, he or she is no longer operating in the divine “present” state of spiritual intuition, but has shifted into the “past” (as all judgments are based on past experiences and emotional encounters). The doctor is then in danger of absorbing the discharged energetic pathogens from the patient or projecting subconscious, biased opinions onto the patient. Whenever the doctor relates, re-lives, or orients from his or her own personal past (the feelings can be either positive or negative), the doctor is at high risk of absorbing the patient’s energetic pathogens.

When patients come to a doctor, they are giving their consent for the doctor to learn about personal matters which the patient has often withheld from their mate, friends, family, clergy, or

even themselves. They are further giving the doctor permission to utilize their combined energies to effect changes within their physical, mental, emotional, energetic, and spiritual fields and body.

Each treatment will be different for the patient, as each experience will vary according to the patient's present state of mind, emotional temperament, and spiritual maturity. The patient's willingness to allow the Qigong doctor's emitted energy to penetrate deeper into his or her body with each session will depend upon the level of trust established, as well as any outside influences that have a positive or negative effect on the patient's ability to be open and vulnerable. Patients who experience ridicule or criticism from family and friends for their choice of a non-Western form of treatment may temporarily shut down their receptivity in self-defense. At times, patients may also close-off as a result of an event that had a strong impact on their emotional and spiritual well-being, such as a death of a friend or a physical trauma.

The patient always has the final control over the doctor's emitted energy and can choose to either absorb and utilize the energy or disperse and sabotage the doctor's treatment. It is for this very reason that the doctor-patient trust factor, as well as the therapeutic goal, must be securely established before the treatment begins.

Patient Guidelines

Be sure the patient's arms and legs are not crossed, as this can impede or "short-circuit" energy flow, causing Qi obstructions. The patient should close his or her eyes, but should not be allowed to internally guide or direct the Qi unless specifically instructed to do so by the doctor. A patient's unguided imagery can cause the body's energy to increase, and can alter or obstruct the flow of the doctor's energy, which may cause Qi deviations or aggravate an existing condition. Usually the patient is given the image of dissolving his or her tissues into space, which encourages relaxation and freedom from distractions. If the patient is lying down, he or she is given certain visualizations, such as floating on a sea of warm water (or basking in the sun on the beach or shore of a lake). These images relax the patient and enable the Qigong doctor to disperse the

patient's armoring. Once the patient's "street armor" is down, the doctor will have easier access into the patient's tissues.

After the Treatment

After the treatment, the doctor and patient evaluate each session, discussing any feelings, observations, transitions, and sensations that both the doctor and patient experienced. Homework, in the form of Medical Qigong Prescription exercises and meditations, is then generally given in addition to scheduling follow-up treatments (depending on the patient's case and condition).

THE FOUR MAJOR PRIORITIES OF THE MEDICAL QIGONG CLINIC

According to Medical Qigong Grand Master Pang Ming, the success of the Medical Qigong clinic is based on four basic priorities. In China, when establishing a Medical Qigong clinic within the T.C.M. hospitals, the clinical environment will always reflect the energetic and spiritual structures of these four priorities: A Strong Faith, Group Healing, Medical Qigong Therapy, and Medical Qigong Prescriptions and Exercises, described as follows (Figure 28.3):

1. **A Strong Faith:** The effectiveness of Qi or life-force energy in healing the patient's specific ailment is increased when the patient hears testimonials. These testimonials are given by other patients who have recovered from the same type of disease, as well as those patients who are experiencing improvement through Medical Qigong therapy.

Qigong deals directly with the psychological aspects of diseases. It is well known that two side effects of cancer are depression and fear. A very popular theory maintains that depression (being the suppression of anger) can actually cause cancer. Even before the cancer patients begin their treatment program, their faith in the Medical Qigong treatment and confidence in its effectiveness is bolstered by the positive affirmations of several patients, who at one time also suffered from these particular kinds of cancer. In addition, as part of the Qigong exercises, the new patient's mind is focused on pleasant images, memories, and experiences. All of these create a positive mental attitude in the patient.

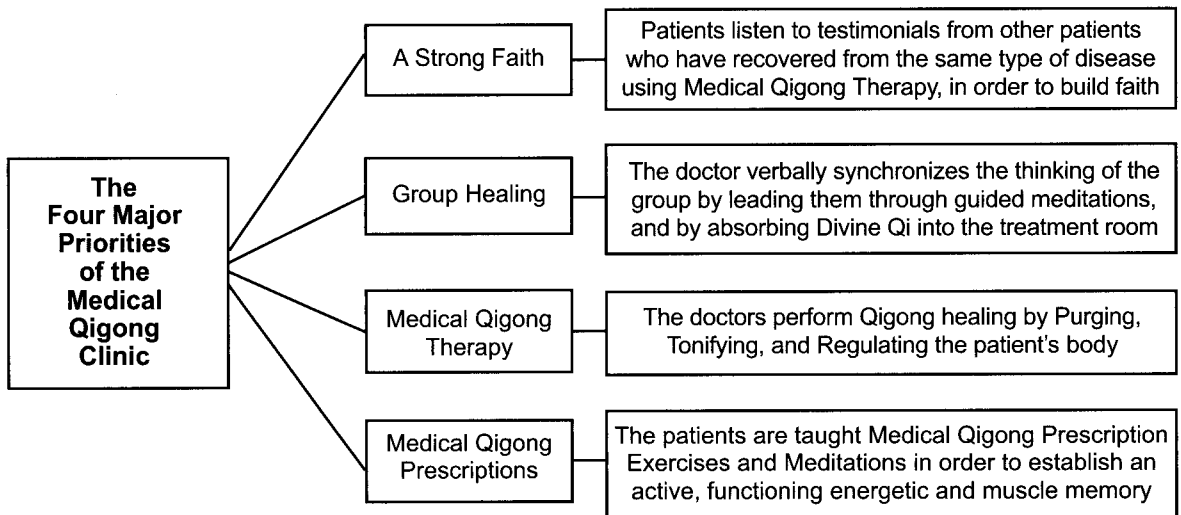


Figure 28.3 The Four Major Priorities of the Medical Qigong Clinic

Sometimes patients come to the doctor for healing, yet at a deeper level they feel that they need or deserve the illness. Sometimes the secondary gains of illness (for example, to keep the wife or husband underfoot) outweighs the benefits of healing completely. If a patient is subconsciously unwilling to be healed, his or her attitude or disbelief will sabotage all clinical modalities of healing (both Western and Eastern). You cannot make someone better against his or her own will. Illness, like health, is often a matter of choice. Therefore, the patients are taught to have faith in their own personal power, and to acknowledge the ability to choose the right to survive based on a "life purpose."

2. **Group Healing:** Before a group of patients begins Medical Qigong healing, the doctor verbally synchronizes the thinking of the group by leading them through guided meditations, and by absorbing Divine Qi (through the divine hookup) into the treatment room and transforming the clinic's energetic field into a divine healing energy field (which surrounds everyone including the doctor). The healing effect is enhanced because the group is acting as one unit with one faith.
3. **Medical Qigong Therapy:** The doctors per-

form Qigong healing by: Purging Excess conditions, removing Toxic Pathogens, dissolving Phlegm, dispersing Qi and Blood Stagnations, Tonifying Deficiencies, Regulating the patient's Yin and Yang, and bringing divine healing energy into each patient to strengthen the Righteous Qi of the internal organs.

4. **Medical Qigong Prescriptions:** The patients are taught how to easily follow Medical Qigong prescription exercises and meditations, practicing them over and over again in order to establish an active, functioning energetic and muscle memory.

CLINICAL OBSERVATIONS IN CHINA

When a patient enters a Qigong hospital in China, he or she is diagnosed by a doctor and then assigned a specific Medical Qigong class for a twenty-four day treatment period. The patient spends eight hours a day practicing Qigong without television, newspaper, or telephone. This is required to help the patient avoid regression into a previously established belief structure or subconscious pattern. Those who are able, practice Qigong from a standing posture. Other patients with limited mobility practice Qigong sitting or while lying in bed. After the twenty-four day treatment program is over, the patient is again diagnosed by a Qigong doctor. The diagnosis is classi-

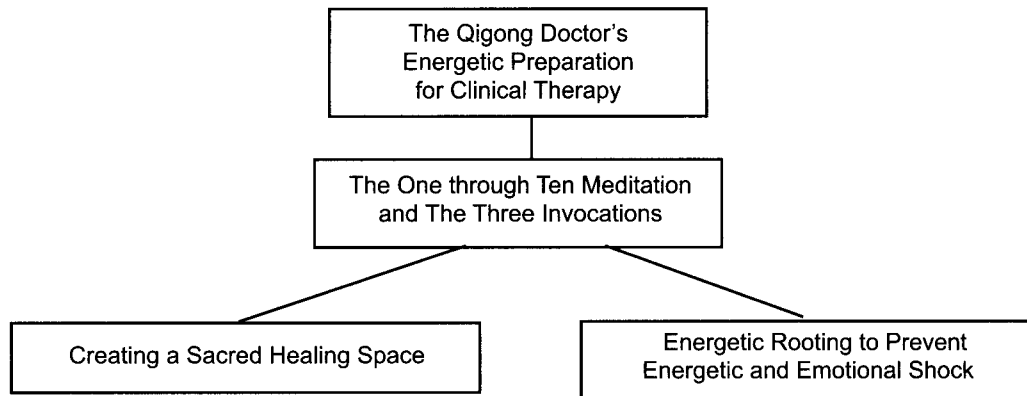


Figure 28.4. The Qigong Doctor's Preparation for Treating the Patient

fied into one of four categories for statistical purposes, described as follows:

1. **The patient has been cured:** Symptoms have disappeared and appropriate instruments (EKG, ultrasound, etc.) register normal tissue function.
2. **The treatment has been very effective:** Symptoms have almost disappeared and allopathic tests indicate great improvement.
3. **The treatment has been somewhat effective:** The patient is now able to eat, sleep, and feel better.
4. **The treatment has not been effective:** There has been no change or the condition has worsened.

CREATING A SACRED HEALING SPACE

The Qigong doctor must create a sacred healing space in which to treat patients. Creating the sacred healing space allows the doctor and patients to interact in a safe environment without outside distractions.

The Qigong clinic should be a place of complete sanctuary, a consecrated place of refuge, where the patient feels safe, warm, and cared for (spiritually, emotionally, mentally, energetically, and physically). The patient should experience the peaceful ambiance of the treatment room as being enveloped in unconditional love and security.

To create the sacred healing space, the Qigong doctor performs the "One Through Ten Meditation" and then "The Three Invocations."

The Qigong doctor's preparation sets the energetic ambiance for the clinical treatment and secures the foundation for dispersing pathogens. The preparation includes "The One through Ten Meditation" and "The Three Invocations." Both meditations are used to create a sacred healing space and provided a sanctuary for both the Qigong doctor and the patient. It also allows the Qigong doctor the ability to energetically root to prevent energetic shock from occurring during the treatment. Only after completing the Divine Hook-Up Meditation should the Qigong doctor treat his or her patient (Figure 28.4).

A standard Medical Qigong treatment progresses through the following stages: One Through Ten Meditation; The Three Invocations; Using Energetic Circle Drawing to Purge Hot and Cold Pathogens; Dredging and Purging the Patient's Body; Performing Energetic Diagnosis; Locating and Removing Energetic Cords; Disposing of Pathogenic Toxins; Purging, Tonifying, and Regulating the Patient's Body; and Ending the Treatment (Figure 28.5).

THE ONE THROUGH TEN MEDITATION

The following is called the One through Ten Meditation and is used to prepare the Qigong doctor for clinical work. It allows the Qigong doctor to relax, sink, and root the mind. This meditation allows the doctor to extend his or her ener-

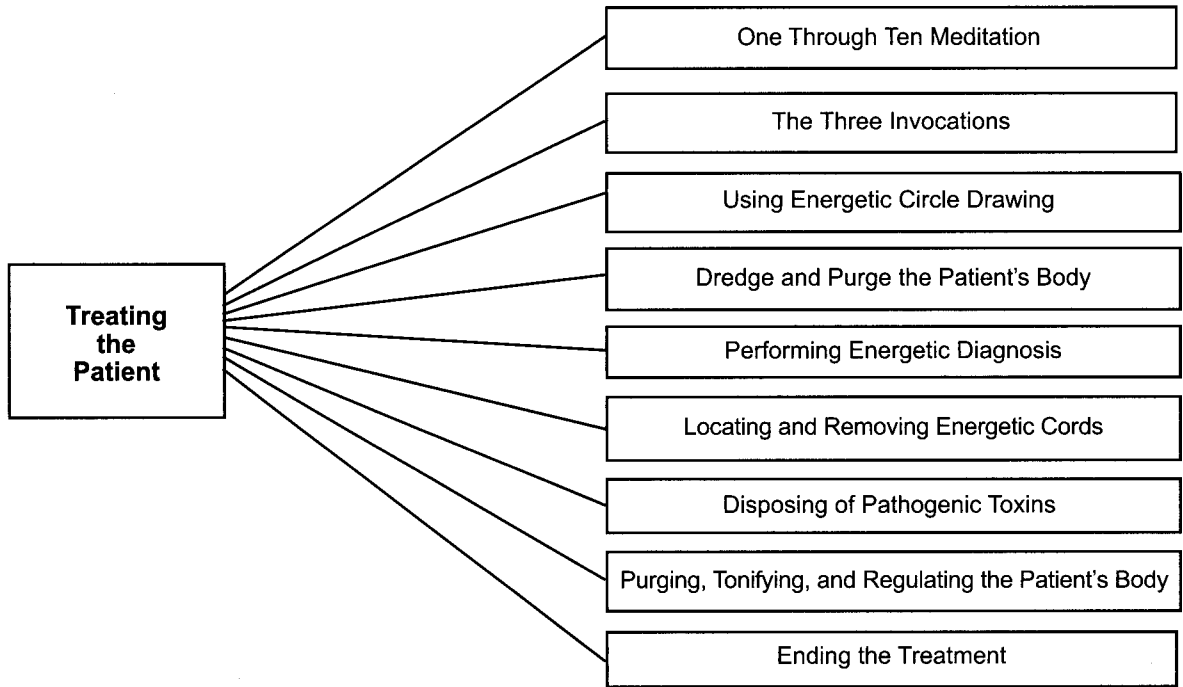


Figure 28.5. The Steps Involved in Treating a Patient

getic field before connecting with the Divine. This meditation is used to create a sacred healing space and is taught in a rhyming one through ten counting format, described as follows.

1. **One Is Fun:** Imagine a smile melting down the front of your body like warm oil, melting all stress and tension into the Earth. A second smile melts down the back of your body, dissolving all stress and tension down into the Earth. A third and final smile melts down the center of your head, relaxing all thoughts, judgments, and feelings as it flows down your shoulders and arms and out your hands. The melting continues to flow down the center of your torso like warm oil, melting all emotional blocks and tension; then it flows down the center of your legs and into the ground. At this point your mind and body should feel content, relaxed, and peaceful.
2. **Two Is Shoe:** Imagine your feet melting into the Earth, like ice melting into water and water absorbing into the soft soil. Feel the energy of the feet fuse with the energy of the Earth. Feel the energy flow in five directions (forward, backward, right, left, and down). Allow your mind and body to connect and fuse with the Earth energy.
3. **Three Is Tree:** Imagine and feel yourself extending tree-roots, twice your body's height, deep into the ground. Feel the roots expand in five directions (forward, backward, right, left, and down), securing your root, connecting and fusing with the energy of the Earth.
4. **Four Is Core:** Imagine and feel your roots extending deep into the core of the planet. Imagine the Earth energy flowing into these roots like golden rivers of light; feel the Qi ascend the back of the legs and spine, pouring over the head, down the chest and entering into your Lower Dantian. This energetic movement allows you to draw Earth energy into your body and circulate it through the Microcosmic Orbit (Fire Cycle). A solid connection into the energy of the Earth allows for the rooting of the body's physical, energetic, and spiritual energies and fills the Lower Dantian with Earth Qi.

5. **Five Is Alive:** Feel the Earth Qi building up within your Lower Dantian. Imagine and feel the energy increasing to the degree that the Lower Dantian can no longer contain its power. Imagine and feel the Earth Qi suddenly explode from the Lower Dantian, rushing up the center of your chest like a mighty river, dividing into two powerful streams which flow out each palm into the surrounding environment. This energetic release causes the Earth Qi stored within your Lower Dantian to be emitted into the environment, dynamically transforming the energetic field of the treatment room.
6. **Six Is Thick:** Imagine and feel that the room where you are standing has now become completely saturated with the golden Earth energy being released from both palms. Imagine this energy has become so thick that it feels as if you are submerged under water, and each inhalation allows you to feel pressure being placed on your body from all six directions (front, back, right, left, above, and below). This awareness allows the mind to fuse your Qi and Shen with the Earth's environmental energy, forming one dynamic energetic field.
7. **Seven Is Heaven:** Imagine that your head is suspended high within the Heavens. Feel as if you are surrounded within the infinite space of the Wuji, bathed in the radiating energy of the Sun, Moon, planets and star constellations, which now surround and rotate around your head. Imagine and feel that your waist is positioned within the clouds, enveloped in a ocean of white and blue which extends throughout the horizon. Imagine and feel that your feet are rooted and extended deep into the soil of the Earth, fused and solid as tree roots. Feel yourself suspended between Heaven and Earth, infinitely existing within the center of space and time.
8. **Eight Is Gate:** Imagine and feel that you are opening every energy gate located within each joint and pore on your surface tissues. As you inhale, imagine and feel the surrounding energies of the Heavenly Qi (radiating from the Sun, Moon, planets, and star constellations) and Earthly Qi (radiating from the Soil, Water, and Wind of the environment) absorb into your center Taiji Pole.
- Focus your attention on your head, and feel all of the orifices opening to receive and absorb the Five Element Qi of Heaven (energy emitted from the Sun, Moon and Stars). Focus on your feet and legs and feel the Five Element Qi of Earth (energy emitted from the Soil, Water, and Wind / Air) absorb into your body. Imagine and feel the Heavenly Qi and Earthly Qi absorb into all three Dantians and the Taiji Pole. Keep filling your center core until the combined Heavenly and Earthly Qi saturates your entire body. Imagine and feel the combined Qi overflowing into the three Wei Qi fields and radiating outward from the core of the body into the surrounding environment. This image allows both the Heavenly (universal) and Earthly (environmental) energies to fuse inside your body. Upon exhalation, imagine the Taiji Pole (located within the center core of your body) vibrating and glowing like a bright white phosphorus light. This visualization energizes your center core, harmonizes your energy and breath, and prepares you for Qi and Shen (energy and light) projection.
9. **Nine Is Shine:** Imagine that your center Taiji Pole has become completely illuminated with white light energy, to the point that it now begins to shine through your pores, filling the entire room like a bright phosphorus flare. This visualization fuses the energy of Heaven, Earth, and Man with the clinic's energetic field.
10. **Ten Is Begin:** After becoming physically, mentally, emotionally, and spiritually rooted and connected with the energy of the Heavens and Earth, the Qigong doctor will perform The Three Invocations before the initial treatment begins.

THE THREE INVOCATIONS

Once the doctor has established energetic grounding, the next step is to connect with his or her spiritual center through the Three Invocations (also known as the "Divine Hook-Up"). From this spiritual center the Qigong doctor observes the

patient, void of personal thoughts, feelings, and judgments. This spiritual state of open receptivity allows patients to feel secure and to release any guarded emotions. Lacking a safe environment, patients may feel the need to repress emotions or to be distracted from experiencing and letting go of the original trauma.

The Qigong doctor, once healing has begun, enters into a state of “oneness” with the patient and the Divine, in which the doctor’s will and intention envelops and fuses with divine will and wisdom. Both doctor and patient begin to communicate through deep subconscious interactions. The doctor’s success or effectiveness as a Qigong healer depends on a willingness and ability to connect with the patient and the divine healing light. After establishing this subconscious communication with the patient and the deep spiritual connection with the Divine, the doctor begins the treatment.

According to Dr. Meng Xian Tong of the Beijing Chengjian Integrated Traditional Chinese Medicine and Western Medicine Experts Clinic, when Qigong doctors perform the Divine Hook-Up, they increase their own body’s Righteous Qi which then extends the energetic Message encoded in their Qi into the patient’s body. The doctor’s Righteous Qi is then absorbed by the patient’s body and fused together with his or her Qi. This fusion empowers the patient to heal his or her disease.

Before contact with any patient, the doctor first connects with the Divine to purify and stabilize him or herself and the treatment room (with a constant flow of Heavenly Qi pouring into the room). This Divine Hook-Up enables the Qigong doctor to not only establish a sacred healing space but also to access both spiritual insights and divine healing power.

USING THE THREE INVOCATIONS

To assist the doctor in rooting the divine healing light, begin each treatment with a small affirmation and three invocations. The three invocations are needed in order to protect the patient from absorbing toxic energy and spiritual pathogens, and are described as follows:

THE FIRST INVOCATION

The first invocation connects the doctor to the healing energy of the Divine, roots the doctor’s energy deep into the Earth, and removes all negative vibrations from the doctor’s body. This invocation allows the divine healing light to purge, cleanse, and root the doctor’s core self and prevents the patient’s pathogenic Qi from entering into and contaminating the doctor’s body. This action will also increase the doctor’s skill, power, knowledge, and intuitive wisdom.

Rooting the divine healing light is accomplished by visualizing a beam of healing light (the doctor can also choose specific colors) streaming into his or her body via the Baihui and Sishencong points (four extra points located at the top of the head) and entering into the Taiji Pole. The doctor holds this frequency until the divine healing light becomes rooted or “anchored” within the Lower Dantian.

Sometimes Qigong doctors will feel coolness covering their forehead and spreading over their entire body. They believe that this is a sign that the divine healing energy has filled their body, and this gives them the confidence and self-assurance that all their movements will come from divine healing. After feeling these sensations, a surge of heat then flows into the doctor’s palms, which signifies that the doctor is ready to begin the treatment.

Next, the Qigong doctor brings the healing light and vibration from the Taiji Pole to energize each Dantian, until the healing light infuses and harmonizes all of the body’s tissues. As the doctor feels the healing light reach the Middle Dantian, he or she visualizes the light intertwining with the “Bridge of Light” (see Volume 2, Chapter 18) which connects the doctor’s Heart (Middle Dantian), throat, and Yintang (Upper Dantian) areas together. This energetic connection fuses at the Upper Dantian, becoming one unified cord. The divine healing light is then stored within the doctor’s body and released during Qi emission.

When initiating this first invocation, the Qigong doctor will internally say, “I invoke the presence of the Divine, to prepare this vessel to be a conduit for His supreme work.”

THE SECOND INVOCATION

In the second invocation, the Qigong doctor again connects to the healing energy of the Divine and pulls a cord of healing light into his or her Lower Dantian. From the Lower Dantian, the Qigong doctor imagines the divine light extending through his or her tissues into the floor, filling the entire treatment room (floor, walls, and ceiling).

The second invocation connects the doctor and the treatment room to the healing light of the Divine and secures a sacred healing space (or sanctuary) for the patient. It also establishes an expansive divine energetic field by causing the doctor's Wei Qi fields to overflow with divine healing light, filling the treatment room. This divine energetic field produces a dynamic field of healing energy (Figure 28.6).

When initiating this second invocation, the Qigong doctor will internally say, "Only things of the Divine light may enter this space. Only things of the Divine light that will further the patient's and my spiritual path may enter into this space. As I say it, it is so, because my free will is sacred and nothing can violate it unless I allow it."

THE THIRD INVOCATION

In the third invocation, the Qigong doctor again connects to the healing energy of the Divine and pulls a cord of healing light into his or her Lower Dantian. With both hands facing the Lower Dantian, the Qigong doctor imagines the divine light forming into a huge energy ball. After forming the energetic orb, the doctor imagines removing the energy ball and enveloping the patient with its protective energetic field.

When initiating this third invocation, the Qigong doctor will internally say, "I ask that the Divine Presence allow this person to heal, so they may continue with their spiritual path."

In the third and final invocation, as the Qigong doctor envelops the patient's body with an energetic bubble, he or she roots the orb deep into the Earth by creating an energetic vortex underneath its energy field. The vortex spirals in a clockwise direction in order to flow deep into the center of

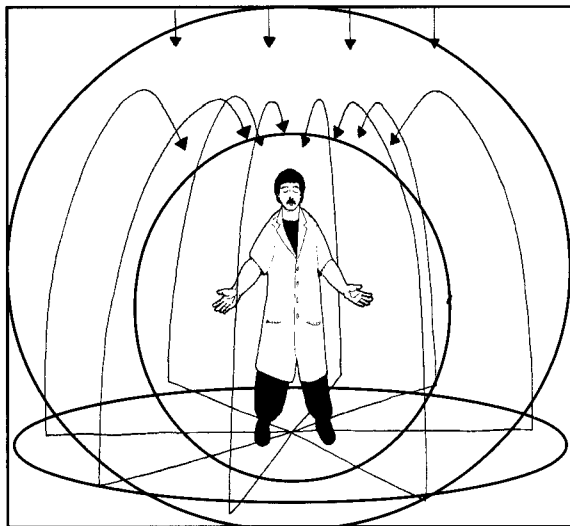


Figure 28.6. Divine healing Qi absorbs into the Qigong doctor's body, then the doctor expands this energetic field to envelop the entire treatment room.

the Earth. This energetic vortex is created so that the doctor will have a specific area through which to dispose the patient's Toxic Qi.

While imagining this final energetic transformation, the Qigong doctor will internally say, "I command that all toxins, pathogens, and Evil Qi be pulled into this vortex to be cleansed by the Earth."

ROOTING TO PREVENT ENERGETIC SHOCK

Rooting (sometimes called "energetic grounding") is an important technique used by Qigong doctors to establish and maintain a firm physical, mental, emotional, energetic, and spiritual connection to the Earth. Connecting to the Earth is essential to prevent energetic shock (a jolt of energy which flows from the patient into the doctor's body), which can result in the doctor absorbing the patient's energetic pathogens. To prevent energetic shock from happening, Qigong doctors go through several steps to prepare themselves and the clinical environment before treating patients. Energetic rooting is utilized in all phases of meditation and allows doctors to maintain a strong physical connection to the Earth. It is especially

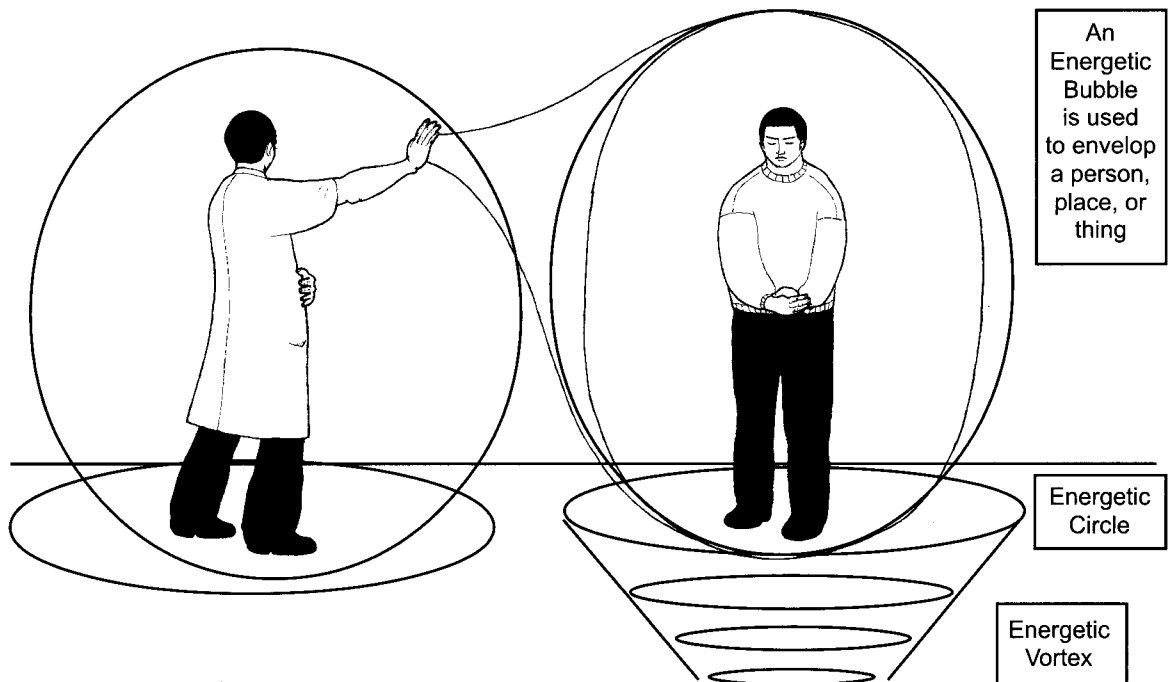


Figure 28.7. The Energetic Vortex: Before beginning a treatment, the Qigong doctor envelops the patient in an energetic bubble of white light, surrounds them with a healing circle, and then creates an energetic vortex to dispose the patient's Toxic Qi.

used when the doctor is absorbing and emitting environmental and universal energy:

- From a Wuji posture, imagine an energetic cord extending from your Lower Dantian, down the Taiji Pole, and out the Huiyin point (at the base of the spine), deep into the center of the Earth. This energetic cord will root your energy into the Earth, and is maintained by your will and intention. The energetic cord should smoothly and easily follow the doctor's movements.
- If the patient is lying, sitting, or standing in front of you, extend your energy to envelop the patient within an energetic cocoon. This technique is called "energetic circle drawing."
- Imagine extending an energetic cord from the patient's Lower Dantian through this energetic cocoon to root the patient's body deep into the Earth. This process energetically grounds the patient's body, mind, emotions, and spirit.

THE ENERGETIC CIRCLE

Once the Divine Hook-Up is complete, the doctor grounds the patient by drawing an energetic circle around the patient's body. This is used to charge the patient's energy field. This energetic projection also roots the doctor's intention around the patient and strengthens the doctor's concentration. This circular field changes the patient's static field to a divine dynamic field and enables the Qigong doctor's energy to enter the patient's body with ease.

Next, the Qigong doctor envelops the patient's body with an energetic bubble. The process of enveloping with an energetic bubble allows the patient's body and energetic fields to become even more accessible to the Qigong doctor while also keeping the patient's pathogens isolated from the doctor's body (Figure 28.7). As the doctor steps into the energetic bubble, he or she is able to treat the patient's tissues, feeling absorbed and enveloped within the Messages emanating from the patient's energetic fields.

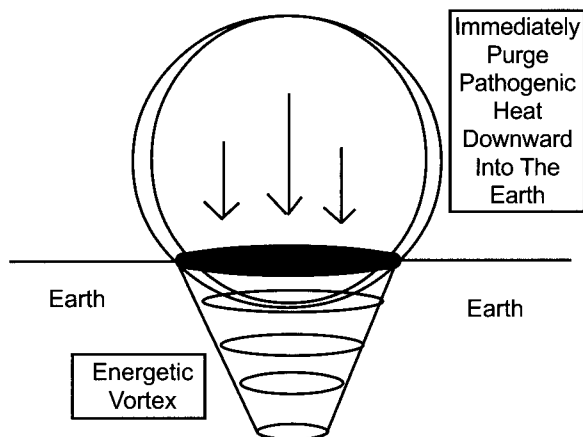


Figure 28.8. Wrap the patient with an energetic bubble, then purge the Toxic Heat downward into the energetic vortex.

The energetic bubble is created by emitting Qi towards the patient and enveloping and circle wrapping the patient in a clockwise energetic rotation. This energetic bubble forms a protective shield for both the patient and the doctor. Next, the doctor creates an anchoring line to root the patient's energetic field deep into the ground. Finally, the doctor creates an energetic vortex (spiraling in a clockwise direction) underneath the patient to pull any dispersed pathogens deep into the Earth (this helps when the doctor is dredging and purging the patient's energetic fields).

USING THE ENERGETIC BUBBLE TO PURGE PATHOGENS

The energetic circle drawing pattern helps to promote energetic cleansing. Energetic purging facilitates the absorption of Clear Qi and reduces the risk of contamination within the body's channels and collaterals by expelling energetic toxins and other pathogenic factors.

After creating the energetic circle, the doctor begins using dredging and purging techniques to expel pathogens from the patient's body. Next, the doctor treats the patient with tonification and regulation techniques, ending the treatment by closing the diseased area and sealing the patient's three energetic fields (three Wei Qi fields). This ending technique will securely close any energetic holes in the patient's outer field of Wei Qi (see

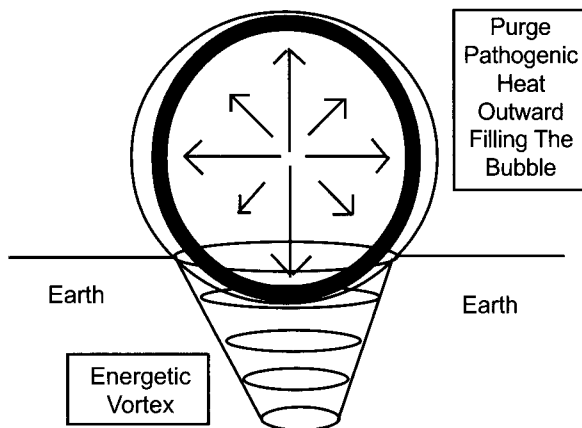


Figure 28.9. Purge the Toxic Heat from the patient's Taiji Pole (in all directions), filling the energetic bubble; then purge Toxins downward into the Earth.

Volume 2, Chapter 13). Without this sealing, the healing process is hindered, as the patient's Qi may have a tendency to leak or disperse itself (even after tonification). Once the sealing is completed, any Excess Qi will be evenly distributed throughout the patient's body, establishing a balanced Yin and Yang energy within the visceral organs.

USING THE BASE OF THE ENERGETIC CIRCLE TO PURGE TOXIC QI

When purging Toxic Qi from patients (especially in cases of radiation or chemotherapy), the Qigong doctor should wrap the patient with an energetic bubble and purge the Toxic Heat from the patient's body immediately downward into the energetic vortex. The Toxic Heat should be dispersed under the patient's body and then released deep into the Earth (Figure 28.8). The Qigong doctor can then step into the energetic bubble and begin the treatment.

USING THE ENTIRE ENERGETIC CIRCLE TO PURGE TOXIC QI

After creating an energetic bubble around the patient's body, the doctor will compress his or her hands together. Both palms facing each other, with the finger tips pointing towards the patient's center core Taiji Pole. It is important to extend energy deep into the patient's body, connecting with his or her Taiji Pole. Once the doctor feels the

patient's center core Qi, he or she will immediately separate the hands, drawing the pathogenic Cold or Hot energy out from the patient's tissues (in all directions), filling the energetic bubble. The backside of the doctor's hands should quickly shake and energetically compress towards the outside of the energetic bubble. This energetic compression creates an equal and opposite internal energetic charge, which draws the Toxic Qi towards the outside of the bubble (i.e., when the doctor pulls and separates his hands).

The doctor, standing outside the energetic bubble, observes the patient's energetic field and waits for an energetic shift, which is immediately followed by Toxic Cold (or Hot) Qi filling up the energetic bubble. Once this occurs, the Qigong doctor must drain the pathogenic Cold or Hot Qi down into the Earth through the energetic vortex in order to rid the patient of the Toxic Qi (Figure 28.9).

DREDGING AND PURGING TECHNIQUES

After the Qigong doctor has enveloped the patient with an Energetic Circle" and has created the energetic vortex, the treatment begins. First, the doctor dredges the patient's external energetic fields, channels, and collaterals (from head to feet). The doctor senses the patient's Qi with his or her hands, changing the depth of penetration by extending intention deeper into the patient's tissues. Once the patient's pathogenic Qi has been reached, the doctor feels various energetic sensations (vibration, warmth, turbidity, etc.) and removes the pathogenic energy from around the patient's body.

The doctor continues the treatment by extending his or her intention deep into the patient's body, purging and dispersing the toxic pathogens out of the patient's internal organs and channels (Figure 28.10). It is usually during this deep internal purging that the patient experiences profound emotional discharges, observes flashes of light or patterns of colors, sees visions, or re-lives deep-seated past emotional traumas. This purging releases toxic emotions which are generally the cause of or contributing factor to the patient's disease.

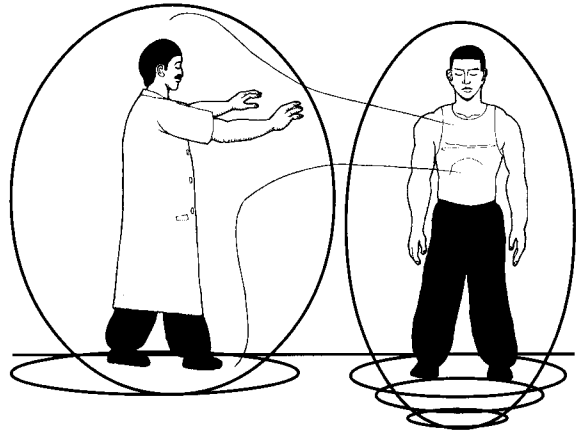


Figure 28.10. A Qigong doctor extending his intention deep into the patient's body, purging and dispersing toxic pathogens from the internal organs and channels into the energetic vortex underneath the patient's body.

After the patient has been sufficiently purged and cleansed of pathogenic energy, the Qigong doctor begins to tonify the patient's internal organs, channels, collaterals, and Righteous Qi. This is done to help the patient build a stronger immune system and fight or avoid future complications caused by an excess or deficient internal organ condition.

DREDGING AND PURGING THE PATIENT

When treating a patient, the doctor will purge the internal organs or diseased tissue areas, as well as dredge the channels. The technique of "dredging" is a specific type of purging method. The energetic circle drawing techniques are always performed with dredging techniques (using the pulling and stroking methods of energy manipulation) to drain the energy into the Earth. These techniques can be initiated with patients either sitting, standing, or lying.

It should also be noted that the diseased area of a patient's body must be thoroughly dredged and prepared before any kind of tonification or energizing is performed. This technique is similar to a Western doctor cleaning a wound before operating. If the Qigong doctor does not dredge and purge the pathogens from the patient's body before treating, the patient can suffer adverse reactions when the doctor's clean energy fuses with the patient's turbid Qi.

There are two approaches used to begin clinical purgation: Standing by the Patient's Right Side and Standing by the Patient's Feet, described as follows:

1. **Standing by the Patient's Right Side:** The doctor dredges and purges the surface pathogens from the patient's body. The doctor moves to the right lateral side of the patient's body and energetically combs the patient's body from head to toes using the Tiger Kneading and/or Extended Fan Palm techniques (in this particular example the patient is lying supine on a treatment table). The combing technique is performed to energetically evaluate the patient's reaction to the doctor's emitted Qi while dredging the patient's three energetic fields of Wei Qi.
2. **Standing by the Patient's Feet:** The Qigong doctor purges from a standing position at the bottom of the patient's feet. The doctor stands by the patient's feet and continues to dredge the patient's body by energetically combing the patient from head to toes. This action further purges the patient's body of pathogenic energy.

ENERGETIC DIAGNOSIS AFTER PURGATION

After performing purgation techniques, the Qigong doctor begins the energetic diagnosis. Some examples of energetic diagnosis are described as follows:

- The doctor can begin energetic diagnosis by first connecting with patient's heels (either by touching or not touching). This particular method and approach to diagnosing allows the Qigong doctor to energetically connect with the patient's inner fascia. It is through this connection that the Qigong doctor feels the energetic flow of Qi moving through the patient's internal organs. By extending energy from the patient's heels up to the head (like a rippling ocean wave), the doctor can "listen" for obstructions or deviations of Qi flow (similar to listening to sonar).
- Next, the doctor can use the Flat Palm diagnosing technique to scan the patient's entire body for any excess or deficient areas within

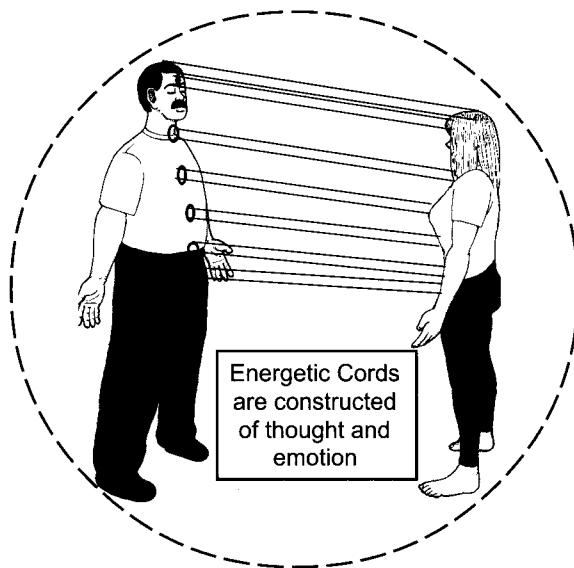


Figure 28.11. The size and shape of the energetic cords can be big, small, thick, or thin, depending on the amount of emotion invested in their attachment.

the patient's Wei Qi fields. This second type of diagnosis serves to verify the obstructions or deviations of Qi flow that the doctor discovered while first connecting with the patient's heels.

After diagnosing the patient's body, the Qigong doctor purges, tonifies, or regulates the energetic fields, channels, tissues, organs, and organ systems, according to the etiology and symptomatology of the disease.

THE BODY'S ENERGETIC CORDS

While dredging and purging the patient's body, the Qigong doctor may discover several energetic cords attached to the patient's tissues and internal organs. These energetic cords can contribute to the cause of the disease.

The human body attaches, extends, absorbs, and collects energetic cords. The size and shape of these cords can be big, small, thick, or thin, depending on the amount of emotion invested in their attachment (Figure 28.11). These cords are

most commonly located within the Three Dantians and Chakra Gates and form spiritual, emotional, mental, and physical connections of the patient with the outside world. The negative, co-dependent bonds the patient creates in his or her relationships with others are often causes or contributing factors to the patient's illness. It is therefore the spiritual, emotional, mental, and physical reactions to these relationships that promote either health or disease. Energetic cords can also be formed towards objects, pets, and places that have special sentimental or emotional value to the patient (whether positive or negative). Energetic cords are also sometimes used to feed the formation of the pre-existing energetic clusters and cysts which later transform into a patient's disease.

Energetic cords are the psychophysical connection between what the patient feels, believes, and knows to be true; they represent the connection to the patient's personal reality. This does not mean that the patient's reality is valid, only that the patient has come to believe it to be true. By removing these cords, an energetic shift is initiated, allowing the patient to reprogram his or her feelings, thinking process, and behavior by becoming proactive instead of reactive. Energetic cords are full of light and energy and can be categorized into two distinct divisions: Prenatal (congenital) and Postnatal (acquired) energetic cords, described as follows:

PRENATAL ENERGETIC CORDS

Prenatal Energetic Cords originate when the baby is still in the womb. They form the strong congenital attachment and permanent bond the fetus has with the energetic and spiritual energies of the mother, father, Heavens, and Earth. When the egg and sperm unite, the energetic cords of each parent fuse together with the Heaven (Universal) and Earth (Environmental) Qi, creating the physical, energetic, and spiritual structures of the fetus. It is through the parents' energetic and spiritual cords that inherited talents and defects are passed along to the fetus. Additionally, the fetus' energetic and spiritual connections to the universe and environment are also established at this time.

POSTNATAL ENERGETIC CORDS

Postnatal Energetic Cords are acquired after the baby is born through interaction with siblings, relatives, and other individuals (in some cases animals or places). These cords will either form the emotional attachments which can help the child through life as a means of support, or set the foundation for disease by depleting the child of his or her life-force energy. They represent the emotional bonding (positive or destructive) inherent within each one of us.

ENERGETIC CORDS IN THE CLINIC

In a clinical environment, the attachment of these cords (both Prenatal and Postnatal) will affect the healing relationship between the patient and the doctor.

ENERGETIC CORDS AND THE PATIENT

The Patient's Energetic Cords are still connected to the patient after the pathogenic Qi has been removed from the patient's body. These small cords represent energetic attachments to part of the patient's old belief structure (which created the disease or emotional attachment). Although there is still an energetic connection to the departed pathogenic Qi, these energetic cords will soon disperse once the patient's Creative Subconscious is able to reprogram the patient's belief structures. Only then can the physical body, as well as the mental, emotional, and spiritual energetic Wei Qi fields maintain the new energetic pattern. This new belief structure creates an energetic transformation, allowing the patient to release his or her hold on painful past experiences and begin to heal. The patient is encouraged to emotionally disconnect from old emotional belief structures through creative visualization and by affirming the new belief structure. When appropriate, the Qigong doctor may suggest Qui-scent Therapy for the patient. Through affirmation and positive emotional and spiritual visualizations, the patient is able to "sever" the energetic cords that connect to the pain and disease.

ENERGETIC CORDS AND THE DOCTOR

Energetic Cords between the doctor and patient are formed during healing sessions. These new energetic cords are passed back and forth be-

tween the Qigong doctor and the patient. Sometimes this occurs without either party being aware of this energetic connection. Usually, as the doctor steps away from the patient and reconnects with the Divine, an energetic purging is automatically initiated, freeing the doctor from the attachment to the patient's energetic cords. If, however, there has been an emotional connection between the doctor and the patient, these cords can remain attached even when the patient leaves the office.

The doctor should make every effort to disconnect from the emotional attachment of the patient's cords, otherwise the increased energetic pull on the doctor's center will affect the doctor on every level. Staying connected to the patient through an energetic cord can cause not only emotional, but also physical and spiritual imbalances in the doctor. Any remaining cord can be used by the patient to unconsciously project thoughts and feelings onto the doctor. This can result in the doctor being depleted of energy, either through direct draining of his or her Qi, or through obsessing about the patient's well-being long after the treatment has ended. The drain of the energetic cord can lead to either clinical "burnout" from absorbing excessive negative emotions, or deep emotional bonding, which can lead to unethical sexual indiscretions that violate the boundaries of the doctor-patient relationship.

FINDING, DETACHING, AND REMOVING ENERGETIC CORDS

Energetic cords manifest through their effects on the behavior and emotional responses of the patient. They are relationship-based patterns located within the patient's tissues. Energetically based patterns can evoke certain recurring emotional reactions that impede the patient's spiritual growth.

People can wander around for years, gathering hundreds (even thousands) of energetic and spiritual attachments in the form of energetic cords. Each relationship that manifests strong emotional attachment to a person, place or thing, allows for an energetic cord to form. When energetic cords form between two individuals in an intimate relationship, the stronger the passion, the thicker the cords. When there is a dissolution of the relationship, both sets of cords must be re-

moved. If however, the energetic cords are not removed, each time one individual sees or hears about the other individual, an emotional reaction will occur. The opposite of love is indifference (being unbiased in thought or feeling); when an energetic cord is still attached, the usual response is generally one of hate or disgust, which is still a strong emotional attachment.

FINDING THE ENERGETIC CORDS

To assist patients in removing toxic energetic cords, the Qigong doctor must first locate the cords. Although each patient has developed several energetic cords, in the clinic, the Qigong doctor will only address the major (thick) energetic cords that are detected through the patient's release of sounds, emotions, or movements.

When first energetically dredging the patient, it is important for the doctor to request that the patient feel and experience his or her body and tissues, and not fall asleep during the treatment. As the patient relaxes the mind, images will begin to surface as the energetic cords appear. As the patient focuses on a past memory, an energetic cord emerges and becomes thick, displaying the amount of thought and feeling attached to the memory. The thickness of the energetic cord is indicative of the degree of emotional charge. The doctor can then begin the process of removing these energetic cords.

Through the Qi emission, the doctor may elicit (from the patient) either an attraction or repulsion response. This response occurs when certain memories are stimulated within the patient's body, indicating that there is an energetic cord attached within the tissues.

- **The Attraction Response:** This causes the patients to experience deep emotional releases through laughing, crying, shouting, etc.
- **The Repulsion Response:** This causes a physical jerking of the patient's muscles anywhere within the patient's body (observed by the wincing and grimacing of the patient's face). Often the patient will "Shen-out" (emotionally and spiritually leave the body) to avoid feeling the painful surfacing emotions. The doctor locates the origin and entry point of

the energetic cord through Flat Palm detection, by slowly scanning within the patient's second (emotional) Wei Qi field. While scanning, the doctor's palm may feel an energetic cord push against the tissues of his or her hand, sometimes causing the palm to vibrate. Energetic cords are often attached to the patient's Heart or Yellow Court area.

The root of an energetic cord acts as an open receptor to a specific psychophysical problem that the patient is experiencing. When stimulated, these cords may cause physical symptoms such as nausea, hot flashes, vertigo, dizziness, headache, and muscle contractions. The patient may also experience emotional reactions such as momentary panic or fear.

DETACHING AND REMOVING ENERGETIC CORDS

Before detaching the energetic cords, the doctor should request the patient's permission to do so either verbally or silently through mind to mind communication. The energetic attachments must be released first from the patient to the object (person, place, or thing); and then from the object to the patient.

The doctor should softly tug or pull on the energetic cord while observing the patient's facial features. By pulling on the energetic cord, the doctor will be able to observe the chronological age of the patient at the time that the energetic cord originated.

Once the doctor has located an energetic cord, the next step is in dislocating its energetic roots from the Five Yin Organs, as well as the primary affected organ (for example the Uterus). Beginning at the base of the energetic cord (the Uterus), the doctor will continue to remove its energetic connection to the patient's Liver and disconnect the anger related to the experiences manifested within the energetic cord (Figure 28.12). Next, the doctor will go to the Lungs and disconnect the feelings of grief manifested within the energetic cord. Then, the doctor will go the Kidneys and disconnect the feelings of fear and insecurity manifested within the energetic cord. Then, the doctor will go to the Spleen and allow the patient to experience a sense of responsibility to arrive at a state of resolution. Finally, the doctor will go to the

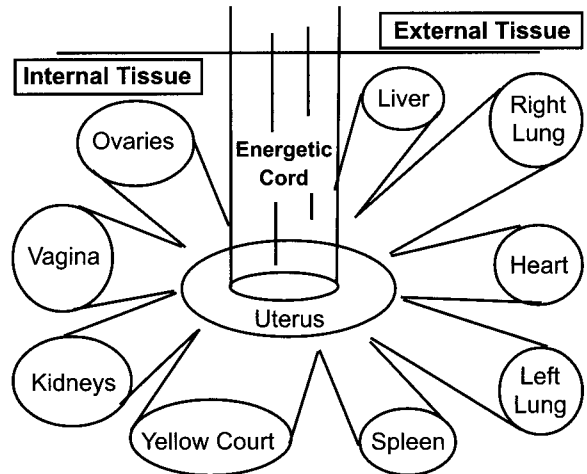


Figure 28.12. The Energetic Attachment Formation of an Energetic Cord

patient's Heart to help allow the patient to forgive and heal.

To remove the energetic cord, the doctor dredges and purges the patient's body, while silently communicating to the patient through his or her Creative Subconscious mind. The doctor will encourage the patient to let go and fully release the toxic cords (along with the memories that sustain them) to the Divine. Sometimes, the doctor will feel an electric shock as the cord is removed.

AFTER REMOVING ENERGETIC CORDS

To ensure against the return of an energetic cord (recreation), the doctor discusses with the patient any images, emotions, or sensations that surfaced during the removal of these cords. Through this process, the doctor brings the patient's conscious awareness of the fears, pain, and major unresolved issues that resulted in the formation of the energetic cord or disease. The patient thus gains a clear identification of his or her traumas to facilitate the reprogramming of his or her dysfunctional relationships through affirmations and creative visualizations.

It is important to understand that the doctor is not removing the patient's memory of an initial trauma, but is facilitating the release of the emotional charge attached to that memory. If the patient is not ready for such a transition (feeling scared, unprepared, undeserving), his or her subconscious mind will sabotage any effort made in

that direction, and the energetic cord, emotional cluster, and all energetic attachments to the disease will be re-created and re-integrated. It is important in cases such as these that the Qigong doctor refer the patient out to a psychotherapist for additional support.

In Western society, "Twelve Step Programs" (such as Alcoholics Anonymous) are but one example of a pattern-based reprogramming of energetic cord attachments. These groups help detach energetic cords toward substances; whereas, C.O.D.A. meetings help reprogram the energetic cord attachments to co-dependant relationships. In a co-dependent relationship, both parties rely too heavily on one another instead of being interdependent. One person usually dominates the other, as both parties base their self-esteem on the partner's approval or disapproval, thus avoiding personal responsibility for their own actions.

Energetic reprogramming encourages the participants to take responsibility for filling and replacing the energetic gap that the toxic cord has left with a connection and attachment to the Divine, or "Higher Power."

DISPOSING OF PATHOGENIC TOXINS

One problem a doctor may confront when dredging and purging is where to dispose of the patient's toxic and noxious Qi. To maintain a clean treatment room it is essential for this pathogenic energy to be properly disposed. This will keep both the doctor and other patients from contamination. If the doctor's Qi becomes toxic or contaminated during treatment, this turbid energy may be transmitted to other patients.

Because the patient is sometimes in a state of energetic shock after the Medical Qigong treatment, attention must be placed on the patient avoiding contact with the contaminated Qi. Otherwise, there is a possibility of the diseased Qi returning into the patient's body via the energetic cords connected to the Toxic Qi.

Imagination and visualization are two of the most powerful and widely used techniques em-

ployed in healing for disposing of Toxic Qi. Since we experience reality through creative imagination, pictures, words, and feelings can be utilized as extremely powerful techniques to restructure our physical, mental, emotional, energetic, and spiritual foundations. This also holds true for disposing of the patients' pathogenic Qi.

In the treatment room, there are several methods for disposing of the patients' pathogenic energy. These methods include purification by either sound, light, or the Five Elements, in conjunction with disposing the toxic energy through the energetic vortex into the Earth.

WHEN TO AERATE, ILLUMINATE, OR SMUDGE

It is important to cleanse the energetic field of the treatment room on a daily basis. This facilitates a fresh, uncontaminated environment allowing the next patient to feel safe and protected from any contaminants which may have been left from a prior patient. The three most common ways to cleanse the clinic before and after each patient (in addition to changing the table coverings), are:

1. **Aerate:** The clinic may be cleansed by ventilating the treatment area, making sure that the air circulation is fresh and clean (free from pathogens, Toxic Qi, dust, pollens, foul odors, and smoke).
2. **Illuminate:** The clinic may be cleansed by exposing the treatment area to bright sunlight, or divine healing light (through prayer).
3. **Smudging (or Fumigation):** This was commonly used in ancient China to remove the presence of malevolent spirits and demonic influences. In ancient China, bad odors were an indication of the presence of evil influences. Daoist shamans would burn fragrant herbs in the form of certain incense (such as sandalwood, myrrh, frankincense, sagebrush, or pine-resin) to purify the treatment or meditation areas. Remember to aerate after smudging.

The Qigong doctor may wish to incorporate either one or several modalities of cleansing. Each particular technique offers its own advantages and disadvantages, depending on the size and location of the clinic and its surrounding environment.

PURIFICATION BY SOUND AND LIGHT

- **Sound:** The vibration of sound penetrates any substance and causes profound shifts in energy, quickly breaking up clusters of stagnant Qi. Some examples of sounds used for purifying the treatment room include: music, toning, chanting, singing, wind chimes, gongs, singing bowls, bells, drumming, and clapping the hands.
- **Light:** The vibration of light can be used to cleanse and purify the treatment room of toxic energy due to the radiant heat emanating from the light source. Some examples of light being used to purify the clinic include: exposure to sunlight, candles, and imagining divine healing light incinerating any energetic toxic debris.

PURIFICATION BY THE FIVE ELEMENTS

Some Qigong doctors utilize Five Element energy to cleanse the treatment room of toxic debris. This works best in conjunction with the light and sound purification methods. When using one or more of the Elements, it is best to consider how much debris has accumulated from the previous treatment and choose accordingly.

1. Dispose of the Toxic Qi through the Element

Wood: Wood can also be used to purge toxic energy from the treatment room. Some examples of the Wood Element used to cleanse the room are: the burning of incense or herbs such as myrrh, frankincense, cedar, sage (an old Native American method), sandalwood, or camphor.

2. Dispose of the Toxic Qi through the Element

Fire: By burning fire-water (alcohol with salt), lighting a candle, or releasing the Toxic Qi into the Earth's molten core, Toxic Qi can be transformed and purified.

- To create "fire-water," the Qigong doctor places a small amount of alcohol in a round dish and sprinkles a cone of salt (or camphor) in the center of the dish. Next, the doctor lights the salt and allows the smoke to purge the treatment room, making sure that the doors and windows are open for ventilation.
- Other Qigong doctors may imagine the cen-

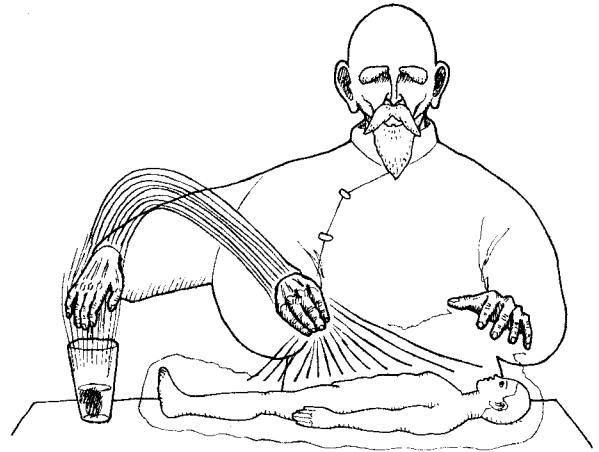


Figure 28.13. An example of a Qigong doctor using an acupuncture doll for treating and disposing the patient's toxic energy into salt water.

ter of the Earth as an incinerator. This image is used to purge the patient's Toxic Qi by directing it to the Earth's molten core through an energetic vortex created under the treatment table. Once the patient's Toxic Qi is incinerated (at the speed of thought), the transformed and purified energy is reabsorbed back into the patient's body.

3. Dispose of the Toxic Qi through the Element

Earth: Certain stones can be used in the clinic because of their ability to absorb Toxic Qi. Strategically placed in the clinic, these Earth Elements can be used as a natural filtering device. Some examples of this include: amethyst, salt, clear and colored quartz, as well as many other minerals or gemstones. These crystals require cleaning at the end of each treatment day to dispose of the Toxic Qi they have absorbed and should be cleansed by placing them in salt water until they are clean or by burying them in the ground for three days.

4. Dispose of the Toxic Qi through the Element

Metal: Certain metal bells can be used in the clinic because of their ability to scatter and disperse Toxic Qi. Some examples of this include: wind chimes, Tibetan bowls and gongs, as well as many other tone sounding instruments.

5. Dispose of the Toxic Qi through the Element

Water: Water can also be used to absorb toxic energy and for healing and purifying. Some examples of water usages include: Holy Water and salt water. Some doctors use a container of salt water as their disposal unit for the patient's Toxic Qi (Figure 28.13). Once the patient's toxic energy reaches the container of salt water (usually placed underneath the treatment table), it is immediately absorbed due to the molecular structure of the salt crystals.

- Sometimes it is advisable for the Qigong doctor (after a full day at the clinic or at the end of a busy week) to submerge him or herself in a baking soda and sea salt bath or take an Epsom salt bath in order to cleanse and purify the body.
- An herbal solution created from Witch Hazel bark is sometimes used by Qigong doctors as a cleansing solution to remove sticky, Toxic Qi from the arms.
- It is important that the treating doctor wash his or her hands after each treatment to purge any lingering pathogenic Qi. Generally, the doctor will use a tepid water temperature (hot water allows the Turbid Qi to enter into the doctor's arm channels and can contaminate the doctor's own Qi; cold water can condense and seal the doctor's channels making it difficult to treat the next patient).

When the Qigong doctor places his or her hands into the running water, he or she should concentrate, and imagine and feel Turbid Qi flowing out the hands and into the water. The doctor should also imagine that he or she is cleansing themselves of all sickness, attachment to clinical outcome, discontentment or failure; transferring all negative thoughts and feeling into the water. It is important that the doctor be completely convinced that all impurities have been absorbed into the running water.

PURIFICATION BY LIGHT AND WIND

Some Qigong doctors utilize the energy stored within Light and Wind to cleanse the treatment room of toxic debris. Examples of these techniques are describes as follows.

1. Dispose of the Toxic Qi through Divine Heal-

ing Light: Some doctors dispose of the patient's pathogens into the air where it is immediately incinerated by a divine healing light. Because of the pre-established divine healing field of energy, once the patient's toxic energy leaves the doctor's hand, it is immediately absorbed by the divine healing light and is instantly transformed into purified energy and reabsorbed back into the patient's body.

2. Dispose of the Toxic Qi through a Ball of

Light: Some doctors dispose of the patient's pathogens into an energetic ball of light (usually orange or green), where it is stored and later incinerated. To perform this technique, the Qigong doctor will create a sphere of light several feet in diameter. The ball of light will hover several feet in front of the doctor and act as a floating toxic storage chamber. In order to maintain the ball's energetic existence, the doctor must stabilize its structure with his or her intention. After the treatment, the doctor will discharge the energetic ball into the Earth's molten core, where the Toxic Qi can be transformed and purified.

3. Dispose of the Toxic Qi through Wind and

Air: Wind and air can be used to purify the room of toxic energy. Some examples of this include open air ventilation along with the placement of indoor plants.

MEDICAL QIGONG TREATMENTS

The following is a clinical procedure that a Medical Qigong doctor will use when treating a patient in an extremely deficient condition. The clinical procedure known as the "preparation" (the Divine Hook-Up, dredging and purging the patient, as well as energetic diagnosing) remains the same for all Medical Qigong treatments. The initial treatment will vary depending on the patient's constitution, disease, and personal goals.

After scanning the patient, the doctor has a solid understanding of which areas or organs in the patient's body are currently in a state of excess or deficiency. The doctor then chooses which area to begin dredging and purging in accordance

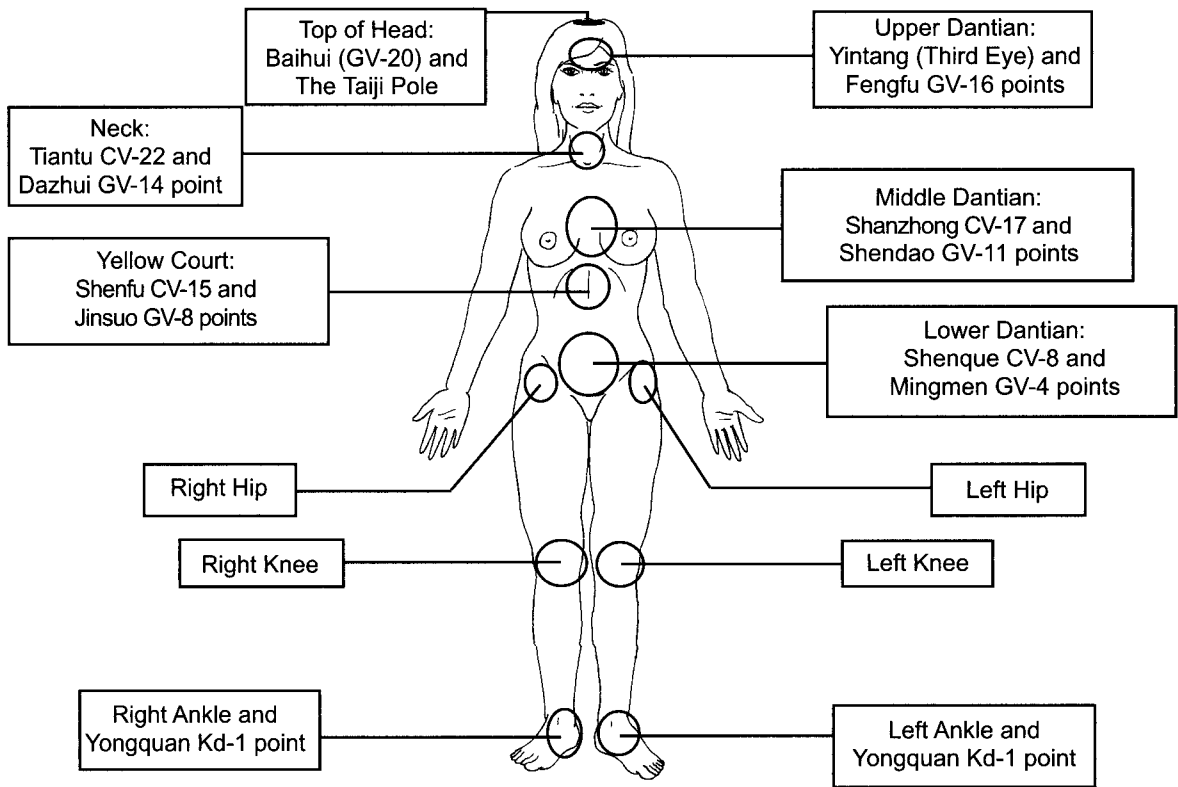


Figure 28.14. Medical Qigong Tonification Treatment

with the treatment plan. Only after purging all Excess areas should the doctor move to Tonifying those areas that are deficient.

TONIFYING BODY TREATMENT PROTOCOL

The following Tonifying Medical Qigong treatment is excellent for such “atrophy” conditions as Chronic Fatigue, Multiple Sclerosis, Parkinson’s Disease, and conditions of Deficient Immune Functions.

After completing the diagnosis, if you have determined that the patient’s body is constitutionally weak or depleted due to Kidney exhaustion, rather than in a state of excess, the treatment may be continued as follows (Figure 28.14):

1. Begin by extending energy through the patient’s Yongquan (Kd-1) Gushing Spring point at the bottom of each foot. Imagine that the Qi is ascending up the patient’s legs, via the Yin channels (Kidneys, Liver, and Spleen),

filling the Lower Dantian, Kidneys, thoracic cavity, and spinal column into the brain. Hold this position for several breaths, then proceed to the next area.

2. Physically hold the area of the patient’s ankle with one palm, while the other palm holds the Kd-1 point of the same foot. Start with the right ankle, then proceed to the left. Project energy into the foot and ankle by holding the mind’s intention on that specific area for several breaths. Imagine a ball of white light energy forming between both palms. Then, begin circling the energy up the Yin channels (Liver, Spleen and Kidney) and down the Yang channels (Stomach, Gall Bladder and Urinary Bladder) from the ankle to the bottom of the foot and back. Hold this position for several breaths, then proceed to the next area.
3. Energize each of the patient’s knees (front, back, and sides) by holding the mind’s inten-

tion on the knees for several breaths. Imagine a ball of white light energy forming between both palms. Then, connect each knee to the Yongquan (Kd-1) Gushing Spring point at the bottom of each foot (right foot first, followed by the left). Connect and emit energy into the bottom of each foot to the knee, circling the Qi up the Yin channels and down the Yang channels. Hold this position for several breaths, then proceed to the next area.

4. Energize each of the patient's hips by holding the mind's intention on the hips for several breaths. Imagine a ball of white light energy forming between both palms. Then connect each hip to the Yongquan (Kd-1) point at the bottom of each foot (right first, followed by the left). Connect and project energy into the bottom of each foot to the hips, circling the Qi up the Yin Channels and down the Yang Channels. Hold for several breaths, then proceed to the next area.
5. Energize the patient's Lower Dantian by holding the mind's intention on the Lower Dantian for several breaths, allowing the Qi to completely fill up the energetic chamber. Place your left hand on the patient's Mingmen (GV-4) Gate of Destiny point. Your right hand is placed on the patient's navel (CV-8) Spirit Palace Gate point with your fingers extending down to the patient's Qihai (CV-6) Sea of Qi point. Imagine a ball of white light energy forming between both palms. Then, mentally connect the Lower Dantian with both Yongquan (Kd-1) points on the bottom of the patient's feet and imagine the energy simultaneously traveling down the outside of both legs into the feet. Imagine the energy from the feet continuing to travel along the inside of both legs back into the patient's Lower Dantian area. Hold this intention for several breaths, then proceed to the next area.
6. Energize the patient's Yellow Court by holding the mind's intention on the Yellow Court for several breaths. Your left hand is placed on the Jinsuo (GV-8) Sinew Contraction point. Your right hand should be placed on the Shenfu (CV-15) Spirit Storehouse point horizontally, across the patient's

diaphragm (avoid contact with the energy of the Heart and the center of the patient's sternum). Imagine a ball of white light energy forming between both palms. Then, mentally connect the Yellow Court with the patient's Lower Dantian, allowing this energy to connect and fuse both areas. Hold this intention for several breaths, then proceed to the next area.

7. Energize the patient's Middle Dantian by holding the mind's intention on the Middle Dantian for several breaths. Place your left hand on the Shendao (GV-11) Spirit Path point. Your right hand should be placed on the Shanzhong (CV-17) Center Alter point, vertically cupped, with your fingers pointing towards the patient's throat. Imagine a ball of white light energy forming between both palms. Then, mentally connect the Middle Dantian area with the patient's Lower Dantian. Hold this position for several breaths, then proceed to the next area.
8. Energize the patient's throat area by holding the mind's intention on the throat area for several breaths. Your left hand is placed on the Dazhui (GV-14) Big Vertebra point, while your right hand is placed on the Tiantu (CV-22) Heaven's Chimney point. Make sure that your hand does not touch the patient's throat, but instead rests on the patient's manubrium. Imagine a ball of white light energy forming between both palms. Then, mentally connect the throat area to the Middle Dantian area, then to the patient's Lower Dantian. Hold this intention for several breaths, then proceed to the next area.
9. Energize the patient's Upper Dantian area by holding the mind's intention on the Upper Dantian for several breaths. The middle finger and thumb of your right hand should be placed to stimulate the lateral aspects of the patient's occipital region at the Fengfu (GV-16) Wind Palace point. The center of your palm should embrace the patient's external occipital protuberance. Your left hand is simultaneously stimulating the patient's Yintang (Third Eye) Hall of Inspiration point area with the little finger, and the Baihui (GV-20) One Hundred Meetings point with the thumb. Imagine a ball of white light energy forming between both

palms. Mentally connect the Upper Dantian area to the Middle Dantian first, and then connect it to the patient's Lower Dantian. Hold this intention for several breaths while pulling with slight traction, then proceed to the next area.

10. Regulate the patient's Microcosmic Orbit to balance the Heart Fire and Kidney Water energy. Remove your hands from the patient's body, yet still remain energetically connected through your intention. Having stepped away from the treatment table, continue treating the patient with external Qi emission regulating the patient's Microcosmic Orbit (extending energy up the Governing Vessel and down the Conception Vessel). Hold this intention for several breaths, then proceed to the final step in the treatment.
11. Envelop and seal each of the patient's three external fields of Wei Qi by connecting the patient's body with the divine energetic field. Hold this intention for several breaths, then proceed to the "closure."
12. Disconnect yourself from the patient and close the healing session. Be sure to disconnect physically, mentally, emotionally, energetically, and spiritually from the patient by willfully detaching all energetic connections to the patient.
13. After disconnecting from the patient, center yourself; then regulate your own energetic fields to balance, recharge, and replenish any energetic depletion.
14. Finally, after you have completed centering yourself, finish the cleansing by washing your hands to purge any of the patient's lingering pathogens which may still be attached to your body.

GENERAL TREATMENT PROTOCOL

The following is an example of a clinical treatment used in the Medical Qigong Clinic for emotional purging. The following purging routine is distinct from the previous example used for tonifying a patient. It is important to note that when treating a patient, the Qigong doctor usually purges the patient's Liver and Lungs before tonifying the Spleen and Kidneys.

After completing the diagnosis, if you have determined that the patient has both excess and deficient conditions, you may decide to continue the treatment as follows.

1. Begin by dredging, purging, and activating (energizing) the patient's Upper Dantian area to reconnect the patient to the Divine and to stimulate the patient's spiritual and emotional presence:
 - Purge and clear the patient's Upper Dantian.
 - Regulate and energize the patient's Upper Dantian by performing a small Microcosmic Orbit within the patient's head.
 - Energize the patient's Taiji Pole through the Baihui area.
2. Purge and dredge the patient's Lungs to disperse the emotions of grief and despair caused by rejection, betrayal, and abandonment issues which are stored in the patient's Lungs:
 - Dredge the patient's neck (trapezius, clavicle, and manubrium) of grief and despair. Begin by standing on the right side of the patient's body and use the Kneading Tiger Palm and Dragon's Mouth Palm hand techniques (see Chapter 35) to pull the Toxic Qi from the patient's body. Softly place your left palm onto the patient's left shoulder. Imagine Qi, like a mist, enveloping the patient's left Lung and begin the Bellows Palm technique to purge the deeper Lung tissue.
 - Move to the left side of the table and continue purging. Roll the patient's shoulders back to open the Lungs and to facilitate the purging of any deep-seated grief. Start on the left Lung first. This area is responsible for storing the emotions related to the patient's mother.
 - Dredge the inside Yin channels of the patient's left arm by using Qi Massage techniques (see Chapter 38).
 - Regulate and treat the patient's body through "hand diagnosis and treatment" (see Chapter 26) by focusing on the patient's left hand.
 - Finally, begin the entire Lung purging procedure again, this time focusing the attention on the right side of the patient's body. This side reflects the patient's issues with his or her father.

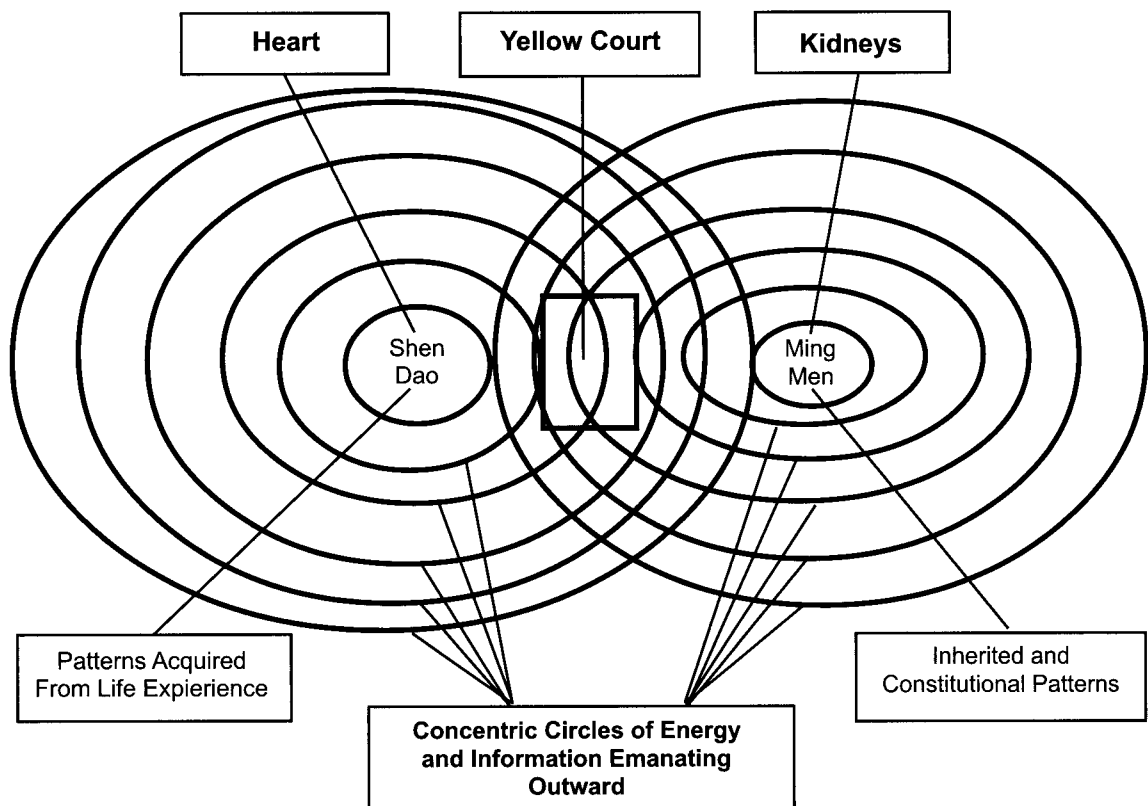


Figure 28.15. The interrelationship of the flow of emotional and spiritual energy as it pertains to the patient's Heart, Yellow Court, and Kidneys

3. Regulate and tonify the patient's Heart to calm the Spirit:
 - Your left hand connects and extends energy deep into the patient's Shendao (GV-11) point, the area between the patient's scapulae (shoulder blades). Your right hand connects to the Shanzhong (CV-17) point above the patient's Heart, purging emotional toxins.
 - Regulate the Heart by circulating Qi through the patient's upper Microcosmic Orbit (between patient's Upper and Middle Dantian). This reconnects the divine light emanating from the Upper Dantian to the spiritual virtues (unconditional love, devotion) stored within the upper chamber of the Heart (see Volume 1, Chapter 5).
4. Purge and dredge the patient's Yellow Court to rid the body of toxic emotions stored within the tissues of the Yellow Court. Place your

- right hand on patient's Juiwei (CV-15) point located below the patient's xiphoid process. Your left hand remains secure on the patient's back at the Shendao point to maintain contact with the Heart Qi. The patient's true feelings are stored within the Yellow Court and expressed through the patient's Heart. Sometimes you may see images of the patient's past as traumas are released from the tissues.
5. Keep your left hand secure on the patient's back at the Shendao point while your right hand purges the patient's Liver organ of anger and depression caused from storing feelings of rejection, betrayal, and abandonment issues which pertain to the Liver. As you dredge the Liver's Hot toxic emotions from the patient's body, additionally purge the pathogens out the patient's right Gall Bladder Channel.
 6. Keep your left hand on the patient's back at

- the Shendao point while you tonify and regulate the patient's Spleen with your right hand.
7. With your left hand still on the patient's back at the Shendao point, tonify and regulate the patient's Kidneys with your right hand.
 8. Maintain contact with the patient's back at the Shendao point as your right hand connects with the patient's Mingmen (GV-4) area. Allow your Shen to flow out from your Yintang (Third Eye) and penetrate the patient's Yellow Court, observing any information that arises (Figure 28.15). The amount of information you are able to obtain will be limited by your degree or skill of perception.
 9. Regulate all three Dantians. This is initiated by moving the Qi along the Microcosmic Orbit (extending energy up the Governing Vessel and down the Conception Vessel) to balance the patient's energetic reservoirs.
 10. Slowly remove your hands from the patient's body, but remain energetically connected through intention. Step away from the treatment table as you continue to regulate the patient's Microcosmic Orbit. Hold this intention for several breaths, then proceed to end the treatment.
 11. Envelop and seal each of the patient's three external fields of Wei Qi by connecting the patient's body with the divine energetic field. Hold this intention for several breaths, then proceed to the "closure."
 12. Disconnect physically, mentally, emotionally, and spiritually from the patient to close the healing session. It is important to shake or whip your palms to completely disconnect from the patient's energy. The shaking or whipping action frees the doctor from any energetic attachments which may have occurred while treating the patient.
 13. After disconnecting from the patient, center yourself and then regulate your own energetic field. This balances, recharges, and replenishes any energetic depletion you may have suffered during the treatment session. If you still feel affected by any pathogenic Qi, immediately expel it from your body by whipping your hands down towards the Earth and release any remaining pathogenic Qi out your fingertips:
 - Next, focus your attention on your Taiji Pole, imagining both the universal and environmental energy collecting, absorbing, and resonating within your Lower Dantian and center core. This image draws Qi into your body like a magnet, replenishing any energetic depletion you may have experienced. By placing the fingertips together in front of the Lower Dantian, you will further facilitate the replenishment of the energy.
 - During this time, the patient is allowed to continue relaxing on the treatment table to slowly come out of the trance state induced by the treatment. The patient should then allow the Yuan Qi to settle back to its origin (the Lower Dantian) by continuing to relax and calm his or her mind, breathing, and posture. Instruct the patient not to wash the area that was treated for several hours because water absorbs some of the Qi that was projected into the diseased area.
 14. Finally, wash your hands, using tepid water (hot water allows turbid Qi to enter the channels, cold water closes the channels) to purge any of the patient's lingering pathogens.

ADJUSTING AND FORTIFYING THE PATIENT'S ENERGETIC GRIDS

The Qigong doctor adjusts and fortifies the patient's energetic grids (the webbing and energetic matrix existing within the patient's energetic fields) to initiate a permanent energetic transformation for healing within the patient's energetic fields, tissues, and cells. The body's energetic grids are responsible for tissue formation and for maintaining the production, growth, and development of energy. These grids are influenced by thoughts and emotions. The creative subconscious mind maintains the body's energetic grid formations and causes the physical body to grow stronger or weaker in accordance with the energetic "blueprint" encoded within the structure or webbing.

At the end of the treatment the doctor regulates each of the patient's three Wei Qi fields (physical, energetic, and spiritual) by connecting with the Divine and pulling down a cord of divine healing

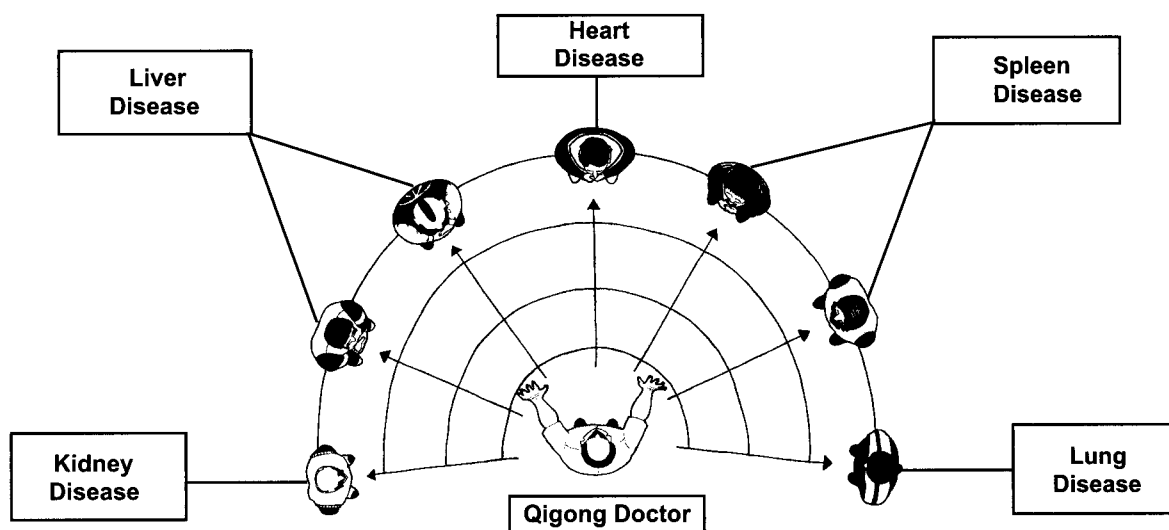


Figure 28.16. As the patients practice their own individual Medical Qigong prescriptions, the Qigong doctor extends energy into the patients, helping to facilitate a stronger therapeutic reaction.

light. The doctor first envelops the patient's physical body and the first Wei Qi field; then the doctor draws a second cord of divine healing light that envelops the patient's energetic body and the second Wei Qi field; finally, the doctor draws a third cord of divine healing light that envelops the patient's spiritual body and the third Wei Qi field.

This adjusting and fortifying treatment keeps the patient's energy in harmony, allowing both his or her internal and external fields to operate at their maximum potential for health and healing. After the Qigong doctor has changed or corrected the energetic grid, the patient is given Medical Qigong Prescription exercises and meditations (homework), which include affirmation meditations, sound therapy, color visualizations, and other Qigong exercises.

TREATING MULTIPLE PATIENTS

Once an energetic field in the treatment room is established, the patients can begin their individual Qigong regulations. Both doctors and patients can benefit from an initial 15-25 minute "warm-up" time before the actual treatments begin.

By establishing a treatment room that facilitates the regulation of the patients' Qi, the treat-

ments tend to become more effective with faster results. In China, patients are treated in a group treatment room environment three times every day (sunrise, sunset, and before sleep).

The Qigong doctor's energetic field normally emanates energy up to a range of approximately 10-12 yards (depending on the doctor's spiritual evolution). If the patient is lying, sitting, or standing within the doctor's energetic field, the patient can naturally absorb the light and vibrations emanating from the doctor's emitted energy (which is also impregnated with the "message" of divine love and healing).

If the patient is severely sick, unconscious, or in a coma, the Qigong doctor can extend his or her Shen and make contact with the patient's spirit. While in this state, the doctor can perform several different types of treatments (depending on the patient's condition).

SINGLE DOCTOR TREATMENT

If a doctor is positioned in front of several patients, it is important that the ailing patients concentrate, and with each breath imagine inhaling the divine healing energy being emitted from the doctor. It is also important that the patients believe that with each breath, they are inhaling divine healing light, which remains inside of their

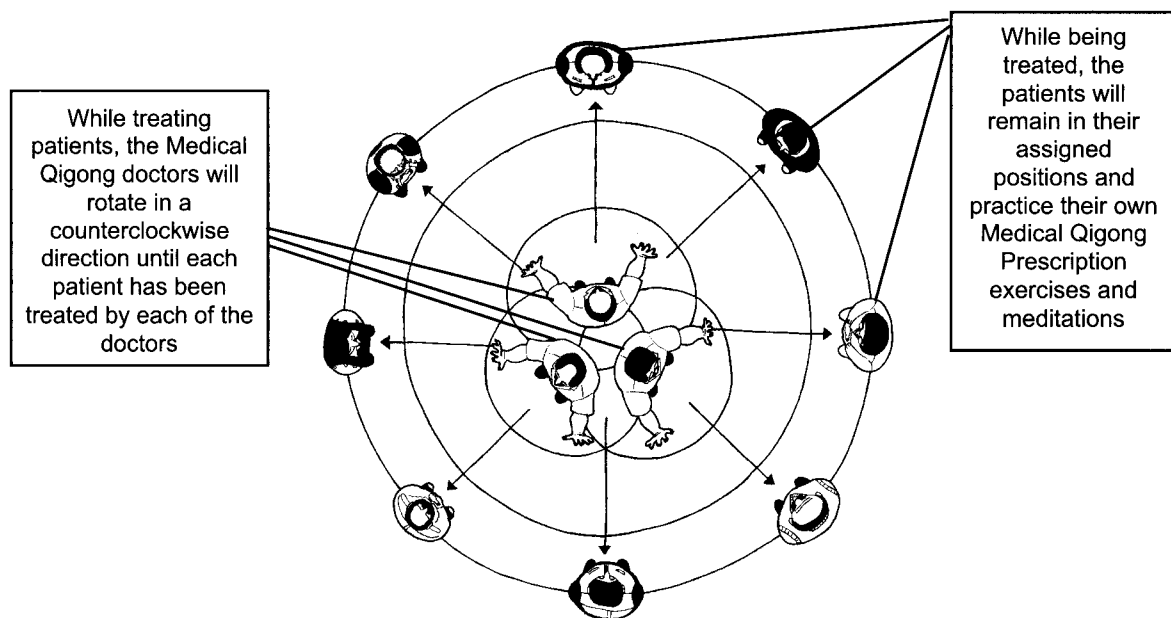


Figure 28.17. In order to induce energetic movement within multiple patients' tissues, the Qigong doctors will position themselves back to back, in the center of a circle.

body, healing their tissues (Figure 28.16). Should the patient not be able to concentrate, or when dealing with children, the Qigong doctor must also imagine that the patient is inhaling divine healing light into their tissues with each breath. The Qigong doctor can also direct the flow of the inhaled energy in order to rapidly fill the patient's internal organs that are deficient with Qi.

MULTIPLE DOCTOR TREATMENT

If only one or two Qigong doctors are available when treating several patients, then the doctors will position themselves back to back in the middle of the room, with their patients surrounding them in a circle (Figure 28.17). After several minutes, the doctors will slowly begin to rotate the center circle, extending their energy and treating each patient individually. The doctors' emitted Qi combines and synergizes with the patients' Qi to produce a much stronger energetic healing field.

If several Qigong doctors are treating patients, the doctors will position themselves according to the number of patients needing treatments. The doctors' postures and energy extension techniques

will vary according to their individual skill level and energy projection abilities. It is important for Qigong doctors to set the pace for treatment. The patients' rhythms are based on the pulse and vibration of the Qigong doctors.

In China, when multiple doctors are available for treating patients, the doctors will usually rotate every fifteen minutes. Each fifteen minute rotation provides a break for the doctors and prevents the doctors from fatigue. It also allows the patients to absorb new and fresh Qi every fifteen minutes.

ENDING THE TREATMENT

When the treatment is over, encourage the patient to relax, and return the patient's Qi back to its origin - the Lower Dantian. The duration of the treatment and proper recuperation after Medical Qigong treatment will be addressed next.

DURATION OF A TREATMENT

The duration of a treatment varies according to each patient's disease, condition, constitution, and age, as well as the ability of the Medical

Qigong doctor. A long treatment is usually between twenty and thirty minutes and is generally performed on cancer patients, senior citizens, or for severe traumatic or chronic illnesses. A short treatment is generally between three to fifteen minutes and is usually administered for athletic strains and sprains, and ligament dislocations.

PROPER RECUPERATION AFTER MEDICAL QIGONG TREATMENT

Proper recuperation is very important for the replenishment of strength and energy after a treatment session, as well as after the patient's own Medical Qigong prescription practice. This may include having the patient change his or her life activities. The patient must incorporate a balance of work and rest and acquire regular healthy eating habits with reasonable nutritional goals. The establishment of adequate sleeping patterns is also necessary. Of equal importance is an open-minded positive attitude by the patient; for this reason, a support network can be invaluable.

After the Qigong treatment, the patient is also encouraged to avoid cold showers, the consumption of alcohol, excessive sex, and recreational drugs. Remaining in a quiet state of mind with a calm spirit is essential to experience the full benefits of the treatment.

THE DURATION OF THE DISEASE'S PATTERN (LI) AND ENERGY (QI)

In ancient China, it was believed that the Dao manifests as "Li" (Pattern) and "Qi" (Energy). Similarly, the body manifests disease as "Li" and "Qi." Therefore, it is important for both the Medical Qigong doctor and patient to understand and address the physical, energetic, and spiritual components of the disease's Li and Qi (Figure 28.17).

Most individuals believe that because the diseased tissue has been surgically removed, or because the obvious symptoms have completely disappeared (due to pharmaceutical intervention) that they are "healed" and that the tumor or disease will not return. This erroneous concept has set the foundation for millions of disease recurrences and has allowed for the subsequent re-

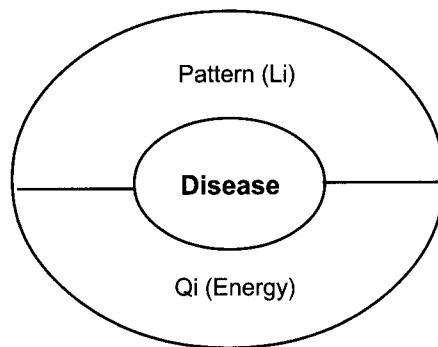


Figure 28.17. The body manifests disease as "Li" (Pattern) and "Qi" (Energy).

growth of certain diseased patterns (including cancer) commonly seen in clinics and hospitals.

In ancient Chinese clinical practice, a tumor was considered to be the energetic equivalent of a flower. The use of surgery alone to remove the tumor only succeeds in plucking off the top of the flower. If the energetic root (Qi) of the disease pattern (Li) has not been altered and still remains in tact, then the tumor (pattern of the flower) simply grows back.

TIME AND HEALING

In the Medical Qigong clinic, if for example, a patient has a specific diseased condition that took over six years to develop, it will generally take 6 additional years of energetic application before the patient is considered completely "healed." The ancient Chinese doctors believed that each year the developing disease grows within the patient's tissues through different levels of progression (spiritual, energetic, and physical). Therefore, after the patient's symptoms have subsided, it will continue to take the same number of years of treatment in order to allow the patient to completely heal from the old, programed energetic patterns.

The patient's healing must be allowed to occur throughout the various levels of energetic progression (spiritual, emotional, mental, and physical) in order to fully re-pattern the energetic and spiritual matrices that created the disease.

PURPOSE OF MEDICAL QIGONG PRESCRIPTION HOMEWORK

After surgery has removed the tumor or disease manifestation, the patient is given Medical Qigong Prescription Homework in order to continue energetically Purging, Tonifying, and Regulating the tissue's energetic fields. Generally within the clinic, patients are seen once a week, and are then encouraged to taper off the treatments as they show progress, coming twice a month, once every six months and then once a year depending on the patient and his or her specific condition.

However, the patient will be encouraged to continue following specific Medical Qigong Pre-

scription exercises and meditations for the duration of the healing time.

HEALING AND DIVINE INTERVENTION

Sometimes in the clinic, after the initial treatment, a patient may become immediately healed, allowing them to forgo the long process of energetically re-patterning the disease formation. No one truly knows why this spiritual intervention occurs, however, it is both wonderful to observe and an honor to be a part of.

In ancient China, the "miracle" of being immediately healed was considered a "divine intervention" of the individual's Karma.

CHAPTER 29

COMBINING MEDICAL QIGONG THERAPY WITH OTHER HEALING MODALITIES

COMBINING MEDICAL QIGONG THERAPY WITH TCM MODALITIES

Traditional Chinese Medical treatments in conjunction with clinical Qigong modalities can be broken down into exclusive Medical Qigong Therapy, Medical Qigong and Chinese Massage Therapy, Medical Qigong and Acupuncture Therapy, and Medical Qigong and Herbal Medicine Therapy.

EXCLUSIVE MEDICAL QIGONG THERAPY

The Five Branches of Medical Qigong therapy (Distance therapy, Self-Regulation therapy, Qigong Massage therapy, Sound therapy, and Invisible Needle therapy) can be administered by the Qigong doctor to sedate and purge the body's organs, channels and collaterals; to tonify and promote Qi and Blood circulation; or to balance the body's Yin and Yang organ energy (Figure 29.1). Medical Qigong prescription exercises and meditations can also be given for the patient to practice at home. Medical

Qigong therapy by itself is excellent for the treatment of such ailments as:

- Insomnia
- Neurasthenia (Chronic Fatigue)
- Hypertension
- Stroke
- Acute Abdominal Pain
- Nerve Injuries
- Hemopleura (Blood in the walls of the thorax and diaphragm, along the pleural space)
- Myopia
- Migraines
- Muscle Atrophy
- Sprains
- Benign Tumors
- Cysts
- Menopause
- Anxiety
- Nausea

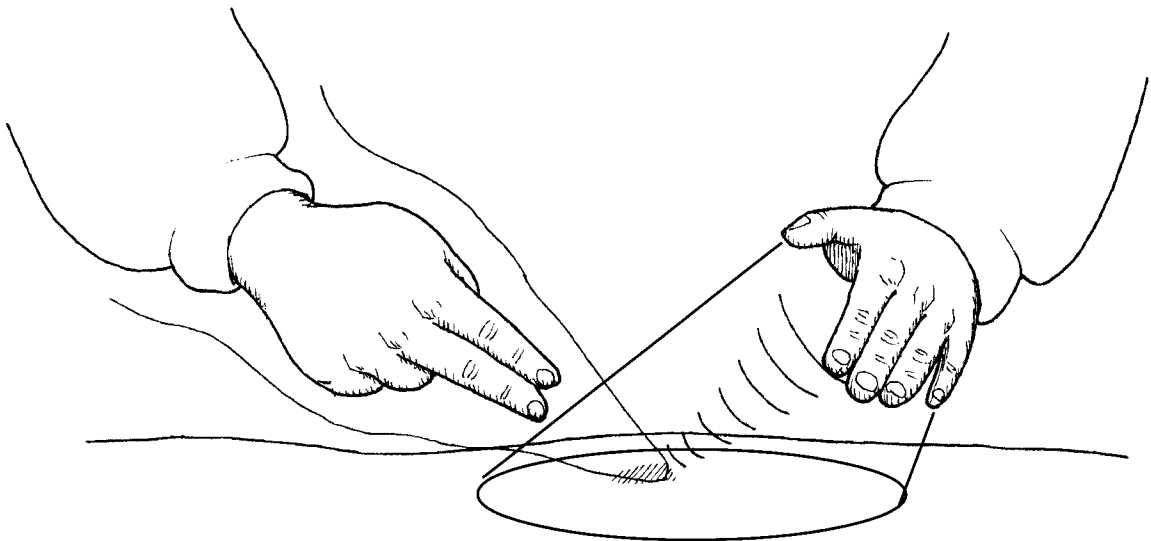


Figure 29.1. Medical Qigong Therapy

MEDICAL QIGONG AND CHINESE MASSAGE THERAPY

Medical Qigong therapy can be used in conjunction with all Five Branches of Chinese Massage therapy (Jie Gu - Bone Setting therapy, Tui Na - Muscle Manipulation therapy, Gua Sha - Scraping therapy, An Mo - Visceral Manipulation therapy, and Jing Point therapy). The combination of these two healing modalities results in a powerful clinical approach when used for tissue manipulation. When combined, Medical Qigong therapy and Chinese Massage therapy enhances tissue response, as well as initiates psychophysical reactions within the body.

Medical Qigong and Chinese Massage therapy are most commonly used in the treatments of patients with:

- Deep Tissue Obstruction
- Stiff Muscles
- Frozen Shoulder
- Low Sensitivity to Emitted Energy

MEDICAL QIGONG AND JIE GU - BONE SETTING THERAPY

Jie Gu Therapy is used for bone setting. The literal translation for Jie Gu is "knotted bone," which describes the art of manipulating the bones and ligaments to unravel trapped Qi and Blood within the patient's channels, collaterals and joints.

Medical Qigong techniques can be combined to clear the joints of Turbid Qi and Blood Stagnation before setting the bones. This also allows for a better adjustment of the patient's structural alignment due to the doctor's increased sensitivity and energetic perception (Figure 29.2).

MEDICAL QIGONG AND TUI NA - MUSCLE MANIPULATION THERAPY

Tui Na Therapy focuses on external tissue manipulation and adjustment of the muscles and tendons to adjust abnormal Qi circulation within the body's muscular system (Figure 29.3). The translation of Tui Na is to "push and grasp." It was developed primarily for correcting the misalignment of the body's bones and muscles due to traumatic physical injuries.

Medical Qigong can be used to purge and dredge the channels and collaterals and to adjust

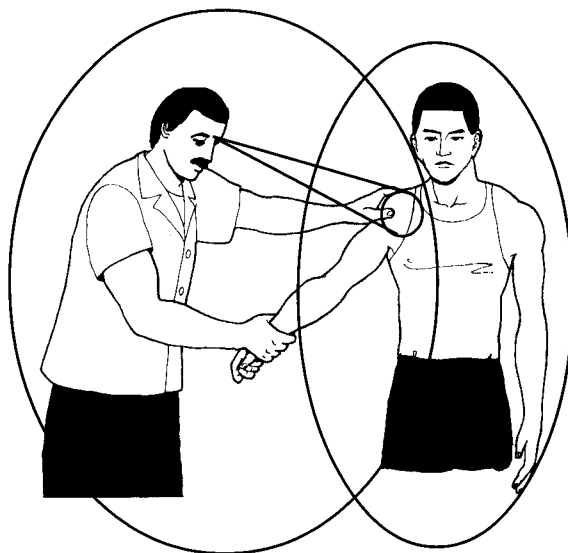


Figure 29.2. Nei Guan (Inner Viewing) and Qi Emission combined with Jie Gu Therapy is used to set bones and ligaments and unravel trapped Qi and Blood within the patient's channels located at the joints.

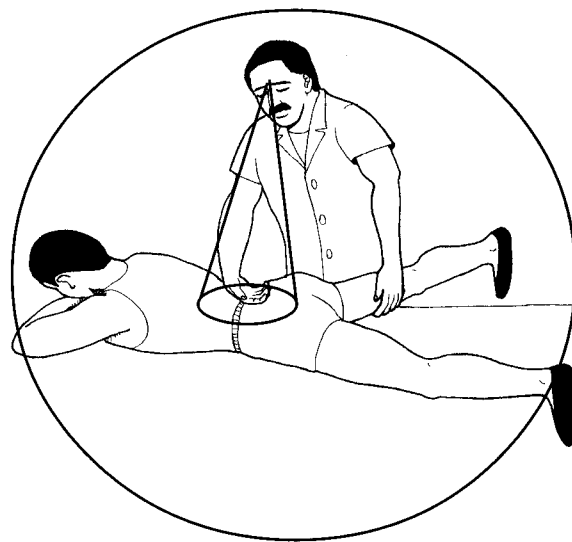


Figure 29.3. Before the doctor utilizes Tui Na Therapy for tissue manipulation in the adjustment of the muscles and tendons, Nei Guan (Inner Viewing) and Qi Emission can be used to enhance diagnosis of abnormal Qi circulation within the body's muscular system.

Qi and Blood circulation before adjusting and regulating the body's muscular system with Tui Na therapy. The system of Reflexology was historically imported into Europe by Jesuit priests traveling throughout ancient China. This unique system of massage was rooted in the use of Tui Na therapy for pediatric care, and is used extensively in Medical Qigong Massage.

MEDICAL QIGONG AND GUA SHA - SCRAPING THERAPY

Gua Sha Therapy is used to regulate febrile conditions (e.g., flu, cholera, and malaria), to treat musculoskeletal conditions, and to relieve Blood Stagnation. The translation for Gua is "to scrape or scratch" and Sha is defined as "cholera," or sand-like maculae (referring to the red discoloration that is raised on the skin by the application of scraping). This therapy focuses on external surface tissue stimulation, usually targeting the tissue surrounding the neck and thorax areas (Figure 29.4).

Gua Sha Therapy is commonly used for promoting Qi and Blood circulation, removing toxins, clearing Heat, cooling the Blood, removing stagnation, and dissolving masses. A jade scraper (coin, bowl, or spoon) is used for purifying the Qi and transforming the Shen (Spirit). A water buffalo horn is commonly used for pulling Heat and toxins from the patient's body (occasionally ceramic is used, but never glass or plastic).

Medical Qigong can be used to purge and dredge toxic Heat from the body's Qi and Blood before regulating the patient's channels, collaterals, and tissues with Gua Sha therapy.

MEDICAL QIGONG AND AN MO - VISCERAL MANIPULATION THERAPY

An Mo Therapy is used for internal organ regulation and is energetic in its clinical approach. An Mo focuses primarily on Qi extension and soft-tissue and internal organ manipulation (Figure 29.5). Although the literal translation means to "press and rub," this therapy focuses on internal visceral manipulation and regulation, concentrating directly on the treatment of specific internal organ visceral cavities and the treatment of internal diseases and misalignment (e.g., prolapse).



Figure 29.4. Nei Guan (Inner Viewing) and Qi Emission combined with Gua Sha Therapy can be used for clearing Heat, cooling the Blood, removing stagnation, and dissolving masses.



Figure 29.5. Nei Guan (Inner Viewing) and Qi Emission combined with An Mo Therapy allows organ manipulation for internal visceral regulation and enhances the treatment of internal organ diseases.

Medical Qigong can be used in conjunction with An Mo therapy to purge and dredge toxins from the body, and to tonify and regulate the patient's internal organs, channels, collaterals, and tissues.

MEDICAL QIGONG AND JING POINT - TRIGGER POINT THERAPY

Jing Point Therapy is employed for channel and internal organ regulation. Jing point therapy uses pressing, pinching, clapping, and tapping techniques on specific energetic points and channels. These techniques are employed to promote Qi and Blood circulation, balance the body's Yin and Yang energy, tonify weak organs, dredge the channels, and expel pathogenic factors.

Medical Qigong Therapy (Invisible Needle Technique) can be used in conjunction with Massage Therapy (Jing Point Therapy) in order to focus concentrated energy into specific channel points (Figure 29.6).

MEDICAL QIGONG AND ACUPUNCTURE THERAPY

In the clinical setting, Medical Qigong can be effectively combined with all Five Branches of Acupuncture therapy (Needling therapy, Cupping therapy, Bloodletting therapy, Moxa therapy, and Magnetic therapy).

MEDICAL QIGONG AND NEEDLING THERAPY

Acupuncture Needling therapy uses needles of various sizes that are inserted into channel points. These points are tiny areas where the Qi pools along the streams of an energy channel. The needles stimulate the nerves and energy flow to tonify or reduce Excess Qi.

- Instead of stimulating the needles through electro-stimulation or manual manipulation, the doctor can project Qi directly into the inserted needles using either tonifying or purging techniques (Figure 29.7). When combining Medical Qigong therapy with the treatment of needle insertion, the doctor will first generate Qi in his or her Lower Dantian. Next, the doctor will extend energy from the Lower Dantian out his or her body and directed it through the inserted needle into the patient. The combined energies (the inserted needle and doctor's emitted Qi) initiate increased Qi flow within the patient's channels resulting in a stronger stimulation. Sometimes strong stimulation will cause the needles to vibrate.
- The clockwise (for tonification) or counter-

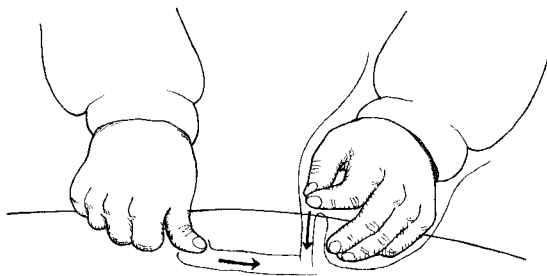


Figure 29.6. Invisible Needle Technique can be used in conjunction with Massage Therapy (Jing Point Therapy).

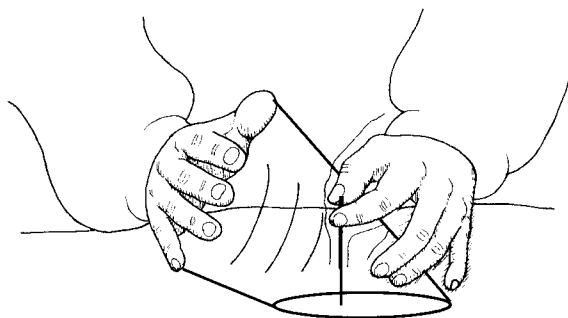


Figure 29.7. Medical Qigong Qi Emission Therapy can be combined with Needle Therapy.

clockwise (for purgation) energetic movement of the Qigong doctor's hand over the needle will facilitate deeper and more precise penetration for tonification or purgation. Also, the doctor's intention as it flows through the needle and channel into the patient's internal organ will stimulate a stronger response within the channel's energetic flow.

- Doctors can also point their palms or fingers directly at the needles (without physical contact) in order to stimulate Qi flow.
- Other doctors will first insert the needles into the patients, then generate a healing field which in turn stimulates the inserted needles.
- Some doctors will use an ancient form of energetic acupuncture called the "Heavenly Needle," or "Infinite Needle Method." This technique does not require inserting the needle into the patient's skin, but uses the needle as an focal point to energetically treat and stimulate specific tissue areas or channel points (it is an excellent technique for treat-

ing children and hypersensitive patients).

In the “Heavenly Needle” treatment method, the doctor will begin by imagining that his or her feet are standing firmly rooted on the Earth, with the waist suspended in the clouds and head extended deep into space.

With the acupuncture needle in the doctor’s right hand, the doctor will extend the needle deep into the Heavens and imagine touching the center of the North Star. Immediately the Qigong doctor will imagine that the acupuncture needle is transformed, emitting energy like a magnetic lightning rod, connecting to and absorbing energy from the Qi of Heaven (Sun, Moon, planets, and star constellations).

Next, the doctor will imagine and feel the energy of Heaven being absorbed into the acupuncture needle and flowing down into his or her Lower Dantian. As the energy builds within lower abdomen, the doctor will direct the Heavenly Qi from the Lower Dantian out the right arm and emit white light Qi from the acupuncture needle.

The placement of the acupuncture needle should be directed over the patient’s channel point at a distance of about one to two inches. The energized needle can perform many functions, including stimulating each point on the channel. This ancient energetic needle technique was used to treat the patient’s extremities (arms and legs). When Tonifying, the doctor will focus on the energetic needle insertion technique; when Purging, the doctor will focus on the energetic retraction technique. The doctor should hold the acupuncture needle like a calligraphy brush, and the physical action of the needle’s movement should resemble that of chicken pecking (Figure 29.8).

MEDICAL QIGONG AND CUPPING THERAPY

Cupping uses wooden, clay, or glass cups that adhere to the patient’s skin by suction. This suction drains, or removes, pathogenic Qi from the body’s pores. This technique can also be used to tonify or regulate specific areas of the body. Cupping therapy is generally combined with blood-letting to treat acute sprains accompanied by Blood stagnation.

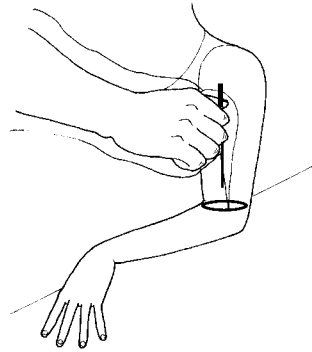


Figure 29.8. In the Heavenly Needle Technique, the doctor visualizes inserting energy from an acupuncture needle suspended several inches above the patient’s channel point.

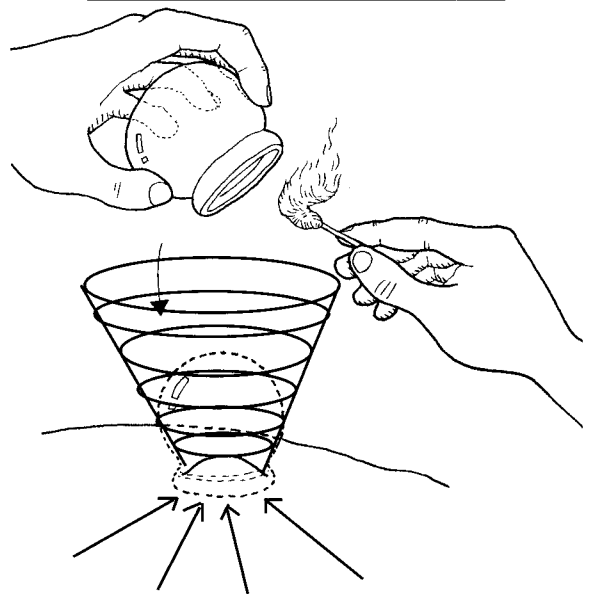


Figure 29.9. Medical Qigong Therapy (Qi Emission) can be combined with Cupping Therapy in order to increase the purging effect of the cup’s suction.

- When combining Medical Qigong therapy with cupping therapy, the doctor will first generate Qi in his or her Lower Dantian. Next, the doctor will extend energy from the Lower Dantian out his or her body via the right palm, creating an energetic vortex within the space between the cup and the patient’s skin (Figure 29.9).
- The clockwise energetic movement of the Qigong doctor’s hand over the cup will fa-

cilitate a deeper penetration and tonification effect, used especially in slide-cupping for tonification. A counterclockwise energetic movement of the Qigong doctor's hand over the cup will facilitate a deeper penetration and purgation effect.

MEDICAL QIGONG AND BLOODLETTING THERAPY

Bloodletting is done with instruments such as blood needles or seven- and five-star hammers to remove Toxic Qi, Blood stagnation, Heat, and other pathogenic factors (Figure 29.10). The hammer has five to seven sharp projections that pierce the skin. The focus of intent is to prick the points and superficial channels in order to cause slight bleeding (sometimes called Cutaneous Needle Puncturing). The acupuncturist diagnoses and then monitors the patient's condition by observing the different shades of the patient's Blood. Trapped Blood (dark, stagnant) or diseased Blood (light, watery) is released from the tissue area until a healthy ruby red color is observed. This therapy is considered useful for treating disorders of the nervous system, physical trauma, and extremely serious febrile diseases.

- When combining Medical Qigong therapy with the treatment of Bloodletting, the doctor will first generate Qi into his or her Lower Dantian. Next, the doctor will lance the specific points or areas of the body from which to release the Toxic Heat. The doctor will then extend energy from the Lower Dantian out his or her body and emit Qi into the particular channel he or she is about to purge. As he or she begins to remove Blood from the tissue area, the doctor will additionally create an energetic suction using the Bellows Palm technique to increase the purgation effect on the point and channel area.

MEDICAL QIGONG AND MOXA THERAPY

Moxa (Ai Ye) composed of leaves of mugwort, and is traditionally used in Chinese Medicine to treat diseases of Cold and Damp. Moxibustion (Moxa Burning) consists of three modalities of lighted herbal therapy: rolled moxa sticks, moxa cones, and moxa that is inserted on top of acupuncture needles. When used for treatment, the

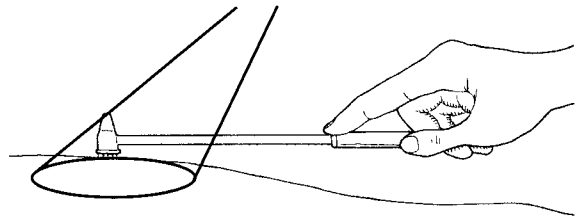


Figure 29.10. Medical Qigong Therapy (Qi Emission) can be combined with Bloodletting Therapy in order to increase the purging effect on the Stagnant Qi and Blood trapped within the patient's tissues.

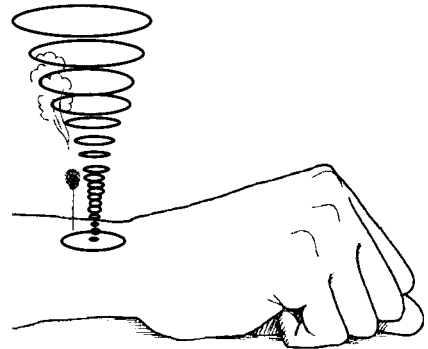


Figure 29.11. Medical Qigong Qi Emission Therapy can be combined with Moxa Therapy to increase the projection of heat and energy into the patient's channels.

moxa is lit and held over specific channel points in order to infuse heat and Qi into specific body areas for tonifying and invigorating Blood (Figure 29.11). Moxa is also used to expel Cold and to disperse Blood stagnation, described as follows:

- **Moxa Sticks:** When combining Medical Qigong Therapy with the treatment of moxa sticks, the doctor will first generate Qi in his or her Lower Dantian. Next, the doctor will extend energy from the Lower Dantian out his or her body and channel it through the burning herb into the patient. The combined energy of the Moxa heat and doctor's own Qi initiates increased Qi flow within the patient's channels, resulting in stronger tonification.
- **Moxa Cones:** When combining Medical Qigong therapy with the use of moxa cones, the doctor will first generate Qi in his or her Lower Dantian. Next, the doctor will extend energy from the Lower Dantian out his or her

body through the burning herb into the patient. The combined energy of the Moxa heat and doctor's own Qi initiates increased Qi flow within the patient's channel point, resulting in stronger tonification.

- **Moxa and Needles:** When combining Medical Qigong Therapy with the treatment of moxa that is inserted on top of acupuncture needles, the doctor will first generate Qi in his or her Lower Dantian. Next, the doctor will extend energy from the Lower Dantian out his or her body, through the burning herb, along the needle, and into the patient. The combined energy of the Moxa heat and doctor's own Qi initiates increased Qi flow within the patient's channel point, resulting in stronger tonification.
- **Moxa and Qi Emission:** The clockwise energetic movement of the Qigong doctor's hand over the moxa cone will facilitate a deeper penetration and tonification effect.

MEDICAL QIGONG AND MAGNET THERAPY

Magnet therapy utilizes magnetic patches or strips that are attached to various channel points of the patient's body to stimulate a response in the electromagnetic field (Figure 29.12). Magnet therapy has been used since the Tang Dynasty (618–907 A.D.). The magnets are applied to specific points for a period of three to five days, removed for one day, then re-applied. Whether used for tonification or sedation, this therapy facilitates constant treatment of the channel point.

When combining Medical Qigong therapy with Magnetic Therapy it is important for the doctor to energize the magnet while it is being placed on the patient's channel point. This increases the electromagnetic effect on the tissues and allows for a stronger therapeutic effect.

MEDICAL QIGONG AND HERBAL MEDICINE

Chinese herbs are used for tonifying, purging, dispersing, warming, cooling, nourishing the Yin, nourishing the Yang, and clearing Heat, as well as for moving Qi, Blood, Phlegm, and Body Fluids within the body. Specific herbs move the Qi inward, upward, downward, or outward. Traditional Chinese Medicine categorizes herbs based

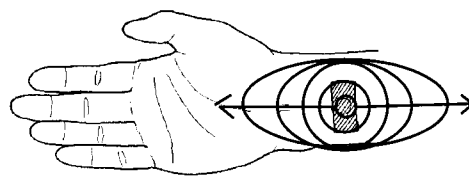


Figure 29.12. Medical Qigong Qi Emission Therapy can be combined with Magnetic Therapy to increase the magnet's energetic effect on the patient's channels, organs, and tissues.

on their energetic movements, thermal nature, taste, and functions.

Chinese herbal therapy includes five major clinical applications: nutritional education (food and diet); teas and soups (tang); tinctures and wines (jin); oils, balms, and liniments (you and gao); and compresses, powders (san), and pills (wan).

Recent clinical studies on plant oils ("You") have led Chinese doctors to consider essential oils to be the Jing (Essence) of plants. Because the plant's essence resonates with the various energetic natures of the body's Yuan Qi, certain modern Medical Qigong clinics have begun to integrate essential oil applications with Medical Qigong Massage Therapy.

CHINESE PHARMACEUTICAL HISTORY

Until the Song Dynasty (960-1279 A.D.), Chinese drugs (consisting of mineral, herbal, animal, fish, insect, fruit, grain, and vegetable ingredients) were traditionally grouped into three classes: Superior Drugs, Medium Drugs, and Inferior Drugs, described as follows:

- **Superior Drugs:** These drugs consisted of one hundred and twenty varieties of superior types of medicinal substances. Considered in ancient times as the "ruling" medicines, they were said to cause individuals to awaken to their innate vital powers and help them to fulfill their life purpose. Superior drugs (e.g., knotted fungus, Zhu, etc.) were also said to have an effect on the body's Jing, Qi, and Shen by making the body light, preventing old age, prolonging life, forestalling hunger, and creating advanced spirit travel abilities.
- **Medium Drugs:** These drugs consisted of one hundred and twenty varieties of moderate

types of medicinal substances. Considered in ancient times as “ministerial” medicines, they are said to enrich and nurture the individual’s essential nature, replenish deficiencies, and cure illnesses. These drugs, however, should not be taken over a long period of time. Examples of Medium drugs include bitter ginseng, Chinese angelica, and scallions.

- **Inferior Drugs:** These drugs consisted of one hundred and twenty varieties of inferior types of medicinal substances. Considered in ancient times as “assistant” medicines, they are mostly toxic and must be taken with precautions when used to treat an individual’s disease. Inferior drugs (e.g., aconite, peach kernel, and plum kernel) were said to affect the body’s Qi, Blood and Body Fluids.

During China’s Six Dynasties, maintaining health by means of diet, herbal prescriptions, and physical exercise was the main concern of the doctor for his or her patient. As a result of this interest, two types of medical literature developed in China: books that focused on nourishing life and books that focused on the classics of diet.

In China, the Qigong doctor is encouraged to prescribe herbs along with Medical Qigong exercises. If the Qigong doctor is not qualified to prescribe Chinese medical herbs, then a referral is made to an herbalist. The herbal prescriptions will vary according to the patient’s condition, constitution, and illness. Qigong and herbal therapies are most commonly used in the treatment of:

- Tumors
- Cancer
- Hepatitis
- AIDS
- Stroke
- Menopause
- Candidiasis
- Parasites
- Hypertension
- Insomnia
- Irritable Bowel
- Chronic Fatigue

DIAGNOSIS AND TREATMENT USING MEDICAL QIGONG THERAPY

In modern times, the use of Medical Qigong Therapy in combination with herbal therapies (or with pharmaceutical prescriptions) is becoming extremely popular. This is due to ample evidence that the success rate of the combination of self-applied Medical Qigong therapy and drug therapy is far superior to that of drug therapy



Figure 29.13. A Qigong doctor testing the efficacy of a specific loose Herb for his patient.

alone. In China, this data is reported in numerous studies on patients with diseases ranging from hypertension to cancer.

Medical Qigong therapy relaxes the body and promotes the flow of Qi, Blood, oxygen, and nutrients to all cells of the body, as well as promotes the removal of waste products from the cells. Medical Qigong also promotes drug uptake by the cells and tissues by means of increased microcirculation within the body’s circulatory system. This increased Qi flow through the body’s microcirculation nourishes diseased or stressed tissues.

Medical Qigong therapy can be applied in combination with herbal prescriptions in clinical application, for both diagnosis and treatment.

DIAGNOSIS

One popular diagnostic herbal technique taught at the Xi Yuan Hospital in China, is to absorb the energetic effects of a specific medicine into your body by touching the bottle that contains a specific herbal prescription (Figure 29.13).

The doctor then extends his or her energy into a patient and begins absorbing the patient’s Qi in order to verify how the patient’s body will be affected by the herbal prescription. This ancient Medical Qigong technique is similar in effect to the modern diagnostic techniques of Applied Kinesiology.

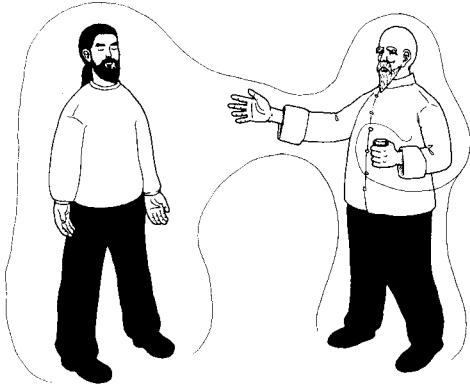


Figure 29.14. A Qigong Doctor emits the energy of specific patent herbal medicine into his patient.



Figure 29.15. *Lycium barbarum* (Gou Qi Zi) is used for Tonifying Liver Blood. (Inspired from the original artwork of Lilian Lai Bensky)

COMBINED TREATMENT FOR TONIFICATION

There are specific Tonification techniques that can be used for treating patients with Medical Qigong Qi Emission Therapy in combination with Herbal Therapy:

1. The Qigong doctor will hold the herb in his or her left hand and begin to energetically feel, ingest, and absorb the medicinal and energetic properties of the herb into his or her Lower Dantian.
2. Once the doctor has embodied the specific energetic nature of the herb, he or she will start to project the herb's specific healing qualities into the patient for treatment. The energetic properties of the herb are combined with a specific color in order to enhance the herb's Tonification effect. The doctor then projects the herb and colored Qi into the patient body, targeting a specific internal organ (Figure 29.14).

USE OF COLOR AND HERBS TO TONIFY ORGANS

Combining Medical Qigong Color Tonification therapy with the energetic effect of medicinal strengthening herbs increases the potency of the herbs. Included are a few examples of some specific loose herbs that can be used for organ Tonification in combination with Qi Emission Therapy.

TO TONIFY THE LIVER

The green color is combined with the specific energetic Liver Blood tonification qualities of *Lycium barbarum* (Gou Qi Zi) and is projected into



Figure 29.16. *Arillus euphoriae longanae* (Long Yan Rou) is used for Tonifying Heart Qi and Blood. (Inspired from the original artwork of Lilian Lai Bensky)

the patient's Liver (Figure 29.15). This herb is used to treat Liver and Kidney Deficiency. Symptoms of Liver and Kidney Deficiency manifest as patterns of Yin and Blood Deficiency, sore back and legs, low-grade abdominal pain, nocturnal emission, impotence, or wasting and thirsting disorders. Gou Qi Zi's energy enters the patient's Liver, Lung and Kidney Channels. It benefits the Essence, brightens the eyes, enriches the Yin, and moistens the Lungs.

TO TONIFY THE HEART

The red color is combined with the specific energetic Heart Qi and Blood tonification qualities of *Arillus euphoriae longanae* (Long Yan Rou) and is projected into the patient's Heart (Figure 29.16). This herb is used to treat Heart and Spleen Deficiency. Symptoms of Heart and Spleen Deficiency

manifest as insomnia, Heart palpitations, forgetfulness, or dizziness. Long Yan Rou's energy enters the patient's Heart and Spleen Channels, nourishes the Blood, and calms the Shen.

TO TONIFY THE SPLEEN

The yellow color is combined with the specific energetic Spleen Qi tonification qualities of *Radix astragali membranaceus* (Huang Qi) and is projected into the patient's Spleen (Figure 29.17). This herb is used to treat Spleen Deficiency. Symptoms of Spleen Deficiency include fatigue, lack of appetite, diarrhea, uterine bleeding, or prolapse disorders (e.g., Stomach, Uterus, and rectum). Huang Qi's energy enters the patient's Lung and Spleen Channels, raises the Yang Qi of the Spleen and Stomach, augments the Wei Qi, Tonifies Qi and Blood, and stabilizes the Exterior.

TO TONIFY THE LUNGS

The white color is combined with the specific energetic Lung Qi and Lung Yin tonification qualities of *Radix diocoreae oppositae* (Shan Yao) and is projected into the patient's Lungs (Figure 29.18). This herb is used to treat Lung Deficiency. Symptoms of Lung Deficiency manifest as chronic cough or wheezing. Shan Yao's energy enters the patient's Lung, Spleen, and Kidney Channels, and it also moistens, therefore benefitting both the Yin and Yang of the Lungs and Kidneys. Additionally, Shan Yao can also be used to Tonify the Spleen and Stomach.

TO TONIFY THE KIDNEYS

Tonification of the Kidneys is aimed at strengthening Kidney Yin, Kidney Yang, or both Kidney Yin and Yang, described as follows:

- The midnight blue and black color is combined with the specific energetic Kidney Yin tonification qualities of *Herba ecliptae prostratae* (Han Lian Cao) and is projected into the patient's Kidneys (Figure 29.19). This herb is used to nourish and Tonify Liver and Kidney Yin. Symptoms of Liver and Kidney Yin Deficiency manifest as dizziness, blurred vision, vertigo, or premature graying. Han Lian Cao's energy enters the patient's Kidney and Liver Channels, Cools the Blood, and stops bleeding (due to Heat in the Blood).



Figure 29.17. *Radix astragali membranaceus* (Huang Qi) is used for Tonifying Spleen Qi. (Inspired from the original artwork of Lilian Lai Bensky)



Figure 29.18. *Radix diocoreae oppositae* (Shan Yao) is used for Tonifying Lung Qi and Lung Yin. (Inspired from the original artwork of Lilian Lai Bensky)



Figure 29.19. *Herba ecliptae prostratae* (Han Lian Cao) is used for Tonifying Kidney Yin. (Inspired from the original artwork of Lilian Lai Bensky)

- The flame blue color is combined with the specific energetic Kidney Yang tonification qualities of *Cortex eucommiae ulmoidis* (Du Zhong) and is projected into the patient's Kidneys (Figure 29.20). This herb is used to treat Kidney Deficiency. Symptoms of Kidney Deficiency manifest as weak knees, sore or painful lower back and knees, fatigue, frequent urination, and edema. Du Zhong's energy enters the patient's Kidney and Liver Channels, Tonifies the Kidney and Liver organs, strengthens the sinews and bones, and promotes circulation (by smoothing the flow of Qi and Blood).

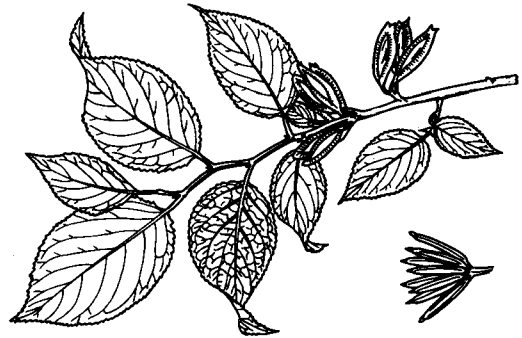


Figure 29.20. *Cortex eucommiae ulmoidis* (Du Zhong) is used for Tonifying Kidney Yang. (Inspired from the original artwork of Lilian Lai Bensky)

MEDICAL QIGONG AND NUTRITIONAL EDUCATION

Nutritional education is stressed in order to assist patients in choosing foods for the body's nourishment and optimum health, as well as for the treatment of disease. Foods have many similar properties to herbs and can be used as seasonal and disease specific prescriptions. An old Chinese saying asks, "Are herbs food or food herbs?", which stresses the importance of a good diet.

The study of Medical Qigong can greatly assist the herbalist when prescribing specific diets for patients. This is due to the deeper understanding the herbalist will have of the patient's energetic organ patterns and the various effects on the body created by the transitions of nature.

MEDICAL QIGONG AND HERBAL TEAS AND SOUPS

Herbal teas and soups are water-based herbal formulas traditionally prepared from raw or processed herbal ingredients. These are traditionally ingested for the treatment of internal and external disorders of both acute and chronic natures.

Medical Qigong Therapy (Qi Emission) can be combined with the production of herbal teas and soups to enhance digestive absorption and increase the tissue energizing ability of the herbs, thus augmenting their healing potential.

MEDICAL QIGONG AND HERBAL TINCTURES AND WINES

Tinctures and wines are both alcohol-based herbal formulas. Tinctures are concentrated alcohol-based formulas prepared from raw herbs and are used internally. Wines are traditionally applied

externally to alleviate pain, or ingested as a tonic, depending on the specific formula and the disease being treated.

Medical Qigong Therapy (Qi Emission) can be combined with the production of herbal tinctures and wines to enhance both external and internal absorption, thereby increasing their healing potential.

MEDICAL QIGONG AND HERBAL OILS, BALMS, AND LINIMENTS

Oils, balms, and liniments are oil-based herbal formulas usually applied externally for the treatment of muscle, tendon, and ligament trauma, or to alleviate pain, disperse Excess Qi, or draw Qi into specific areas for tonification.

Medical Qigong Therapy (Qi Emission) can be combined with the production of herbal oils, balms and liniments to enhance Qi and Blood flow, aid the herbs' assimilation and tissue energizing ability and increase the herbs' healing potential.

MEDICAL QIGONG AND HERBAL COMPRESSES, POWERS AND PILLS

Compresses, powders, and pills consist of herbs that have been pulverized into a paste, powder, or poultice and are then applied externally for the treatment of acute or chronic injuries. They can also be formed into crackers, cakes, pastries, and honey based candies for ingestion, used for internal organ tonification and the rebalancing of the body's energy systems. Pills are herbs specifically prepared from traditional formulas, rolled into little balls, and orally ingested for the treat-

ment of internal disorders.

Medical Qigong Therapy (Qi Emission) can be combined with the production of herbal compresses, powers and pills to aid the herbs' energizing ability, increasing the herbs' healing potential.

COMBINING MEDICAL QIGONG THERAPY WITH WESTERN MEDICAL MODALITIES

Traditional Chinese Medical Qigong serves as a powerful tool in aiding Western medical approaches for alleviating the patients' physical suffering. Because the emphasis is on mental and emotional approaches to healing, Medical Qigong therapy has been successfully combined as a complementary treatment with the following Western specialties:

- Pediatrics
- Geriatrics
- Gynecology
- Neurology
- Oncology
- Surgery
- Chiropractic
- Osteopathy
- Naturopathy
- Nursing
- Physical Therapy
- Massage Therapy

COMBINING MEDICAL QIGONG THERAPY WITH PSYCHOTHERAPY

Traditional Chinese Medical Qigong also serves as a powerful adjunct to aiding Western approaches for alleviating patients' emotional suffering. Because its emphasis is on mental, emotional, energetic, and spiritual approaches to healing, Medical Qigong therapy has been successfully combined as a complementary treatment with the following conditions:

- Drug Addiction
- Alcoholism
- Depression
- Anxiety
- Fear and Phobia
- Psychosomatic Disorders
- Schizophrenia

COMBINING MEDICAL QIGONG AND DRUG THERAPY

There is ample evidence in the literature from China on that the effect of treatments utilizing a combination of Medical Qigong Prescription exercises and Western Pharmaceutical drugs is superior to that of taking drugs by themselves. Research conducted on the advantages of a combination therapy of Medical Qigong Prescription exercises and drugs, versus taking drugs alone was presented at the World Academic Society of Medical Qigong in 1996, in Beijing China, and was obtained through clinical trials conducted on hypertension and cancer patients.

The mechanism of this apparent synergy is not entirely understood, but undoubtedly relates to the fundamental mechanism of Medical Qigong. Medical Qigong is believed to remove blockages to the flow of the Qi (energy), Blood, oxygen, and nutrients to all cells of the body, as well as promote the removal of waste products from the cells of the body. Blockages in energy (Qi) flow may result from injury, disease, or stress.

Increases in Qi flow and Blood circulation help nourish diseased or stressed tissue, providing a means for the body to heal itself. This mechanism suggests that Medical Qigong also could promote drug uptake to tissue and cells via increased Blood circulation. Doctor Omura's research (from a Japanese Medical Qigong research Institute) shows that drug uptake can be increased by using energized paper (paper in which Qi was emitted) applied to afflicted area of the body.

COMBINING MEDICAL QIGONG AND CHIROPRACTIC MANIPULATIONS

Today, chiropractic therapy is diverse in its approach to healing the body, often embracing both the traditional Western clinical examination and approach to healing the physical body, as well as the Eastern energetic approach to healing the patient's body, mind, emotion, and spirit.

Jie Gu (bone setting), the original form of chiropractic care, is a five thousand year old practice categorized as a branch of Chinese massage therapy. It utilizes osseous and ligamentous ma-

nipulations to release stagnation in the joints created by overlapping channels of Blood and Qi.

As a therapeutic modality, Jie Gu traditionally incorporated the energetic principles of Medical Qigong Therapy and was combined with Jing Point Therapy and Tui Na Massage to return the body to a state of balance. Much of the holistic aspects originally present in chiropractic care were lost when it was adopted and refined within the Western medical model.

Over the years, Western Chiropractic Therapy has begun to re-introduce several energetic practices back into its clinical practice. These energetic practices are deeply rooted in Medical Qigong energetic theory and energetic clinical modalities, including Qi Emission Therapy, Energetic Point Therapy, and Qi Massage Therapy. These energetic systems began to be introduced into the Western Chiropractic clinic in the disguised form of Polarity therapy, Network Chiropractic therapy, Touch For Health therapy, and Muscle Testing (from Applied Kinesiology therapy).

There is ample evidence that utilizing Medical Qigong Therapy (e.g., Qi Emission Therapy, and Qi Massage Therapy) in conjunction with Western Chiropractic Therapy is more functional and effective than general Chiropractic adjustment therapy alone (Figure 29.21).

Dr. Seth Lefkowitz, a chiropractor and graduate of the Doctoral program of the International Institute of Medical Qigong, observed within his practice the following results of incorporating Medical Qigong Therapy into traditional chiropractic care.

- First, he found that blockages existing on a physical level (manifesting as osseous, tendinous, or ligamentous misalignments) could be cleared without the need for a traditional adjustment, de-

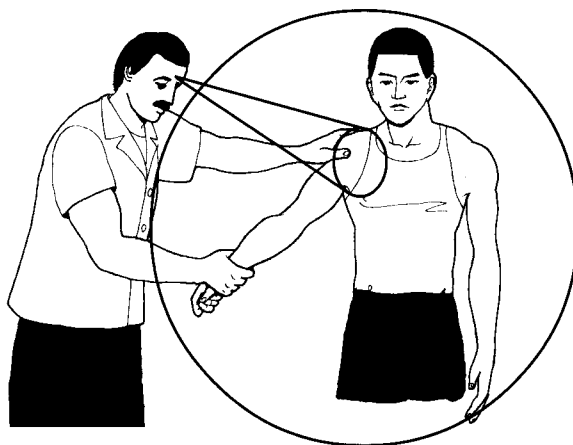


Figure 29.21. Western Chiropractic Adjustment Therapy is used to set the bones and ligaments to unravel the trapped junctions of Blood and Qi channels at the patient's joints (similar to Chinese Jie Gu Therapy). When combined with Medical Qigong Qi Emission Therapy, Energetic Point Therapy and Qi Massage Therapy, chiropractic adjustment becomes a powerful clinical modality for healing.

pending on the severity of the patient's condition.

- Second, when a physical adjustment was needed, the use of Medical Qigong clinical modalities allowed him to easily release blockages of stagnant Qi along the channel system of the patient's body. This allowed the patient to maintain the corrected alignment for longer durations, reducing pain and compensatory muscle patterns.

- Third, because of the subtle perception skills developed through Medical Qigong clinical practice, his overall sensitivity increased, which dramatically improved his palpation skills, allowing him to more effectively locate and treat the root cause of the structural imbalance (manifesting as pain and discomfort on the physical level).

CHAPTER 30

PRECAUTIONS AND ETHICAL CONSIDERATIONS FOR THE QIGONG DOCTOR

AVOIDING ENERGETIC DEPLETION

Because Medical Qigong therapy consumes energy, as long as the Qigong doctor's quantity of energy is higher than that of the patient's, the doctor can transmit energy into the patient with no ill effect. If, however, the doctor is very tired or depleted and tries to treat a patient, the energy that the doctor is able to produce may become weaker than that of the patient.

It is important to note that energy currents flow from high concentrations to low concentrations (much like water). Therefore, the doctor may, if in a weakened state, absorb the Turbid Qi or diseased energies from the patient. Any imbalance in the doctor's organ system can increase the doctor's vulnerability to foreign pathogens (Figure 30.1). These pathogenic sensations may also be unconsciously transmitted by the doctor into

the body of healthy people or other patients as well. Individuals who have not practiced Qigong, however, and whose energy circulation and channel points are not open, are not as prone to interference by these sensations. These individuals have a natural barrier. They are not sensitive to energetic fields of transmission because of their existing denial system, and therefore cannot perceive energetic sensations.

If the Qigong doctor already has a tendency toward a particular illness, exposure to pathogens may instigate or intensify the disease. If the doctor is suffering from any energetic deficiencies, for example, the end result of a treatment may be that the doctor experiences Qi deviations from absorbing the patient's Toxic Qi. This means that more Qi and energy have been extended outside of the doctor's body than can be replenished, thereby weakening the doctor's energetic constitution.

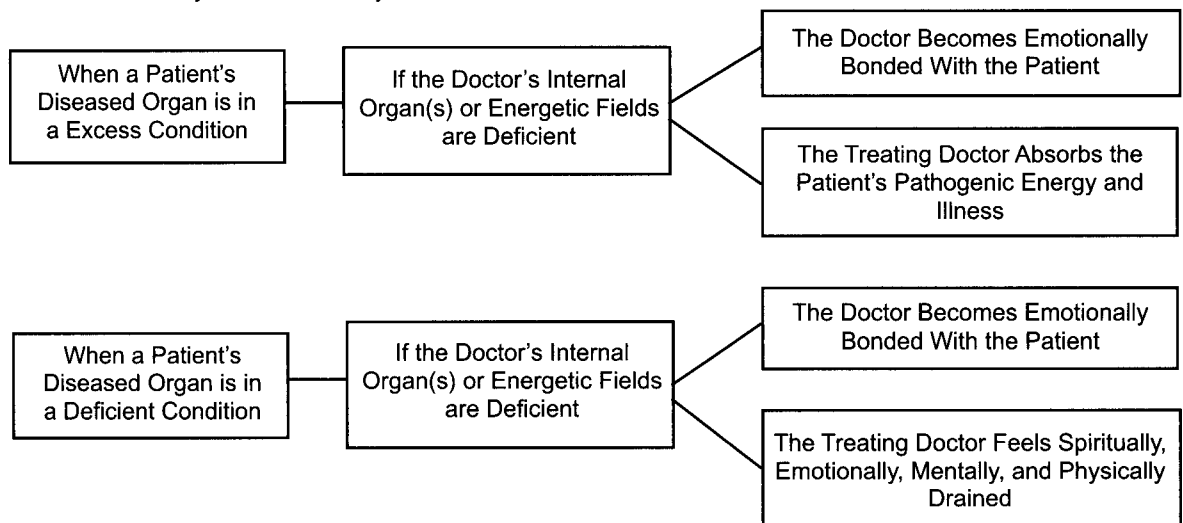


Figure 30.1. If the Qigong doctor is not careful, the patient's energetic dysfunction (whether Excess or Deficient) can affect the doctor's energetic field, creating illness within his or her body.

ABSORBING TURBID QI FROM THE SIX OPENINGS OF THE BODY

When treating patients, the doctor receives and diagnoses information from the “Six Openings” (also called the “Six Windows of the Body”). These Six Openings are described as follows:

- **The Windows of the Eyes:** This opening is connected to the Liver, and opens the body to seeing energetic patterns and colors.
- **The Windows of the Ears:** This opening is connected to the Kidneys, and opens the body to hearing vibrational patterns, tones and frequencies.
- **The Windows of the Nose:** This opening is connected to the Lungs, and opens the body to smelling different frequencies and odors (scents and aromas).
- **The Window of the Mouth:** This opening is connected to the Spleen, and opens the body to energetic tasting or flavor sensing, and controls energetic metabolism (transforming and transporting energy, thoughts and emotions).
- **The Window of the Body:** This opening is connected to the Heart, and opens the body to energetic and somatic (kinetic) feeling sensations.
- **The Window of the Spirit:** This opening is connected to the Heart and Mind, and opens the body to intuitive perception of emotions, thoughts, and spiritual insights.

While using the Six Openings for diagnosis and treatment, the doctor naturally depletes some life-force energy. Since all five organs (eyes, ears, nose, tongue, and body) are directed by the doctor’s Spirit (Shen), the expenditure of energy is considerable. Any imbalance due to organ depletion will cause the doctor to absorb Turbid Qi from the patient. This Turbid Qi can move within the doctor’s body causing Qi Deviations, especially if it mixes with the doctor’s Clear Qi:

1. **Upper Dantian:** If this happens within the doctor’s Upper Dantian, the symptoms may include mental fatigue, dizziness, and headaches.
2. **Middle Dantian:** If this happens within the doctor’s Middle Dantian and Yellow Court area, the symptoms may include emotional

fatigue, poor appetite, discomfort in the Liver (hepatic region), belching, and nausea.

3. **Lower Dantian:** If this happens within the doctor’s Lower Dantian, the symptoms may include physical fatigue, cold in the extremities, discomfort in the lower abdomen, diarrhea, and dysmenorrhea.

This is why Qigong doctors must constantly be refilling and rebalancing themselves energetically. It is important to note that if the Qigong doctor has indeed ingested the patient’s pathogens, and Qi deviations have resulted, no Western doctor, acupuncturist, or herbalist can help him or her. Only the doctor with the Qi Deviation (or with the help of another Qigong doctor) can change the Turbid Qi back to Clear Qi by using divine healing energy and purging the body’s Shen, Qi, and finally the Jing. This supports the doctor’s Righteous Qi and fights the invasions of the patient’s pathogens.

PREVENTING THE INVASION OF TURBID QI

When Turbid Qi enters the doctor’s body, it interferes with normal Qi circulation, causing disorders in part of or in all of the energetic circulatory system. In mild cases, Qi may stagnate in certain areas of the body (shoulder, arm, chest, or back), causing physical and mental symptoms.

- **Physical Symptoms:** These can include tingling, pain, cold, contraction, heaviness, soreness, and distention and stuffiness in the chest.
- **Mental Symptoms:** These can include interference with mental activity, causing dizziness, headache, heaviness in the head, vexation, and restlessness.

In severe cases, the doctor may experience the same symptoms as the patient, but upon physical examination there is no verification of any existing disease. The doctor should, therefore, be on the alert to avoid developing symptoms from the patient after Turbid Qi is perceived.

RESISTANCE TO TURBID QI INVASION

As the Qigong doctor “dips” into the patient’s tissues, he or she will encounter several variations of Toxic Qi formations. Because the doctor is constantly in contact with the patient’s pathogens, it

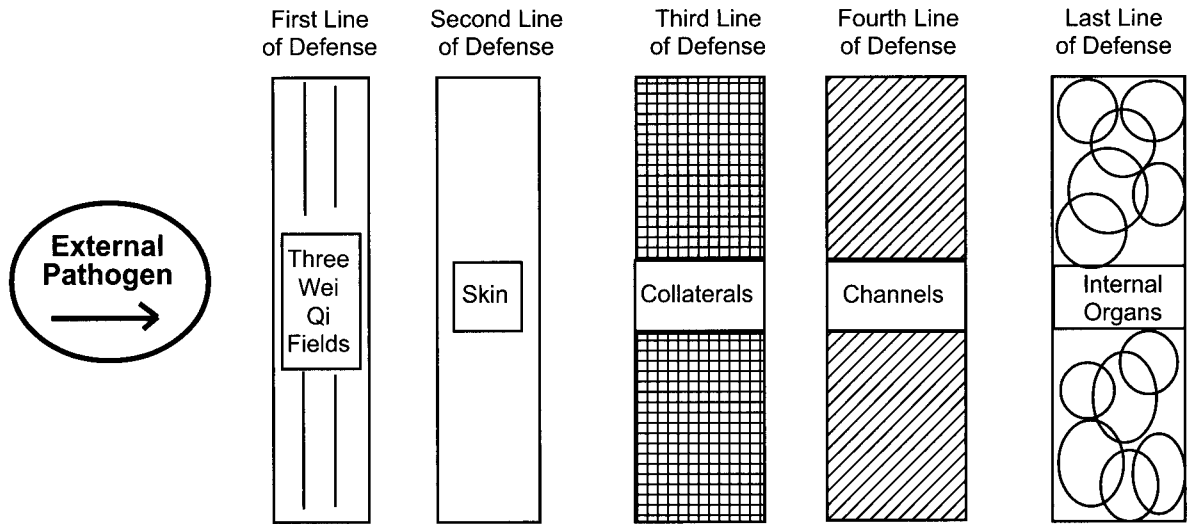


Figure 30.2. The Process of External Pathogenic Invasion

is important for the doctor to purge his or her own energetic field and physical tissues after each treatment (washing the hands, forearms, and elbows).

Both the Qi and Blood located within the doctor's Twelve Skin Zones rely on the energy flowing within the Collaterals for nourishment. The Twelve Skin Zones circulate Wei Qi, which in addition to its defensive function, is also in charge of opening and closing the pores. The skin relies primarily upon the strength of the Wei Qi for resistance to the invasion of external pathogenic influences, as these harmful influences must first penetrate the skin before they can affect the body's internal tissues and organs.

Pathological symptoms associated with the Twelve Primary Channels and Connecting Channels manifest along the surface of the Twelve Skin Zones before progressing deeper into the body's connective tissue. If the exterior Wei Qi is strong enough, pathogens will be stopped at the external level. The order of pathogenic progression is described as follows (Figure 30.2):

1. **The Body's Wei Qi:** This is the body's first line of defense. A healthy body will project a strong, protective, external energetic field, which will maintain a capable defensive boundary. If the doctor becomes weak, tired,

or stressed, however, external pathogens may advance onto the skin and begin attacking his or her second line of defense.

2. **The Skin:** This is the body's second line of defense. If the body's Wei Qi is not strong enough to resist an external attack and the skin is not capable of warding off the pathogens, then the pathogens will attack the skin, causing the sweat pores to open and thus allowing the pathogens to advance towards the collaterals.
3. **The Collaterals:** These are the body's third line of defense. If the body's collaterals are unable to redirect or purge the advancing pathogens, the pathogens will then advance into the channels.
4. **The Channels:** These are the body's last line of defense before the advancing pathogens invade the doctor's internal organs. If the body's channels are unable to redirect or purge the pathogens and the pathogens are allowed to continue their progression, they will advance further into the body's internal organs.
5. **The Internal Organs:** These are affected once the pathogens have breached all the outer defenses and disease can now begin to establish its residence.

REMOVING TURBID QI INVASION

It is very important for doctors who treat patients with Medical Qigong therapy to possess the ability to prevent and expel Turbid Qi so that it will not disturb their own energetic activities. Qi Deviations are most often seen in individuals who treat patients after they have gained some knowledge of Medical Qigong but have limited clinical experience, (though this can occur even to those experienced in Medical Qigong practice). The interference by Turbid Qi is often an important factor in the doctor's health.

When interference by Turbid Qi is perceived, the doctor should use proper hand manipulations and readjust his or her energy to expel the Turbid Qi immediately. If the Turbid Qi invades the doctor's fingers or penetrates into certain channels or points, the doctor should immediately guide the Qi out his or her body. This can be accomplished by leading the Qi out the tissues via the extremities (i.e., relaxing and shaking the hands to discharge the Turbid Qi while exhaling).

It is important to expel Turbid Qi when it has reached the fingers, wrists or elbows, and not allow it to travel past the shoulders. The doctor should be able to stop Turbid Qi from invading his or her body before it reaches the Dazhui GV-14 point on the upper back, the Tiantu CV-22 point at the base of the throat, the Quepen St-12 points on the front of the shoulders, or the Fengfu GV-16 and Fengchi GB-20 points on the back of the head.

If this occurs, the Qigong doctor should drive the Evil Qi out of his or her body and regulate the Qi circulation as soon as possible. There are several ways to do this:

- Exhale while swinging the arms toward the ground, driving the Evil Qi deep into the center of the Earth. When treating tumors, be careful to disperse the pathogens out your fingers and do not allow the toxins to stick to your palms (Figure 30.3). Generally, beginning Qigong students are encouraged not to treat cancer patients until their sensitivity has developed to an advanced state of awareness, so that they will be able to detect the infiltration of a patient's Turbid Qi.

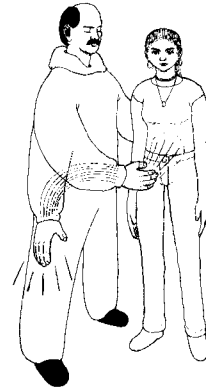


Figure 30.3. In order to disperse the patient's Evil Qi, the Qigong doctor exhales while flicking the toxic energy into the Earth.

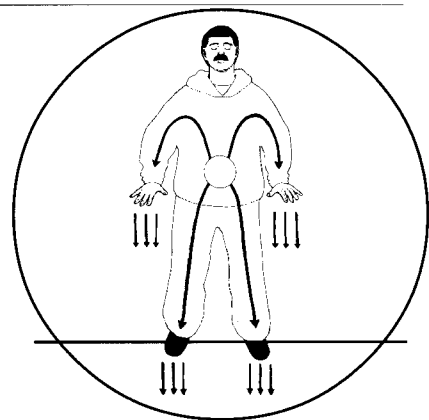


Figure 30.4. The Qigong doctor gathers energy into his or her Lower Dantian and expels any pathogenic invasions out the hands and feet.

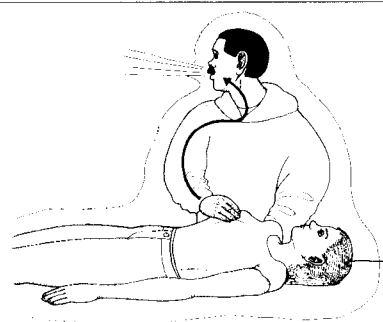


Figure 30.5. To avoid absorbing the emotions from an energetic discharge (released from dissolving an energetic cluster), the Qigong doctor turns his or her head and expels the patient's toxic emotions through exhalation.

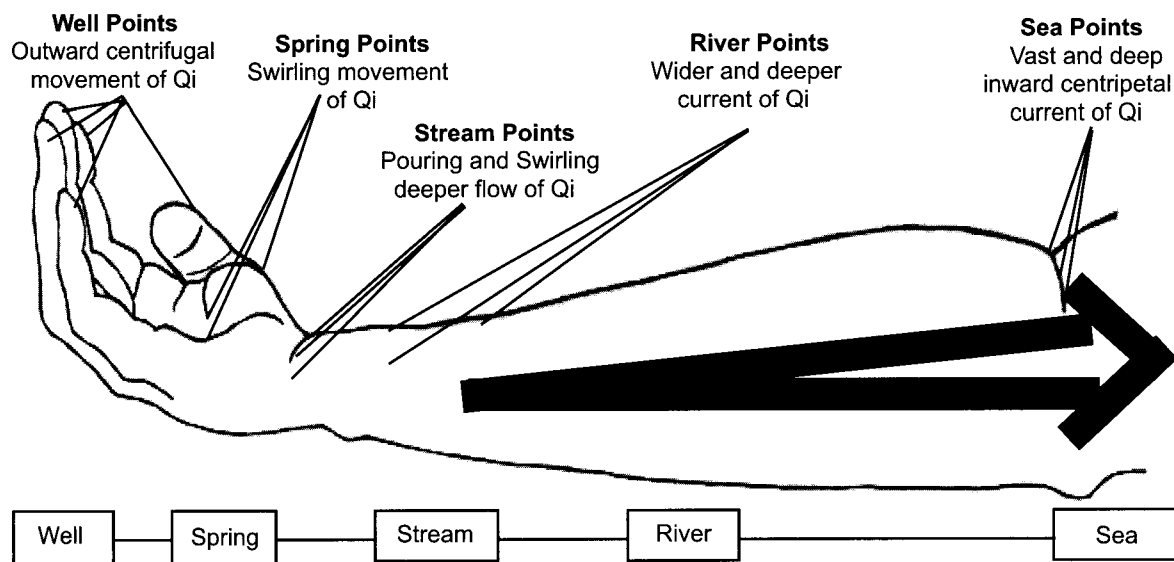


Figure 30.6. The energetic flow of the body's channels progress from shallow to deep, beginning at Well - Spring - Stream - River - Sea Points.

- Exhale while “blowing Qi” (extending Qi) out the palms (Pc-8) and feet (Kd-1) (Figure 30.4).
- Exhale out the mouth (but never over the patient or towards anyone else). A shift in breathing is a common reaction when the emotions are discharged or when an energetic cluster is reached (Figure 30.5).

A disease of external origin that lodges within the doctor's skin can also be treated by stimulating and Purging the Wei Qi in the affected area through breath and External Sound projection before the Toxic Qi progresses further into the body's connective tissue.

ABSORBING AND TRANSPORTING PATHOGENIC QI

The ancient Chinese used the example of water to describe the energetic flow of Qi. The flow of Qi begins superficially in the extremities at the “Well” points (located on the tips of the fingers or toes). As the flow of Qi gradually increases, it expands, growing larger and deeper in its energetic progression up the extremities, until finally (at the elbows or knees) the Qi flow enters into the “Sea” of the body's energetic currents. The body's energy

naturally progresses up the extremities in the following order: Well - Spring - Stream - River - Sea.

When dredging and purging Toxic Qi from a patient's body, a Qigong doctor must first emit energy to connect with the patient's energetic fields and tissues. This energetic connection includes contact with the disease-causing pathogens. When first connecting with the patient's pathogenic Qi, the doctor will inadvertently expose the Well, Spring, and Stream points located on his or her hands to the Toxic Qi (Figure 30.6). If the patient's Toxic Qi is not dispersed by the doctor's own Wei Qi, it will absorb into the energetic fields and tissues of the doctor's hands.

The exterior pathogens can then be transported to the doctor's interior through any energetic openings that are vulnerable to penetration, especially the Stream points (also known as the Points of Convergence). Once the pathogens have passed through the Stream points, they can progress further up the doctor's arm, flowing into the River and Sea points. Eventually, the patient's pathogens will affect the energy flow of the doctor's body and can be absorbed into the doctor's own tissues, organs, and organ systems.

PURGATION SENSITIVITY EXERCISES

The Purgation exercises are taught in the various Medical Qigong colleges throughout China. These particular exercises are practiced to create within the students the energetic sensitivity that a Medical Qigong doctor must possess when purging a patient's pathogenic Qi. An example of an exercise used to increase the student's awareness of the absorption and release of energy is described as follows:

- From a Wuji posture, place your right hand on the right shoulder of a partner. Your partner will then begin to direct Qi from his or her Lower Dantian into the right shoulder (where your right palm is making contact).
- When you feel your partner's Qi reach your hand, immediately remove your right hand and purge the Qi into the ground, while simultaneously turning and exhaling away from your partner's shoulder.
- As you become more proficient at feeling and responding to your partner's Qi, he or she should begin to add various emotions to their directed energy movement. This combination of emotions and Qi release from your partner simulates an actual encounter with an energetic discharge (similar to that which the doctor is subject to experience in the clinic).

This particular exercise allows the doctor the chance to identify each emotion as it arises, as well as the opportunity to purge and discard the emotions and Qi, avoiding the absorption of the patient's pathogens.

GUIDELINES FOR THE MEDICAL QIGONG DOCTOR

The following guidelines are necessary in order for a Medical Qigong doctor to preserve his or her health:

1. The Qigong doctor must avoid practicing Medical Qigong in wet clothes. If the doctor perspires when training, he or she should avoid standing in the wind; if the doctor perspires profusely, practicing should be discontinued as it is liable to damage the doctor's Yin Qi.
2. The doctor should not go to the toilet within half an hour after practicing in order to avoid

developing a conditioned reflex. This will help prevent the leakage of vital energy.

3. Patients suffering from cancer may affect the doctor's Qi circulation more seriously. Care should be taken when treating these patients (or the doctor should avoid treating them completely), until sufficient energy has been cultivated and sufficient experience has been gained.
4. The doctor must always wash his or her hands with soap after each patient's treatment to prevent the energetic transference of diseases. It is important to note that washing the hands in cold water immediately after Qi emission is harmful to the doctor's energetic field because of the sudden shock to the system. Washing with hot water immediately after treatment opens the channels on the doctor's hands and arms, sending the Toxic Qi deep into the doctor's body. To avoid these complications, the doctor should wash using tepid water and should wait several minutes after completing the treatment before washing his or her hands.

Immediately after finishing the treatment, the doctor should touch his or her finger tips together and focus on the Lower Dantian, allowing the Qi to settle back into its origin (minimum of three minutes). The doctor then washes up to the elbows with water that is room temperature to reduce the possibility of absorbing the patient's Turbid Qi.

If the doctor is not able, during treatment, to expel the Turbid Qi right away because of some distraction, or if the doctor's internal energy is not substantial, the Turbid Qi may enter his or her body through the fingers, traveling up the wrists and elbows, or entering the Baihui GV-20, Tanzhong CV-17, Fengchi GB-20, Yintang (Extra Point), or Yongqian Kd-1 points. If this begins to happen, the doctor should not continue to extend energy, but should stop the treatment immediately and perform a "closing," expelling the Turbid Qi by flicking the fingers and wrists, and shaking the arms until all discomfort has been eliminated. If any Turbid Qi still lingers, the doctor should practice Medical Qigong exer-

cises to regulate the energy.

5. It is important that doctors, as well as patients, avoid strenuous activities (such as running) immediately after Medical Qigong exercises in order to prevent the wrong flow of vital energy or pain in the legs. It is always better for doctors and patients to be active first (running, swimming, forms training, etc.) and then cool down with the Medical Qigong quiescent exercises (unless otherwise prescribed).

ENERGETIC PROTECTION

After the treatment of various diseases, the doctor must perform Medical Qigong Purgation exercises to expel any undetected pathogenic Qi. Otherwise the doctor may develop the symptoms of the patient's illness in corresponding locations. For instance, if the patient has a headache or pain in the hepatic area, the doctor may also acquire a feeling of discomfort, numbness, itching, and pain in the head and hepatic region. Therefore, in clinical practice, a deep understanding and correct discernment of the pathogenic evils is compulsory.

ENERGETIC PROTECTION #1: THE WU ZANG MEDITATION

Today in China, the Wu Zang meditation is still taught to Qigong doctors to prevent invasion from the patient's pathogenic Qi. This meditation requires the doctor's Shen to guide the spiritual energy of the Five Yin Organs (known as the Wu Jing Shen, see Figure 30.7) to make the body's Qi substantial. The ending of the meditation, which causes the doctor's Qi to be reabsorbed into the Taiji Pole, allows the transformed Qi to flow into the appropriate organs, strengthening the doctor's energetic fields.

When a Qigong doctor enters the space of a diseased patient, the potential for absorbing the patient's pathogenic Qi is increased. Observing this potential for harm, the ancient Chinese Qigong masters developed certain meditations to protect themselves from the patient's diseased or Turbid energy.

The Yellow Emperor's Classic on Internal Medicine states that before treating patients of any kind, the

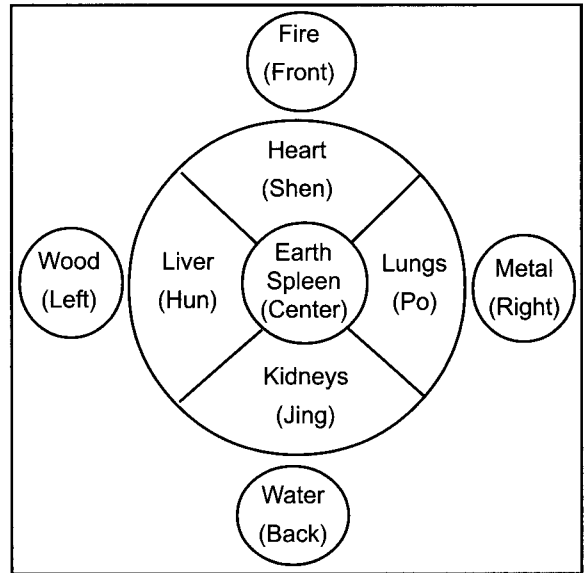


Figure 30.7. The Wu Jing Shen Relationship of the Wu Zang Meditation

doctor should first perform the Wu Zang Energy meditation. This text also encourages doctors to practice this meditation before treating patients in a clinical environment (and even before entering the treatment room) because it surrounds them with a stronger field of protective energy (Wei Qi).

The Wu Zang meditation focuses on six directions (North, South, East, West, Heaven, and Earth). It is very powerful and can be used to gather environmental Qi at the beginning of each season. The focus of the meditation is to extend each of the five organs' energy far into the horizon to gather the Qi. When practicing the Wu Zang meditation the Qigong doctor should:

- face east during the spring equinox
- face south on the day of the summer solstice
- concentrate on the center of the Earth during late summer, before the fall equinox
- face west on the day of the fall equinox
- face north on the winter solstice

PREPARATION

In order to prepare for the Wu Zang meditation, the ancient Daoists would either cross their hands over their eyebrows in order to see the Sun and feel it warm their Heart, or practice seeing a white breath as large as an egg form in front of

their eyes. These methods of visualization were continually practiced for several days, and were then followed by the invocation of the four directional animals of the Wu Zang (the guardians of the four spatial directions). This practice was used to prepare the Daoist disciple for developing the powerful energetic field needed for surrounding and forming a sacred enclosure. This energetic enclosure was specifically designed to ward off evil spirits and create a sacred healing space.

THE WU ZANG MEDITATION

1. After performing the One Through Ten meditation, begin to focus on the center of the body. Imagine opening up the Baihui point at the top of the head and begin to absorb Qi from the Heavens. Imagine the divine light like a bright shining white light illuminating and filling your entire body through the Baihui. Feel the body radiating this divine white light energy. Next, imagine this white light energy coalescing into the body's center core, forming an energetic tube of Heavenly energy that extends from the Baihui point to the Huiyin point. The center core vibrates and resonates with the divine white light energy.
2. Imagine a golden yellow mist of Qi rising from the Earth, filling your body and connecting with the Spleen organ. Next, feel this golden light Earth energy envelop the center core of divine white light energy; feel the two energies merging together and synergizing. This represents the energy of your Yi (Intention) to root and stabilize your power.
3. Begin to focus on your Heart; imagine a portal opening and the Qi flowing out your Heart like a red swirling wind in front of you, full of power, protecting you with your Shen in the form of a fiery red phoenix. This represents your innate spirit, alive, graceful, yet powerful (Figure 30.8).
4. Focus your attention on your back, especially the Kidneys and Mingmen area. Imagine a portal opening and the Qi flowing from behind your Mingmen like water. From this water grows an enormous black turtle and snake. The shell of the turtle protects you like



Figure 30.8. The Red Phoenix



Figure 30.9. The Black Turtle and Snake



Figure 30.10. The White Tiger



Figure 30.11. The Green/Blue Dragon

a mighty shield, and the snake is poised to strike and attack anyone who approaches from the rear. This represents the energy of your Jing and of all your ancestors protecting and supporting you, as well as the energy of your Zhi (Willpower) to survive (Figure 30.9).

5. Place your attention on your Lungs and visualize a portal opening on the right side of your body under the right ribs. Imagine the Lung Qi flowing out of the right side of your body like steam, forming a white tiger as strong as steel. This represents the Po and the body's animal nature that guards and protects you with an animal passion for survival (Figure 30.10).
6. Place your attention on your Liver and visualize a portal opening on the left side of your body under the left ribs. Imagine the Liver Qi flowing out the left side of your body like steam, forming a green/blue dragon as sinewy and resilient as bamboo. This represents the Hun and the body's divine nature guarding and protecting you with a spiritual passion for victory (Figure 30.11).
7. All of the animals then begin to revolve around your body in a counter-clockwise direction, each one protecting, stalking, and defending the previous animal's position. Slowly begin to circle these energies, and gradually increase their speed until they whirl around you like a mighty wind, blending their colors and powers together into an energy bubble (Figure 30.12).

After forming a protective rainbow hue around your body, draw the energies back in through the Baihui point and return the energy of each organ color back to its origin (the color red returns back to the Heart, black to the Kidneys, white to the Lungs, and green/blue to the Liver). As the colors return back to their organ of origin, imagine steam (white light) flowing out of the pores and filling up the energy bubble created by the animal rotation. This forms a solid connection between the body's internal organs and the body's external field of energy.

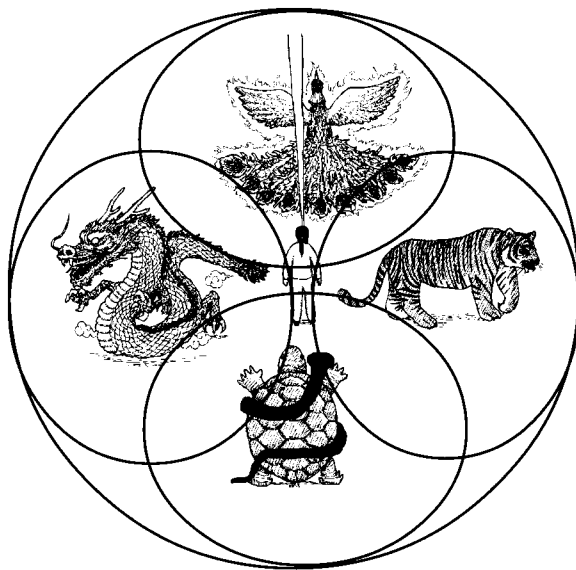


Figure 30.12. The Wu Zang Meditation

8. When the protection of the body with the Five Elements is done, imagine that the seven sparkling lights of the Big Dipper descend and remain shining like diamonds above your head. The illumination of these seven sparkling stars represent your spiritual connection to the Dao (Divine), and the authority to perform the "Will of Heaven" while treating the patient. Now you can enter the treatment room feeling safe, energetically charged, spiritually supported, and physically protected.

Keep in mind that you can send the combined five organ energy outside of your body instantly any time you need protection. Some schools teach the doctor to extend his or her energy like mist out through the eyes enveloping the body with the five organ colors (green/blue, red, yellow/light brown, white, and black/dark "midnight" blue).

When practicing the Wu Zang meditation while lying down, you can imagine the fire of a red phoenix positioned above your head, the aquatic black turtle and snake positioned below your feet, the metallic white tiger positioned on your right, and the sinewy green/blue dragon positioned on your left.

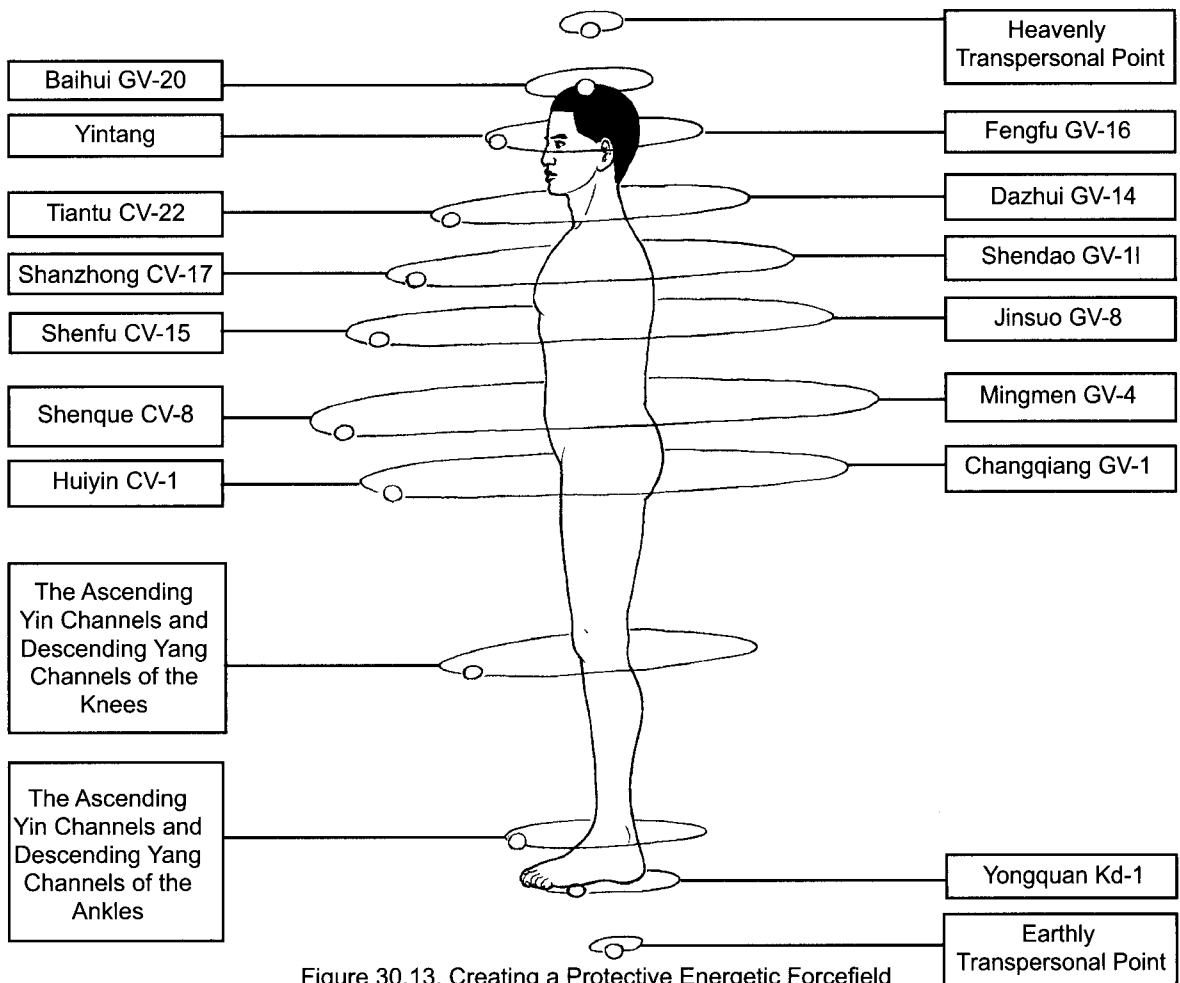


Figure 30.13. Creating a Protective Energetic Forcefield

ENERGETIC PROTECTION #2: CREATING A PROTECTIVE FORCE FIELD

“Creating a Protective Force Field” is another meditation that establishes a powerful energetic force field needed to protect the doctor from any attack or attachment of external pathogenic Qi. It consists of wrapping the doctor’s external fields of Wei Qi to increase the energetic field’s power. This energetic action is similar to wrapping a magnet with coils of wire to increase its magnetic field, and is described as follows (Figure 30.13):

1. Begin from a standing Wuji posture. Focus on having all of the body’s energy collect into the Lower Dantian. Concentrate the Qi in the Lower Dantian, condensing it into a dense ball

of white light energy. Imagine this ball of white light energy exiting the body through the navel and circling the body, spinning in a clockwise direction nine times, as it wraps around the Belt Vessel (at the level of the Mingmen GV-4, and Shenque CV-8 points).

2. Move the energy ball down to the perineum and continue circling the lower body in a clockwise direction nine times, spinning and wrapping around the body at the level of the Huiyin CV-1 and Changqiang GV-1 points.
3. Move the energy ball down to the knees and continue circling in a clockwise direction nine times, spinning and wrapping the ascending Yin channels and descending Yang channels of the legs.

4. Move the energy ball down to the ankles and continue circling in a clockwise direction nine times, spinning and wrapping the ascending Yin channels and descending Yang channels of the legs.
5. Move the energy ball down to the bottom of the feet and continue circling in a clockwise direction nine times, spinning and wrapping the Yongquan Kd-1 points.
6. Move the energy ball several feet into the ground and continue circling in a clockwise direction nine times, spinning and wrapping the body's Earthly Transpersonal Point. This energetic point (under the ground) is responsible for establishing the body's rooted connection to the Earth and for absorbing the Earth energy into the body's internal organs, channels, and collaterals.
7. At this point, imagine the energy ball slowing down and stopping its rotation, pulsing for several heartbeats, then reversing its energetic rotation, and beginning to spin in a counterclockwise direction nine times. The direction and flow of the energetic ball now reverses its orbit, ascending and circling around each of the same areas and points nine times until it returns back to the navel.
8. From the navel, move the energy ball up to the solar plexus area and continue circling the body in a counterclockwise direction nine times, spinning and wrapping the Shenfu CV-15 and Jinsuo GV-8 points.
9. Move the energy ball up to the Middle Dantian at the center of the chest and continue circling in a counterclockwise direction nine times, spinning and wrapping the Heart, Shanzhong CV-17, and Shendao GV-11 points.
10. Move the energy ball up to the throat and continue circling in a counterclockwise direction nine times, spinning and wrapping the Tiantu CV-22 and Dazhui GV-14 points.
11. Move the energy ball up to the Upper Dantian at the Third Eye area and continue circling in a counterclockwise direction nine times, spinning and wrapping the Yintang and Fengfu GV-16 points.
12. Move the energy ball up to the top of the head and continue circling in a counterclockwise direction nine times, spinning and wrapping the Baihui GV-20 point.
13. Move the energy ball several feet above the head and continue circling in a counterclockwise direction nine times, spinning and wrapping the body's Heavenly Transpersonal Point. This energetic point (above the head) is responsible for establishing the body's extended connection to the Heavens and for absorbing divine energy into the body's internal organs, channels, and collaterals.
14. Next, imagine the energy ball slowing down and stopping its rotation, pulsing for several heartbeats, then reversing its energetic rotation and beginning to spin in a clockwise direction nine times. The direction and flow of the energetic ball now reverses as it descends, circling the same areas and points nine times until it returns back to the navel. The body should now be encircled, above and below, with several haloes of white light energy.
15. Imagine the white light energy ball absorbing back into the body through the navel. As the energy ball descends back into the Lower Dantian, imagine energetic steam filling the entire body.
16. Once the body is completely full, the steam begins to exit the body through the pores and begins connecting and filling the space outside the body with white light energy, forming an energetic cocoon. This cocoon creates an energetic force field which protects the Qigong doctor from pathogenic invasion.
17. Spiral the energy of the body's external Wei Qi field in a counterclockwise direction up the outside of the body, and then clockwise down the outside of the body. The external rhythm of the Wei Qi flow should match the internal rhythm of the Taiji Pole.
18. Before approaching the patient, imagine the center core energy radiating powerfully outside the body. Visualize this energy shining bright as the Sun, filling the Wei Qi fields in a circumference of at least ten to twelve yards from the body with luminous white light energy.

ENERGETIC PROTECTION #3: CREATING AN ENERGETIC BUBBLE

"Creating an Energetic Bubble" is the third protective meditation that establishes a powerful energetic field which can be utilized to protect the doctor from any energetic emotional thought forms. It consists of enveloping the doctor's three external Wei Qi fields with color, light and energetic thought imagery (Figure 30.14).

1. Begin from a standing Wuji posture and perform the One Through Ten Meditation.
2. As you complete the Three Invocations, imagine that the divine healing white light energy enters your Upper Dantian and Taiji Pole. This white light energy extends out through your pores, surrounding the first Wei Qi field of your body. This field of light is connected to the energetic nature of truth and integrity (Lung and Spleen organs) which stems from your Taiji Pole. It represents your last line of defense and the integrity of your spiritual nature.
3. As you complete the energetic bubble of white light energy, imagine extending from your Kidneys and Lower Dantian area, a blue energetic bubble. This blue energetic light surrounds the second Wei Qi field of your body. This second field of light is connected to the energetic nature of wisdom and self understanding which stems from your Ancestral Qi. It represents your second line of defense and the wisdom of your spiritual nature.
4. As you complete the energetic bubble of blue light energy, imagine your Heart and Middle Dantian area emitting a red energetic bubble. This red energetic light surrounds the third Wei Qi field of your body. This third field of light is connected to the energetic nature of love and boundary setting which stems from your Hun and Shen. It represents your first line of defense and the energetic boundary setting of your spiritual nature.

CLINICAL RESEARCH ON THE EFFECTS OF ENERGY EXTENSION TECHNIQUES

In China, researchers speculate that disease occurs when the cells of the body follow the will of an outside influence, such as a bacteria, virus,

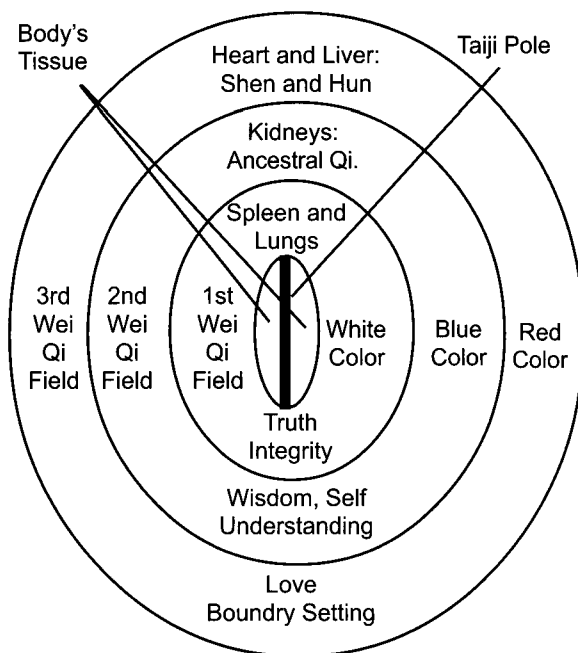


Figure 30.14. Creating a Protective Energetic Bubble

or even a genetic predisposition. Many Chinese doctors believe that when the Qi is strong and flowing smoothly within the individual, the cells are doing the will of the organism and are able to overcome the effect of outside influences.

A very interesting series of experiments that illustrates the will of an individual influencing cellular growth was presented in a study by Dr. Feng Lida, MD, Ph.D., a famous Beijing research scientist. Dr. Feng had several Qigong masters treat vials of E-coli bacteria. The first vial was held but not treated. The Qigong masters emitted Qi to the second vial to try to "kill" the bacteria. The Qigong doctor emitted "health-promoting" Qi into the third vial. Dr. Feng reported that, with over 40 repetitions, the health promoting dose resulted in a seven - to tenfold increase in the number of E-coli bacteria. The health destroying dose on the second vial lowered the number of E-coli bacteria by one half or more. This experiment clearly illustrates the power of Qigong masters in influencing cell growth. Every one of us has the latent ability to do the same, directing Qi to control disease within our own bodies. This can be

seen from the success of various independent programs emphasizing visualization and meditation.

If Qi is weak in an area of the body, abnormal growth will appear. Qi is weakened by poor nutrition and lack of exercise. It is also weakened by mental and environmental stress. This is why methods to strengthen Qi are so valuable.

CLINICAL ETHICS

The study of clinical ethics refers to the morality of the Qigong doctor and the ability to set appropriate boundaries. The study of morals in the therapeutic relationship involves reflecting upon the ideals the doctor assumes as a professional caregiver and the enforcement of these professional standards in his or her actual behavior.

Ethical behavior stems from the doctor's internal values and actions (emotionally, mentally, and spiritually) and his or her sense of external connection (physically, existentially, and socially). The Qigong doctor's behavior should be always congruent with high ethical standards.

The importance of establishing ethical standards for the doctor-patient relationship is to avoid behaviors which prove to be counter-therapeutic. Both the patient and the doctor rely upon each others' trust and boundaries. It is the Qigong doctor's responsibility to create a context in which the patient or student can feel comfortable and confident that he or she will be treated professionally.

When patients are treated energetically, they relax into an altered state of consciousness. This causes the patient's boundaries to become relaxed or even disappear altogether. Because Medical Qigong therapy often reveals intimate knowledge of the patient's life and lifestyle, there is a possibility of enmeshment (the developing of a co-dependent relationship).

When working with patients, doctors sometimes encounter intense physical, mental, emotional, and spiritual reactions from the patients. These experiences tend to disperse the patients' boundaries and can confuse the roles between doctor and patient, thereby intensifying transference and triggering countertransference.

When both doctor and patient have a personal relationship with a divine higher power, it naturally brings them into a state of divine healing and spiritual wisdom. The acknowledgment and honor of this divine relationship should be reflected in firmly established ethical boundaries. This is especially true when the doctor realizes how his or her intentions and actions (in relationship with patients) affect others in a rippling outward motion. It is important that doctors also see the effect on themselves when they take certain actions towards others, including their patients.

CONSCIOUS AND SUBCONSCIOUS CLINICAL INTERACTIONS

Clinical interactions are divided into two states: the physical-mental state, and the emotional-spiritual state.

- **The Physical and Mental Interaction:** This deals with ordinary states of consciousness, such as: talking, thinking, analyzing, working, and interacting with the material world and other human beings. These different interactions help the doctor to define, categorize, inform, and establish his or her solid belief structures.
- **The Emotional and Spiritual Interaction:** This deals with subconscious states of communication, such as: perceiving, sensing, intuiting, interacting with the spiritual and metaphysical world, and interacting with energetic fields. Every day people go into states of light trance (e.g., daydreaming) allowing their focus of attention, thoughts, feelings, sensations, and intuitions to interconnect with their environment and that of the divine. This allows access to non-sensory information and can facilitate the healing and understanding of themselves and their life experiences.

Because most wounding involves an emotional and spiritual trauma linked to an earlier incident, the patients must re-live this trauma during their healing process. Through the emotional and spiritual interactions between the Qigong doctor and his or her patients, ingrained habits of thought, feelings, and understandings begin to recede, diffuse, and break down. This causes the

patients to find a new understanding of certain traumas and allows them to reclaim disconnected parts of their past (Soul Retrieval).

Each time patients transcend to a new level of understanding of their fears and belief structures, they change, grow, and expand into new levels of mental, emotional, and spiritual maturity. The moment that patients break out of their old boundary structures, feelings of emotion rush through their body and mind, followed by a sense of either expansiveness or disorientation as they find themselves in unfamiliar territory.

It is not useful for patients to re-live their emotional traumas without the awareness, understanding, and insight of the process they are undergoing. To re-live the trauma without this awareness simply leads to re-traumatization. That is why the Qigong doctor coaxes the patients through the “five stages of emotional healing” (see Chapter 34). The patients can then experience their past emotions in the present time and become free of them through present awareness, rather than repeating the past through a continuous loop of repression and denial. In the clinic, this is known as “emotional time traveling” and refers to the practice of allowing the patients the experience of re-living past traumas through their presently increased state of awareness and knowledge. At this point of transition, the patients will not only experience the emotions and sensations from their past, but may also experience the motivations and emotions of the perpetrators as well.

The empathic knowledge of the perpetrator’s emotions is due to the victim’s identification with the abuser. This phenomenon is well recognized in hostage situations and is a major contributing factor in childhood victims of physical, sexual, or emotional abuse “acting out” their repressed fears, angers, and pain in ways similar to the manner in which they were abused.

ESTABLISHING DOCTOR AND PATIENT AGREEMENTS

For the protection and integrity of both the doctor and the patients, it is important that a description of the clinical procedures that are to be used, their physical and energetic boundaries, as

well as their limitations, be firmly established. The following seven principles are the foundation of clinical ethics (Figure 30.15):

1. The Qigong doctor will cause no harm (physical, mental, emotional, or spiritual):

The Qigong doctor will maintain a high standard of skill, knowledge, and professional conduct, offering his or her services without favoritism, prejudice, or discrimination with regards to race, religion, nationality, gender, or sexual orientation.

The Qigong doctor is committed to all patients’ education and their personal development in the practice of Medical Qigong methods that relieve pain, suffering, and other symptoms of illness. The doctor will exercise his or her best judgment to determine if the therapeutic techniques prescribed for patients are contraindicated, dangerous, or not in the best interest of the patients.

The doctor is encouraged not to make negative suggestions, criticize, or tell the patients that they will get worse or are in bad shape, all of which can destroy the patients’ hopes and is counterproductive to healing (this is known as “clinical hexing”). Clinical hexing will cause patients, who trust the doctor, to sabotage their own healing potential by succumbing to the doctor’s particular beliefs about their conditions.

One example of relying a doctor’s diagnosis to the patient’s detriment occurred in California, in 1999. Two patients’ lab tests were accidentally switched. The healthy patient was informed by the Western doctor that he had terminal cancer and immediately underwent aggressive chemotherapy treatments. The actual patient with terminal cancer was given a clean bill of health and resumed a normal, active lifestyle. The healthy patient, having undergone chemotherapy, died nine months later. An autopsy confirmed the misdiagnosis (litigation is now pending). The patient that was terminally ill, believing that there was no disease, experienced a remission of his cancer (several lab tests confirmed the termination of the disease’s progression).

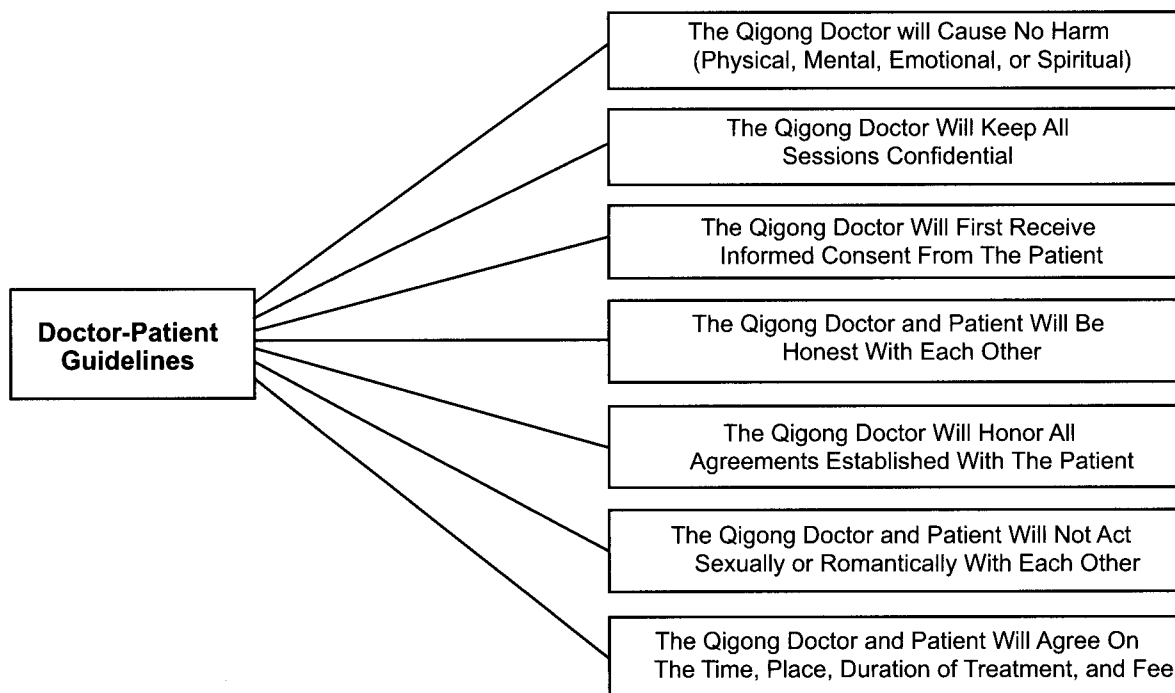


Figure 30.15. Establishing Doctor-Patient Agreements

2. **The Qigong doctor will keep all sessions in confidence:** The Qigong doctor will keep all patient information strictly confidential in keeping with ethical and legal standards required of health care professionals. This allows patients to experience treatment in safety and provide honest feedback.

Exceptions to the rule of confidentiality are as follows: when the patient is a danger to him or herself (intending suicide) or others (intending homicide), when the patient has a life threatening emergency, in cases of suspected child abuse (sexual, physical, or neglect) and elder abuse (sexual, physical, neglect, or fiduciary).

3. **The Qigong doctor will first receive informed consent from the patient or the patient's legal guardian before starting the treatment:** Before treatment, the Qigong doctor explains to the patient the therapeutic goal of the treatment and what the patient may energetically and emotionally expect to experience. The doctor will respect the patient's boundaries at all times - before, during, and after each treatment. At

times the doctor may have to impose boundaries for patients who cannot do so for themselves in order to avoid enmeshment, which would endanger the professional relationship and the success of the treatment.

4. **The Qigong doctor and the patient will tell the truth to each other:** No part of the Medical Qigong diagnosis should ever be hidden from the patient, yet the truth should always be delivered with encouragement, as no one can be certain of the future.

The Qigong doctor should not make unrealistic, inaccurate, or false claims about Medical Qigong therapy or give the patient false hope. A realistic assessment of the patient's condition should always be conveyed; and, if need be, the patient should be referred out for additional medical or psychological modalities of treatment.

5. **The Qigong doctor will honor all agreements established with the patient:** It is important for the patient to be able to rely on and trust the doctor. Because trust is a critical factor, the

doctor is never allowed to borrow money or items from a patient.

6. The Qigong doctor and the patient will not act sexually or romantically with each other:

The Qigong doctor will not instigate or tolerate sexual advances from his or her patients. Although there are times that the patient, or doctor, may experience certain attractions towards each other, acting on these feelings will cause an emotional and sexual entanglement which undermines the doctor's integrity and is detrimental to the patient's healing.

7. The Qigong doctor and the patient will agree on the time, place, duration of treatment, and fee:

The Qigong doctor must be consistent in maintaining an established clinical treatment time and location. This instills a stability and security for both the patient and doctor. If this boundary is not maintained, patients without strong boundaries will take advantage and hurt both the doctor and themselves. The Qigong doctor is responsible for giving adequate advanced notice (two weeks) to the patient of any treatment or fee changes. If, for example, the original agreement was for six or fewer sessions and the doctor changes fees after the first session, the original agreement must be upheld (new patients, however, can be charged the new fee).

POWER DYNAMICS AND ETHICAL BEHAVIOR

In any clinical setting there is an active power dynamic at work between the doctor and the patient. Generally, it is the doctor who maintains a degree of power over the patient, as the purpose of the patient's visit is for help or assistance in a specific type of healing. Because the patient has come to the doctor with expectations, it is important for the doctor to be aware of and honest regarding these expectations. These expectations set both the standard of the patient's healing and the power dynamics of the relationship. Three classical problems can develop through the power dynamics of the doctor-patient relationship: Transference, Counter-transference, and Emotional-Sexual Entanglement.

1. Transference: This is the process where a pa-

tient unconsciously transfers onto the doctor feelings, thoughts, beliefs, and patterns of behavior that had been previously experienced towards others.

2. Counter-transference: This is the process where a doctor loses his or her objectivity and unconsciously transfers feelings, thoughts, beliefs, and patterns of behavior towards the patient.

3. Emotional-Sexual Entanglement: This is the process where the doctor and patient both lose their objectivity and transfer emotional-sexual feelings, thoughts, beliefs, and patterns of behavior towards each other.

In order to prevent these types of inappropriate or co-dependent relationships from occurring, it is important for the doctor to constantly maintain his or her boundaries. The doctor and patient both must remember that it is the patient who actually does the healing in energy work; the doctor merely creates the context in which this energetic transformation can take place.

INFATUATION WITH THE TREATING DOCTOR

Infatuation is culturally regarded in China as an "evil state." Infatuation with the treating doctor generally refers to the occurrence of deceptions of the subconscious mind, during or after Medical Qigong healing, which lead to inappropriate thoughts. While under the influence of these self-deceptions, patients might display intensely amorous affection towards the doctor. As the doctor's energy becomes more intensified within the patients' nervous system, patients can experience a type of biological euphoria which gives way to feelings of unexpressed emotions, suppressed fantasies, and symptoms of eccentric disposition, such as sluggishness, apathy, or elation.

During treatment, patients become extremely open and vulnerable, as their boundary systems dissolve under the influence of the doctor's emitted Qi. The Qigong doctor's ability to channel divine light and compassion may be mistaken for displays of personal love toward the patients. Sometimes this divine compassion has never before been experienced by the patients, making them infatuated with the doctor who is the ap-

parent source of this love. This is an illusion which can usually be dispelled with strong boundaries by the Qigong doctor. When the doctor is unable to dispel this illusion through conversation or explanation, this indicates an underlying, often long standing, mental or emotional disorder. Such patients should be referred to a mental health practitioner for professional counseling.

PITFALLS

There are certain pitfalls the Qigong doctor should be aware of, and may experience, if a boundary has already been, or is beginning to be violated. These experiences are described as follows.

- The doctor begins to identify with the patient's problem and feels the need to discuss his or her own similar problems with the patient.
- The doctor begins to become emotionally attached to the patient or attracted to a patient sexually with inappropriate touching, or sexual contact.
- The doctor begins to feel the need to go out of the way (above and beyond the normal course of responsible treatment) to meet a patient's needs.
- The doctor begins to treat the patient for free.
- The doctor begins to find him or herself becoming overprotective or worrying about a patient at inappropriate times.
- The doctor begins to need validation (as a healer, emotionally, or sexually) from his or her patient.
- Arranging an exchange of services with a patient can often lead to the patient feeling abused or hurt.
- Allowing the patient to accumulate a large bill to be paid back later is unethical and may lead to legal action.
- Disclosing too much personal information regarding self (the doctor) in order to help the client can make the patient feel responsible for the doctor's well-being. Self-disclosure can be used very sparingly when the patient can benefit from solutions that worked for the doctor. It is safer, however, to talk about situations in the third person, pretending that the experiences came from someone else.

- The doctor does not listen carefully to what the patient is saying, thinking that he or she knows what the problem is in advance.

It is important for the doctor to remember that the patient's emotional and spiritual safety and health must always come first. To avoid sinking into one of these pitfalls, the Qigong doctor is encouraged to constantly monitor his or her own actions and motivations. This is a broad and important topic that is often neglected in professional training and education. *The Ethics of Caring*, by Kylea Taylor is an excellent resource for information on this subject.

CLINICAL BURNOUT AND MEDICAL QIGONG THERAPY

One classic problem all healers encounter is clinical burnout. The condition known as clinical burnout results from chronic job stress and may sometimes occur to the Qigong doctor. This condition is characterized by extreme frustration, disappointment, physical and emotional exhaustion, and sometimes physical illness. The result of this condition is the doctor's loss of concern for the patients or the loss of fulfillment with his or her performance as a healer (Figure 30.16). The Qigong doctor is susceptible to experiencing clinical burnout, especially if he or she feels that:

- There are too many or too few patients.
- He or she has unrealistic training goals for growth.
- Too little time is spent on recreation and rest.
- There is too much stress in his or her life.
- Not enough attention is placed on self-care and personal psychological growth.
- Not enough attention is placed on a personal spiritual path and practice.

If the Qigong doctor's life revolves primarily around the clinic, he or she will be spending a disproportionate amount of time with patients' pain and emotional traumas, as well as be chronically bombarded with toxic energetic discharges released from the patients.

Sometimes patients, in order to heal their intense emotional traumas, require an enormous amount of spiritual, emotional, and mental support from the doctor. If the doctor does not care-

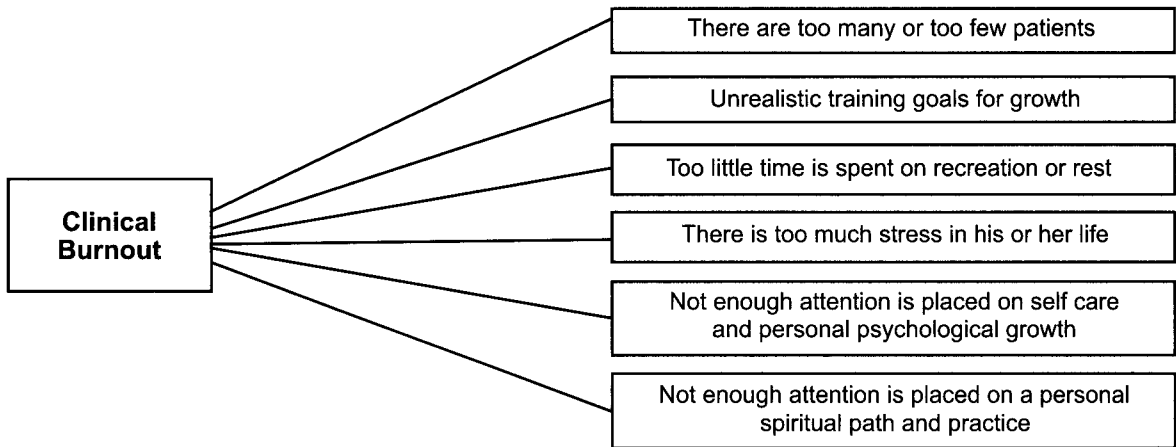


Figure 30.16. The Power Dynamics of Clinical Burnout

fully monitor his or her own energetic reservoir, this may result in Qi depletion.

If Qigong doctors expend all of their spiritual and emotional energy on intense personal interaction and enmeshment with their patients during treatment, the toxic interactions will deplete the doctors, resulting in physical and mental exhaustion. If Qigong doctors become depleted in the middle of a treatment, they may abandon their Upper Dantian (psychic) connection with patients (spiritually, emotionally, energetically) and begin to suddenly express feelings of criticism, anger, disappointment, or grief. This reaction occurs when the Qigong doctors' own internal organ energy, depleted and worn, becomes susceptible to absorbing the patients' powerful emotional discharges. The problem of clinical burnout usually stems from energetic boundary invasion. It is important to keep in mind that Medical Qigong healing requires that the doctor heal himself or herself first.

Often, a Qigong doctor's clinical burnout is primarily related to unresolved personal issues and not the number of patients or the amount of environmental stress the doctor experiences.

ENERGETIC BOUNDARY INVASION

To understand clinical burnout due to energetic boundary invasion and its effects on the doctor-patient relationship, it is important to review seven important factors which control and transform the body's energetic fields.

1. Energy exists on different planes. The body is like a complex hologram composed of physical, mental, emotional, and spiritual planes of energy. The spiritual field of energy controls the emotional and mental energetic field, which in turn controls the physical energetic field. These energetic planes affect and control the energetic formation of the body's cells, tissues, organs, and organ systems.
2. Because the body produces Heat, light, electricity, magnetic energy, and resonant vibrations, these natural energetic releases create a basic Yin (negative) and Yang (positive) polarity, which is found in all manifestations of energy.
3. Everything in the body is in vibratory motion. Various forms of tissue develop from different energetic vibrations. When the body's energy begins to slow down, it begins to take on a denser form of resonant vibration. Impediments to this resonant energetic vibration can stem from trauma or shock to the system (physical or emotional), resulting in energetic stagnations and disease.
4. The body's internal organs collect and store emotional energy, both positive and negative. As any suppressed, or "stuffed," emotional energy begins to accumulate, the body will naturally disperse these internal emotional charges. These emotional charges are generally released

externally through: Respiration, Posture, and Mental Dialogue, described as follows:

- **Respiration:** This includes the energetic manifestations that are expressed through altered breathing patterns. For example, when under stress, the body's breathing patterns change to release discharged emotions. Sighing and laughing are released from the Heart, shouting is released from the Liver, groaning is released from the Kidneys, crying is released from the Lungs, and singing is released from the Spleen.
 - **Posture:** This includes energetic manifestations that are expressed through altered structural patterns. For example, when under stress, the body's physical structure can adapt or conform to either an Expanded (Yang: aggressive) or Contracted (Yin: submissive) emotionally induced posture.
 - **Mental Dialogue:** This includes energetic manifestations that are expressed through altered thought patterns. For example, when under stress, the minds programmed patterns of emotional release can either manifest through benign and malignant thought patterns (as heard in one's internal dialog).
5. The body has three primary energy centers known as Dantians. Each Dantian resonates at its own distinct vibration and is responsible for specific modes of interaction and communication, described as follows:
 - **The Lower Dantian:** This is considered the most physical energetic base. It is the most dense, has the slowest vibratory rate of the Three Dantians, and communicates kinetically with the outside environment.
 - **The Middle Dantian:** This is considered the emotional and mental base. It has moderate resonances and communicates empathetically with the outside environment.
 - **The Upper Dantian:** This is considered the spiritual base and has the fastest and most delicate of the vibrational interactions. The Upper Dantian functions at an intuitive level.
 6. When in communication, the body will interact from all five levels: physical, mental, emotional, energetic, and spiritual. These interactions will sometimes energetically fuse with

the external environment, including people.

7. Our thoughts and feelings, as well as tissues and cells, are by-products of energetic interactions stemming from communication from within ourselves and with our environment.

A Qigong doctor should understand why every time he or she connects with a patient, the patient's energetic fields will automatically be energetically ingested by the doctor. The doctor does this consciously in order to analyze the patient's emotional past and present (as well as suppressed emotions). Although the doctor and patient's energies fuse together, the fields of energy around the doctor's internal organs protect the doctor from absorbing negative emotions. These energetic boundaries also extend out into the doctor's Wei Qi field.

Both the patient's and doctor's Wei Qi fields are fused during interaction and treatment. It is therefore imperative that the doctor's energetic boundary system maintain its structure (both internally and externally), yet be permeable while treating the patient. The doctor must not lose sight of his or her purpose. Any criticism aimed at the doctor should not be taken seriously, nor should any inappropriate behavior by the patient. The doctor's Wei Qi field should be at maximum strength. If not, the cords of energetic attachment flowing from both the doctor and the patient allow energetic emotional transference to happen. If the doctor, for example, has a preexisting Liver Heat condition, it can be further compounded by a patient's release of anger and rage. Once this happens, the patient may feel relieved, but the doctor will become quite agitated.

STRENGTHENING THE DOCTOR'S ENERGETIC BOUNDARIES

It is important for Qigong doctors to allow the patients' emotions to constantly flow through their own bodies, feeling, understanding, then releasing these emotions. If at any one point in this transition, a doctor (because of personal issues) suddenly stops the flow of emotions and begins to focus or dwell on a particular type of energetic charge, the patients' discharged emotions will invade the doctor's body.

To avoid energetic boundary invasion the doctor should maintain a regular Qigong meditation and exercise program. This program should include the following exercises and meditations.

1. Practice Qi dredging and emotional dispersing exercises and meditations to release your own emotional traumas.
2. Perform Qi and organ strengthening exercises and meditations to strengthen your internal organ energies and the three fields of Wei Qi. Since the emotions are stored within the body's internal organs, strengthening these organs will facilitate a stronger control over the body's emotional energy.
3. Practice Qi regulation and balancing exercises and meditations to balance the body's Yin and Yang, and regulate the internal and external energetic channels, organs, and organ systems. This helps to control the energetic surges released from internal emotional discharges.
4. Maintain emphasis on energetic grounding and the divine hookup meditations before treating patients. These meditations are important for establishing an emotional and spiritual boundary and will assist the doctor in avoiding clinical burnout and energetic boundary invasion.
5. Maintain emphasis on personal time, including spiritual, social, and recreational times away from the clinic.

STRENGTHENING THE SPIRITUAL LIGHT OF THE DOCTOR'S RIGHTEOUS QI

It is important to remember that the body radiates a spiritual light that both enhances the physical tissues and vibrates, as well as communicates with the energetic and spiritual fields of the universe. It is this spiritually cultivated light that protects the Medical Qigong doctor from evil pathogenic influences. In ancient China, the Daoists believed that the spiritual cultivation of the Five Virtues (love, order, truth, integrity, and wisdom) and good Karma protected them from "evil." That is one reason why, in certain Medical Qigong clinics in China, doctors still believe that when they treat a patient they are actually increasing the patient's "Righteous Qi" by sharing their

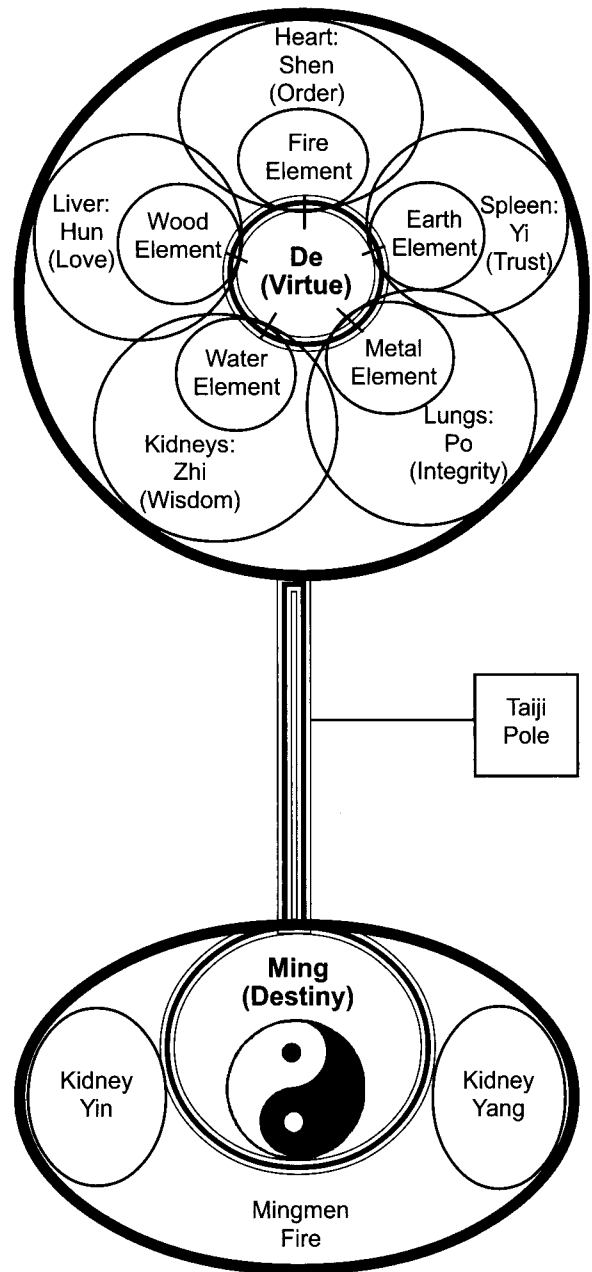


Figure 30.17. After the Five Lights escort the human soul into the world of matter, the Eternal Soul's De (virtue) rises upward, to later become the spiritual energy of the Five Agents, rooted within the five Yin organs. Simultaneously, the Eternal Soul's Ming (destiny) sinks downward to become stored between the Kidneys, rooted within the individual's Ministerial Fire.

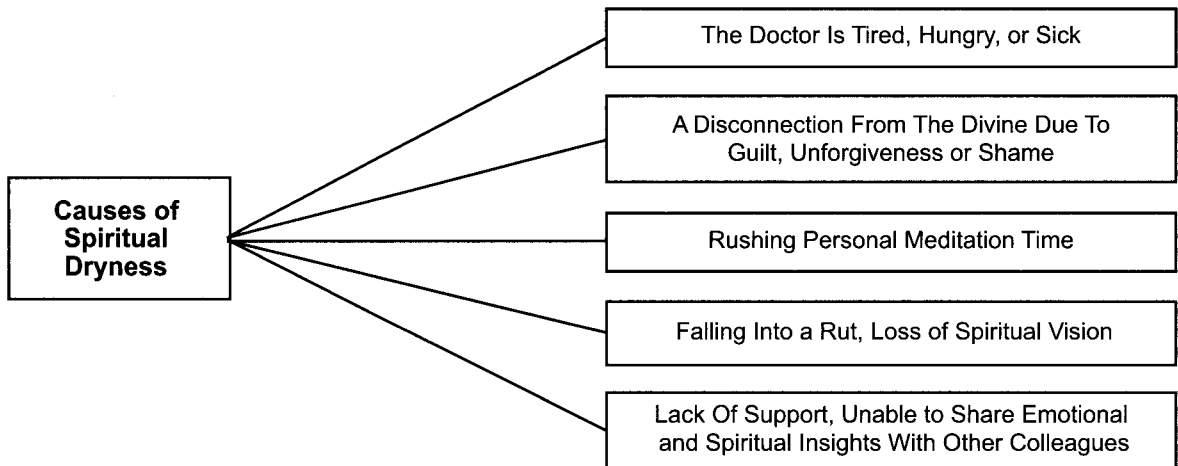


Figure 30.18. The Five Main Causes of Spiritual Dryness

spiritually-cultivated inner goodness or virtue (which initiates the cure).

THE CONCEPT OF SPIRITUAL VIRTUE

In ancient China, the concept of an individual's virtue (De) and his or her destiny (Ming) were closely connected. Destiny (associated with the Yuan Jing, Qi, and Shen) was believed to originate from Heaven at the time of birth, after which it was stored in the individual's Mingmen (Gate of Destiny) area between the Kidneys (Figure 30.17). The individual's Ming becomes the spark of life and the dynamic potential underlying his or her thoughts and actions. Although the subtle impulses emanating from the individual's Ming are hidden from the conscious mind, through Shengong meditations a deeper level of understanding can be intuitively discovered and accessed.

It is up to the individual to consistently act in accordance with his or her Ming throughout life. This action is based on the individual's conscious use of his or her intention (Yi). The intent to remain consistent with the "will and intent of heaven" (Zhi Yi Tian) is what gives the individual virtue (De). It is through the development of his or her virtue that the individual establishes a healthy relationship with the Dao, Heaven and the spirit world.

According to the ancient Daoist text, *Redoubled Yang's Fifteen Discourses*, "an individual's Xing (innate nature, expressed through the original five virtues of the Wu Jing Shen) is manifested within the

Shen (Spirit); an individual's Ming (life destiny, Heavenly mandate, or decree given as one's life purpose) is manifested within the Qi. When an individual's innate nature combines with his or her life destiny, it is like wild birds obtaining the wind. They use it to float, rising lightly to soar within the Heavens. Saving their strength, they effortlessly complete their flight." Therefore, the spiritual cultivation of one's innate nature (Wu Jing Shen) and life destiny (Ming) are at the root of all Medical Qigong cultivations and clinical practice.

CAUSES OF SPIRITUAL DRYNESS

Sometimes clinical burnout can result from "spiritual dryness." This type of spiritual and energetic burnout can result from experiencing a "dry period" of spiritual insight and perception. It can occur during clinical observations and treatments, resulting in frustration for the doctor. Spiritual dryness is commonly due to one or more of the following five conditions (Figure 30.18).

1. If the doctor is tired, hungry, or sick, the focus will tend to be on the doctor's own particular needs instead of the patient's.
2. A disconnection from the Divine is caused by guilt, lack of forgiveness (self-blame), or shame, and results in a loss of spiritual vision. It is important for the Qigong doctor to have an open and honest connection with the Divine to receive the more subtle spiritual in-

sights. Without this type of transpersonal relationship, the Qigong doctor's ability to dissolve into the Wuji surrounding the patient's tissues can be hindered.

3. Rushing personal meditation time is caused by a failure to relax during the preparatory meditation practice (the divine hookup). This condition is normally caused by worries or preoccupations that disturb the doctor's Shen prior to meditation. It is important for the doctor to relax and return to a state of quiescent peace in order to truly listen to the Divine.
4. Falling into a rut is caused by the doctor performing repetitive Shengong meditations in a mechanical way, thus losing the emotional and spiritual connection with the core self. The meditation then becomes meaningless and powerless (e.g., just words and no spirit). To avoid falling into a rut, the doctor should try to experience each meditation as a time of new beginnings and enlightenment and not as a mandatory routine.
5. It is important for the doctor to be able to share emotional and spiritual insights with other colleagues in the same field of work and, when appropriate, with the patient. This sharing of spiritual insights, observations, fears, and triumphs renews the doctor's confidence in his or her spiritual gifts and maintains a strong faith in the healing potential of Medical Qigong therapy.

WHEN NOT TO TREAT THE PATIENT

Qi Emission should also be avoided if the doctor becomes sick, tired, hungry, overfed, deeply grieved, irate, or drunk. Also, if the doctor is unable to stay in the present mind-frame, he or she will inevitably energetically fall asleep or "Shen out." To avoid this state of depletion, the Qigong doctor should:

- Cut back on the number of patients.
- Decrease treatment time—20 to 25 minutes maximum.
- Maintain a consistently healthy diet with supplements.
- Receive frequent exposure to fresh air and sunlight.

- Perform the Microcosmic Orbit or other regulating Qi meditations between patients.

Note: When treating patients with Medical Qigong therapy the doctor should never wear the color red. The color red is too hot and has a dispersing affect on Qi, which tends to scatter the body's energetic fields, and distort the Qigong doctor's Qi emission.

ENCOUNTERING ENERGETIC VAMPIRES

One of the most subtle, yet devastating experiences a Medical Qigong doctor can encounter is having his or her energetic field "drained from having contact with an energetic vampire." These individuals can drain a doctor's energetic field within minutes, leaving him or her depleted for several hours, or unable to continue further treatments.

Similar to a parasite, the vampire's energetic field first merges with the doctor's second Wei Qi field and then Energetic Cords are released from the "vampire's" body into the doctor's body. The energetic vampire then begins to absorb the doctor's life-force energy.

An individual who is acting as a vampire begins by first distracting the doctor's mind through conversation. If the doctor's energetic boundary system is not strong enough or if he or she is unaware of what is energetically transpiring, the initial outcome can be a depleted energetic field.

Symptoms can include a tired and weak constitution, lethargy, inability to articulate mental thoughts and emotional feelings, irritability, resentment, discouragement, depression and sometimes feelings of anxiety.

STOPPING THE ENERGETIC VAMPIRE: STEP #1

When the Qigong doctor begins to notice that his or her energetic field has become enmeshed with that of a patient (or any individual, for that matter) the doctor should immediately proceed as follows:

- First, mentally dissolve and melt the body's core Qi several feet into the Earth.
- Simultaneously connect the center core Taiji Pole into the Heavens, fusing with the healing light of the Divine.
- Condense the three external Wei Qi Fields to

about one foot from the physical body and all six directions (front, back, right, left, top and bottom) forming a powerful energetic wall (e.g., a “steel mesh” ball of light).

- Connect the divine light flowing within the center core Taiji Pole to the newly formed surrounding energetic wall.
- Begin to spin the surrounding energetic wall in a clockwise direction breaking all Energetic Cords connected to the doctor’s body from the energetic vampire.
- Repeat the following Mantra: “I am a tool of the Divine, you have no power over me.”

STOPPING THE ENERGETIC VAMPIRE: STEP #2

After the Qigong doctor’s energetic fields have been stabilized and the doctor feels safe, he or she may continue the encounter by energetically “Binding” the vampire in order to prevent him or her from extending Energetic Cords into other unsuspecting individuals. This can be accomplished by proceeding as follows:

- Mentally draw the Earth Qi up from the ground and begin to encapsulate the energetic vampire with a powerful wall of Qi, containing the five spiritual natures of the Five Elements.
- Mentally command the energetic Five Element wall to stay and stabilize.
- Mentally connect the energetic vampire to the Divine and ask the Divine to intercede by sending healing white light to forgive and heal. Sometimes, due to deep emotional trauma, the individual acting as an energetic vampire is truly unaware of his or her destructive energetic actions and simply needs to heal.

ESTABLISHING REALISTIC TRAINING GOALS

The axiom “practice makes perfect” is not accurate or sufficient in the clinical setting. Actually, it should be “perfect practice makes perfect.” The object is not for the Qigong doctor to train the same energetic techniques over and over again through needless repetition, but rather to strive for specific goals and then refine acquired skills.

Number of Weeks	New Pattern (Millivolts)	Old Habit (Millivolts)
1st Week	100	10
2nd Week	90	20
3rd Week	80	30
4th Week	70	40
5th Week	60	50
6th Week	50	60
7th Week	40	70
8th Week	30	80
9th Week	20	90
10th Week	10	100

Figure 30.19. It takes 10 weeks to re-pattern an “old” habit with a “new” energetic pattern

Habits are the result of specific thoughts, emotions and actions being repeated until a certain behavioral response has been created.

Programmed habits create energetic “circuits” that cannot be destroyed, they can only be “deactivated” through new circuits used to override the old patterns. In order to provide a foundation for new habits to emerge, behavioral changes must occur through the process of consistent experience, and not merely through the upsurges of an individual’s will power.

Research from Harvard Medical University showed that the energetic field created when establishing a “new” pattern contained 100 millivolts of charge, while an “old” habit contained only 10 millivolts of charge. Through the process of consistent application and practice, the energetic ratio could be changed, transformed and reversed within a period of 10 weeks (Figure 30.19).

After the 10 week period of re-patterning, it will take more energetic effort to repeat the “old” pattern than to perform the “newly” internalized habit.

SABOTAGE

In order to master the skill of materializing and dematerializing energetic and spiritual forms and structures, it is important to be aware that there are certain areas in the subconscious mind that can sabotage energetic formation. The problem arises from the foundational skills of creating and forming energy, which stems from the individual's self-image and self-confidence. The self-image establishes and regulates the clinical performance and the Qi emission ability of the Medical Qigong doctor. This energetic template is explained through the ancient Chinese phrase, "The imagination (Yi) leads the mind (Shen), the mind leads the Qi." Or, to put it simply, "You bring about what you think about." The doctor will physically, mentally, emotionally, energetically and spiritually act in accordance with the "truth" that he or she has come to believe.

The subconscious mind allows the doctor to automatically act, train, and be exactly like the mold he or she has created in their own self image. If an individual wants to move out of their present state of conditioning, they must first change the "truth" that they have programmed into their subconscious about themselves. If they don't use the proper imagery, visualization, and affirmation to change their present subconscious picture of their personal selves and abilities, their subconscious mind will seek to correct any dramatic positive changes, viewing these changes as a mistake, and reverting the individual back to the original state of existence.

PROGRESS AND SABOTAGE

All healers have comfort zones. These are levels of achievement and advanced levels of consciousness that all healers work toward. Sometimes, due to various situations, individuals become comfortable with certain levels of achievement. Other times the fear of criticism or even fear of success can keep individuals from evolving beyond the present plateau.

Within our current thoughts we determine our future. The quality of this "self talk" will either build up or tear down an individual's self

worth. Negative thoughts increase stress and reduce the potential for improvement. If an individual thinks and reaffirms that they will never get beyond a certain level of training, they won't.

Through the use of repeated visualization and imagery triggered by experiential affirmation, the Qigong doctors will be able to change their present reality on a subconscious level and achieve the goals that they are striving toward.

It is the subconscious creativity and will power that creates the fuel which will propel us out of a stagnant pattern into effective, successful, goal-orientated training. By focusing on the joy and pleasure of the reward of obtaining a certain achievement or goal, the Qigong doctor can formulate constructive imagery instead of restrictive imagery. Restrictive imagery is based on a fear, rejection, and failure concept. This is a coercive approach using an "I have to or else" attitude. This state of mind is completely counter-productive, as it causes most normal individuals to subconsciously procrastinate (creative avoidance) and sabotage their progress.

It is important to use experiential affirmation and constructive imagery to accomplish goals. By visualizing the joy, power and good of achieving a specific goal safely, without any fear or reservation, the subconscious mind begins to experience this "future" goal as a "present" state and strives to maintain it. By maintaining this image of "truth," the doctor will begin to act in conjunction with this self-fulfilling prophecy until a permanent pattern becomes established.

THREE PRINCIPLES OF TRAINING

There are three principles to be aware of when beginning a Medical Qigong training program, described as follows:

1. **The Overload Principle:** In order to gain the body conditioning needed to improve and maintain endurance, your body must gradually increase its work-load (for some students the initial amount that constitutes an overload can be surprisingly small). The best approach is to gradually increase the total work that you do. Since your body is controlled by your

Medical Qigong Training Schedule						
Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Qigong	Shengong	Qigong	Shengong	Qigong	Shengong	Free Day

Figure 30.20. Creating a Medical Qigong Training Schedule

mind, you must also work to increase your levels of mental control if you expect higher levels of energetic and physical performance.

2. **The Progression Principle:** As conditioning to your present training improves, it becomes necessary to progress towards a new level by undertaking more difficult and demanding training routines. This is alternated with rest/recovery periods which allow the body to adjust and adapt.
3. **Balanced Life-style:** Diet, sleep patterns, work/play habits, spiritual practice, relationships, are all significant aspects of the overall energy structure of a person's life. These dynamics must be continually studied and sensitively tuned to maximize progress towards realistic goals.

MEDICAL QIGONG TRAINING PROGRAMS

It is necessary and important to determine a consistent time period for Medical Qigong training. Human beings are creatures of habit; once they have become accustomed to a particular training time, the unconscious mind and physical body develop an urge to train automatically at that time.

Improvements in Medical Qigong abilities are produced by structuring specific kinds of training into an organized workout program. More is not necessarily better. The image of the Shaolin monk or Gong fu disciple practicing his skills ten to fourteen hours everyday is useful only as a motivator and symbol of aspiration. In reality, a monk's day would include gardening, cooking,

chores, prayer and meditation, reading classics and scripture, helping the sick and needy, and performing social rituals. It would be virtually impossible to complete your entire training routine in one day, steady progress would be hindered. Overtraining leads to physical injury and illness. Most individuals begin to stagnate in certain parts of their training by trying to get through too much material without attention to detail, or by trying to achieve results too quickly.

In order to prevent burnout, I encourage students to divide their training into a three day cultivation/circulation and three day structure/application routine. This enables the student to train hard, make progress, and constantly improve. Because clinical practice requires high volumes of energy, diagnostic skill, and energetic endurance, the training must be tailored accordingly. Consult your instructor to establish specific exercises and the amount of time to spend on each routine (Figure 30.20).

OVER-TRAINING

Although Medical Qigong training will stimulate an increased production of Qi and Blood in the body, over-training can have an opposite effect on the body and actually cause a depletion of Qi. This is why it is so important for the Qigong doctor not to over-train, and to set a constant time schedule in order to regulate his or her body.

Most doctors who faithfully practice daily Medical Qigong training will also maintain a strict tonification diet. In addition, prescribed herbs are sometimes ingested in order to tonify specific types of internal energies and body structures.

SECTION VII

TREATMENT PRINCIPLES OF MEDICAL QIGONG THERAPY

CHAPTER 31

PRINCIPLES AND PARAMETERS OF MEDICAL QIGONG THERAPY

THE ANCIENT IMMORTAL MAGICIANS

In the early stages of Chinese energetic medicine, healers were sometimes considered “Immortal Magicians.” In ancient writings discovered from the Han Dynasty (206 B.C.-220 A.D.), the term “Immortal” was used to categorize spiritual entities, while the word “Immortal Magician” was used in reference to the alchemical study and spiritual disciplines of the Daoist shaman priests, as well as masters of Chinese Medicine.

The Immortal Magicians of ancient China, were men and women fond of the mysterious Magical Arts originating in the Warring States Period (475-221 B.C.) along the coastal regions of the Yan and Qi States. These “Magical Arts” included: Conjuring Spirits and Removing Malevolent Spirits, Celestial Divination, Spirit Travel and Dream Interpretation, Reading Omens, Astrology, Rain-making, Feng Shui, Qigong Healing, Herbal Healing, Massage (bone setting) and Traumatology (rudimentary acupuncture and surgery).

These various magical arts were the foundations of modern science, transforming the original shamanistic approaches to healing and immortality into the refined sciences of psychology, astronomy, meteorology, herbology, chemistry, acupuncture and Medical Qigong.

THE QIGONG HEALING DOCTOR

Ancient Chinese Medical Qigong therapy was divided into three levels of treatment, corresponding to Heaven, Earth and Man. The occasions upon which the doctor’s clinical methods and internal powers were used depended on the healer’s own personal internal cultivation and understanding of energetic and spiritual principles. Here is where the ancient skill of treating patients and ancient shamanism united, creating a complete and balanced form of energetic medicine (Figure 31.1).



Figure 31.1. Characters for “Qigong Healing Doctor”

In terms of the patient’s health, the responsibility of the Medical Qigong Doctor is still considered all inclusive. The doctor must address the energetics according to the patient’s Physical (Earth), Emotional and Mental (Man), and Spiritual (Heaven) needs:

- **Physical Energetic Needs (Earth):** This entails addressing the acute or chronic symptoms arising from either an excess or deficiency in

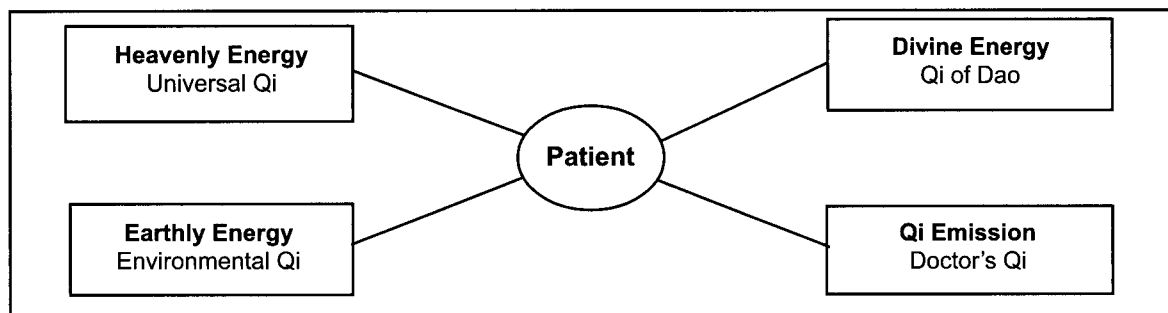


Figure 31.2. Four Sources For Treating Patients

the patient's diet, or from exposure to hostile external climate conditions.

- **Emotional and Mental Energetic Needs (Man):** This entails focusing on the social and environmental factors that contribute to the patient's current physical condition (influenced by emotional and mental needs or traumas).
- **Spiritual Energetic Needs (Heaven):** This entails observing the spiritual influences that contribute to the patient's current physical condition (influenced by either spiritual needs or a lack of divine connection and life purpose).

PATIENT'S STATE OF HEALTH

The foundational factors of the patient's state of health originate from the actions, thoughts, and feelings of the patient. When studying a patient's physical problems, a Qigong doctor understands that the origin and solution to these problems are to be found within a patient's recurring thought patterns, both conscious and unconscious.

The Brain processes data consistent with what it is familiar with; patients will generally experience and accept information that coincides with their own belief systems. Their consciousness then creates its own reality resulting in either health or disease.

True health is a result of bringing the patient's own unique spiritual and emotional essence back into consciousness, and increasing the awareness of the physical body. Both health and disease are created through this process which is the foundational base for clinical Qigong treatments.

LISTENING TO THE PATIENT

When diagnosing a patient, the Qigong doctor must be able to hear changes in the speed, volume, pitch and energetic texture of the patient's voice. In ancient China, the traditional skill of "listening" to diagnose the patient was divided into four levels of intuitive perception:

- **The first level** is to perceive the "meaning" of the disease's energetic pattern - why it originated.
- **The second level** is to "feel" the subtle form of the disease's energetic patterns - understand its symptoms.
- **The third level** is to experience the energetic intensity and awareness or presence of the disease's energetic pattern.
- **The fourth level** is to "know" or comprehend the disease's energetic pattern.

THE FOUR METHODS FOR GATHERING ENERGY

Qigong doctors generally utilize four basic methods for gathering energy while treating their patients' diseases (Figure 31.2). These methods initiate an energetic restructuring within the doctor's body. The four methods are described as follows:

1. The doctor uses his or her own Qi to initiate the healing.
2. Qi is drawn, by the doctor, from the surrounding natural environment (from the energetic fields of the Earth) to be emitted to the patients.
3. Qi is drawn, by the doctor, from the surrounding universe (from the energetic fields of the Heavens) to be emitted to the patients.

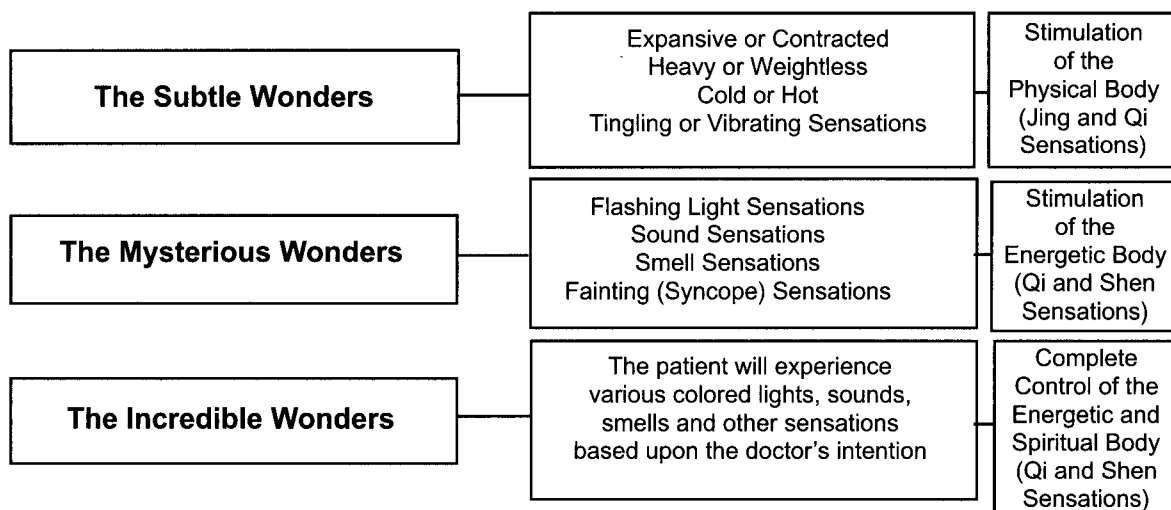


Figure 31.3. The Three Wonders

- Divine energy is channeled through the doctor to treat the patients.

THE NINE STAGES OF TREATMENT

Using these five methods of treatment, the Qigong doctor initiates nine stages of healing within the patient's body. The healing process will always vary according to the belief structure of the patients, their acceptance and performance of the Medical Qigong prescriptions, and their willingness to change. The Qigong doctor's nine specific stages in treating a patient are described as follows:

1. Activate and energize the patient's energetic field.
2. Dredge the patient's channels and collaterals.
3. Purge and eliminate any energetic excess.
4. Tonify any energetic deficiencies.
5. Regulate the Qi and Blood content of the patient's Yin and Yang organs (harmonize the organ Jing).
6. Regulate the patient's Prenatal and Postnatal Qi (harmonize the Qi of the Three Dantians and Taiji Pole).
7. Balance the patient's Yin and Yang Shen (harmonize the Heart/Mind and emotions).
8. Seal the patient's external field of energy.
9. Give Qigong exercise prescriptions.

THE THREE WONDERS OF MEDICAL QIGONG THERAPY

The cultivation of Qi and Shen through Medical Qigong therapy generates what is described as the "Three Wonders." These Three Wonders consist of the three categories of energetic sensations or experiences that the Medical Qigong doctor and sometimes patients experience (Figure 31.3). The Three Wonders are explained as follows:

THE SUBTLE WONDERS

The Subtle Wonders consist of subtle changes inside and outside the body known as the "Eight Energetic Touches." The interactions of tissue and energy form the physical sensations and manifestations of Yuan Qi. When the doctor emits Qi to treat diseases, involuntary phenomena can occur instantly (or gradually), in local areas or throughout the patient's whole body. In some cases the muscles stir slightly, while in other cases the limbs, or the body will perform extreme, larger movements. This results from the patient's external energy (Wei Qi) inducing spontaneous movements.

During Qigong treatment, some patients can feel the electromagnetic or stimulating sensations of Qi similar to those felt in Qigong circulation and cultivation exercises and meditations. These sensations includes: Cold or Hot sensations, feelings of compression or tugging, impressions of tingling, experiences of heaviness or lightness, and

feelings of floating or sinking, as well as other sensations. The Subtle Wonders result from energy circulating in the channels and responding to the doctor's intention.

Generally, the effects of Qi on the body are manifested in physical sensations and sensory phenomena during Qigong exercises. These phenomena are all manifestations that arise from the free movement of Qi in the channels, collaterals, and inner body circulation.

The doctor may also experience these same sensations while extending energy into the patient. The doctor should be able to sense the patient's Qi circulation, density, and direction, as well as his or her own energy. The sensations known as the Eight Energetic Touches of the Subtle Wonders are: Expansive, Contracted, Heavy, Light (Weightless), Cold, Hot, Tingling (Itching), and Vibrating (Shaking, Rippling, or Moving), described as follows:

1. **Expansive:** When the Qi is circulating freely within the body, the capillaries expand as the body's energetic field expands, resulting in the sensation of being very large, tall, and expanded.
2. **Contracted:** When the Qi enters from the outside of the body to gather in the Lower Dantian, the patient experiences the feeling of being very small or contracted.
3. **Heavy:** When the Qi sinks down (upon exhalation), the body feels heavy, condensed, and solid as a rock.
4. **Light or Weightlessness:** When the Qi rises upward (overflowing the channels), the body feels light and weightless.
5. **Cold:** When the Qi circulates through the Microcosmic Orbit (balancing the Qi of the Heart and Kidneys), the Kidney-Yang becomes sufficient to allow the Kidney Yin to well up; this results in a pleasant cool sensation.
6. **Hot:** When the Qi is vigorous and thermal energy is gathered, the parts of the body where the Qi passes will feel hot.
7. **Tingling or Itching:** Once Qi circulates vigorously and passes through the body's obstructed channels, collaterals, and minute collaterals, the result is itching or tingling of

the skin and scalp. This is an energetic manifestation of the body's obstructed channels, collaterals, and minute collaterals being cleansed.

8. **Vibrating (Shaking, Rippling, or Moving):** When Qi passes through the channels, collaterals, and parts of the body it has opened, the patient feels electrical and tingling sensations in the body and extremities, causing the tissues to vibrate, shake, ripple or move.

These are all normal phenomena of Qi cultivation and circulation. As long as the patient remains calm and present, these sensations will appear and disappear as spontaneously as they were formed.

THE MYSTERIOUS WONDERS

Patients may also experience other types of sensations inside and outside of the body, called the Mysterious Wonders. These energetic changes are sometimes present, but are rare, and may be confusing to the patient. These sensations known as the Mysterious Wonders are: Flashing Light Sensations, Sound Sensations, Smell Sensations, and Fainting (Syncope), described as follows:

1. **Flashing Light Sensations:** These sometimes occur in patients during Qigong treatment. This photoelectric phenomena is due to the interaction of light with matter. In some cases, patients feel electrical sensations in the limbs and body, and in other cases light patterns may be seen in different forms, most of which appear in round, sheet light, or lightning patterns.

One of the manifestations of the Qigong doctor's cultivation through Shengong meditations is a flashing light sensation which is seen and felt within the doctor's head and body. This glow may sway back and forth, pulse like a bright white light, or pierce into the doctor's brain and illuminate the spinal column. It may also appear as a ball of white light rotating at high speed through the Microcosmic Orbit.

This ball or beam of light may exist continuously at the Qigong doctor's Baihui GV-20 point throughout the duration of the medita-

tion and several hours afterwards. The degrees of light sensations and their colors will vary in accordance with the doctor's skill level. Also, it is this beam of light that the Qigong doctor will later utilize for inner vision diagnosis.

2. **Sound Sensations:** These are sometimes experienced during treatment, such as a rustling, rumbling, or high-pitched sound.
3. **Specific Smell Sensations:** These may occur, such as the sweet scent of sandalwood or fragrances of various flowers or incenses.
4. **Fainting (Syncope):** While rare, fainting can occur during a Qigong treatment. A patient may begin to perspire and his or her Heart rate may accelerate, followed by syncope (fainting). When this occurs, the doctor lightly presses the patient's channel points: Baihui (GV-20), Mingmen (GV-4), Jiangjing (GB-21), and Yintang (Extra Point). The doctor then grasps the shoulders and presses down on the GB-21 points with force. Finally, the doctor emits Qi along the Governing and Conception Vessels and leads the patient's Qi to the Lower Dantian. This helps the patient to recover consciousness.

THE INCREDIBLE WONDERS

The Qigong doctor's ability to have conscious and automatic control over a patient's reactions to energetic projections constitutes what is known as the "Incredible Wonders." When the Qigong doctor takes control over the patient's energetic projections, he or she can willfully induce the patient to experience various colored lights, sounds, smells, and other sensations according to the Qigong doctor's will. This procedure is commonly known as "Cultivating the Spirit to Generate Wonders."

When the Qigong doctor emits energy towards patients to treat disease, most patients will either instantly or gradually feel some form of energetic sensation from the increased life-force energy. The degree of energetic sensation felt by patients is in accordance with their emotional and spiritual sensitivity and degree of connection to their own physical body.

The sensations of Yuan Qi are the most common reactions felt by both the Qigong doctors and their patients. In rare instances, some patients do not experience physical effects or Qi sensations during treatment. These patients can still achieve therapeutic results by improving the degree of their emotional and spiritual connection to their body.

In some cases, patients may even feel miserable or uncomfortable. When this occurs, they should continue training so that their Righteous Qi can overcome their Evil Qi. This ongoing battle will also affect their spiritual and emotional well-being. Fear usually arises at this point, causing them to question their ability to continue their practice. This is a normal transition and can be resolved through encouragement, patience, and continual practice.

CAUTIONS FOR MEDICAL QIGONG THERAPY

There are several contraindications that the Qigong doctor should be aware of before treating patients, or even prescribing Medical Qigong exercises. The following is a list of different personality types that may be encountered in clinical settings that require special treatment modifications.

1. **The very nervous type:** This type of patient should not practice Medical Qigong, or must be under strict supervision due to the patient's emotional instability.
2. **The extreme temperament type:** The patient who has a fanatical type of personality disorder should also avoid Medical Qigong training or remain under strict supervision. Patients of extreme temperament generally suffer from excess disorders and compulsive overtraining. They are therefore prone to Qi deviations and injury.
3. **The extremely introverted type:** This type of patient should be careful when practicing Medical Qigong meditations because strong emotions may be set into motion, and in some cases, suppressed mental disorders may be violently released.
4. **The narrow minded type:** This type of patient will generally condense Qi into smaller

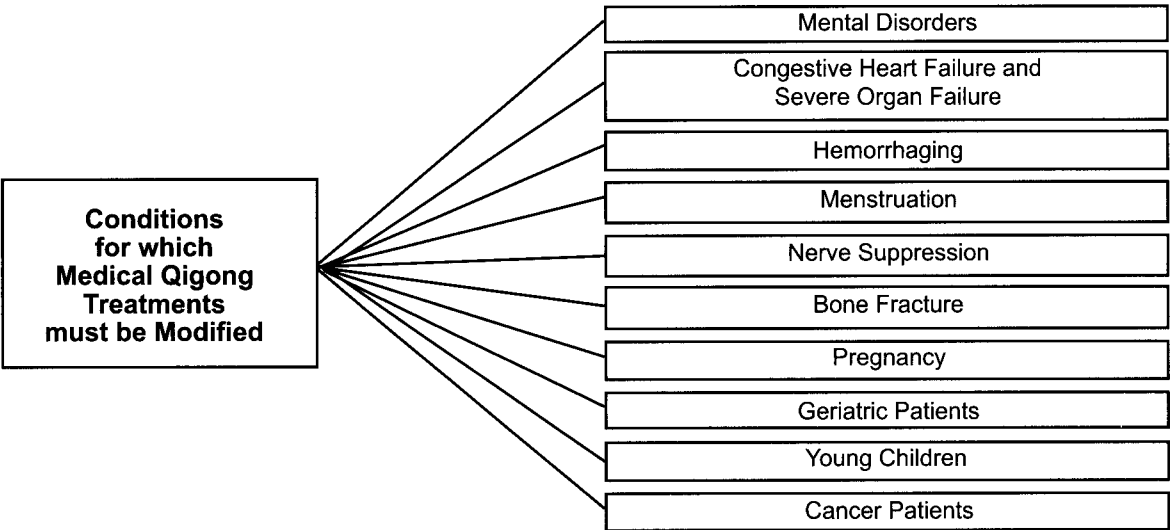


Figure 31.4. Restricted Conditions for Medical Qigong Treatments

areas of the body causing stagnations. Such patients should be instructed to relax and let go of their stress, as this will allow the condensed energy to disperse.

5. **Patients with specific physical and mental disorders:** Patients with the following conditions should be restricted to very specialized Medical Qigong therapy: serious mental disorders, congestive Heart failure and severe organ failure, hemorrhaging, menstruation, nerve suppression, bone fracture, pregnancy, geriatric patients, young children, and cancer patients (Figure 31.4).
- **Mental Disorders:** Patients with mental disorders such as schizophrenia and bipolar (previously called manic depression) disorders, or individuals with a family history of such mental diseases, should refrain from training without guidance. Qigong exercises and meditations could induce symptoms of these disorders, or could enhance the symptoms due to the patient's mental and emotional instability.
 - **Congestive Heart Failure:** Patients with congestive Heart failure and severe organ failure (any internal organ that has experienced an energetic collapse). These patients require specific exercises and meditations tailored to

each internal organ's unique condition. Therefore, unless the Qigong doctor has had advanced Medical Qigong training, he or she should not prescribe treatment prescription exercises or meditations for these conditions.

- **Hemorrhaging:** Patients with hemorrhaging require prescriptions that prevent the leakage of Blood and Qi, since Blood and Qi flow together.
- **Menstruation:** Women during their menstruation cycle should not store Qi in their Lower Dantian, but should store their Qi in the Middle Dantian to enhance empathic perceptions. Any Blood and Qi stored in the Uterus will purge from the woman's body naturally, drawing with it any Qi stored within the Lower Dantian. Additionally, practicing during the menstruation cycle can cause an increase in Blood flow.

It is important to note, however, that Medical Qigong practice is advisable for menstruating women who are having trouble bleeding (amenorrhea), or are experiencing cramps (dysmenorrhea).

- **Nerve Suppression:** Patients suffering from nerve suppression (e.g., cervical spondylosis) may experience a worsening of their condi-

tion. In severe cases, the additional pressure on the nerve roots may complicate the patient's condition, especially when the body's energy field expands causing the Marrow within the spinal column to ascend.

- **Bone Fracture:** Patients with bone fractures must first have the bones set correctly and immobilized to prevent further injury. The subtle involuntary movements of the limbs during Qigong treatment or practice can disturb a bone's healing process.
- **Pregnancy:** Pregnant women must be treated only by a Medical Qigong doctor who specializes in obstetrics, otherwise the risk of involuntary abortion (miscarriage) or other complications can arise.
- **Geriatric Patients:** Geriatric patients should not be given Dynamic Qigong prescription ex-

ercises, because of the delicate nature of their internal tissues. All exercises and meditations should be kept slow, quiescent, and tranquil.

- **Young Children:** The treatment of young children requires that all exercises and meditations be age appropriate, and be specifically oriented toward healing his or her disease. Some Qigong exercises, meditations, and treatment methods may interfere with the natural development of the child's internal organs and tissues.
- **Cancer Patients:** The treatment of cancer patients requires modified prescriptions in accordance to the specific disease. With certain cancers Dynamic Qigong is contraindicated to prevent the cancer from further metastasizing. Advanced training in oncology is required to completely treat cancer patients.

CHAPTER 32

BALANCING THE BODY'S ENERGETIC SYSTEM

PURGING, TONIFYING, AND REGULATING

Disease is treated by correcting the body's energetic Yin and Yang imbalance, and is ultimately organized around one of four strategies: Tonify Deficient Yang, Tonify Deficient Yin, Purge Excess Yang, or Purge Excess Yin. From this energetic perspective, the patient's symptoms are generally not viewed as the cause of the disease, but rather as a manifestation of an underlying energetic imbalance. Each patient may have different energetic imbalances causing what appears to be the same type of external disease. Therefore, only once the Medical Qigong doctor understands the specific pattern of disharmony, can he or she then formulate a treatment plan to restore balance.

In Medical Qigong therapy, successful results can be achieved only when the doctor adheres to the principle of "treating Deficient syndromes with Tonification, and Excess syndromes with Purgation." Tonification supplements the insufficiency and strengthens the body's resistance, while Purgation reduces the Excess and expels pathogenic factors. The final aim is to balance Yin and Yang to regulate the physiological functions of the body.

Medical Qigong Therapy adheres to the Traditional Chinese Medical explanations of illness and the general principles of healing. Only the techniques used during treatment differ. Qigong doctors Purge the patient's body, then emit Yang (Hot) or Yin (Cold) Qi in conjunction with the Five Element energies, using various hand manipulations, such as pushing, pulling, rotating, leading, and shaking.

Through energy extension, the doctor can reinforce the patient's body's resistance to pathogenic factors, replenish the Yin and Yang organ energy and enhance mental clarity.

THE THREE TREATMENT MODALITIES

Medical Qigong therapy is divided into three primary treatment modalities that focus the doctor's energetic application on purging, tonifying, and regulating the patient's body. The original theory and graph for purgation, tonification, and regulation techniques was popularized by the famous physician Bian Que, and contained in the *Records of the Historian*, written by Si Ma Qian in 100 B.C., during the Han Dynasty (Figure 32.1). The purgation, tonification, and regulation techniques are described as follows:

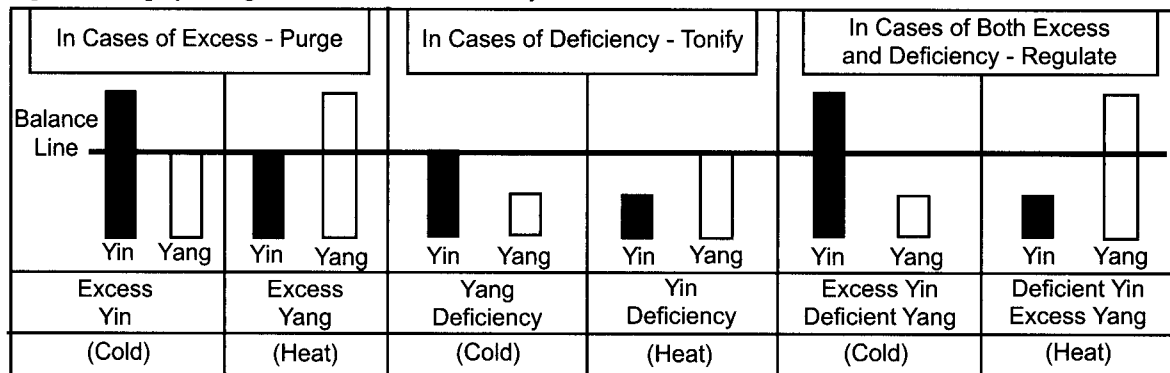


Figure 32.1. Purgation, Tonification, and Regulation

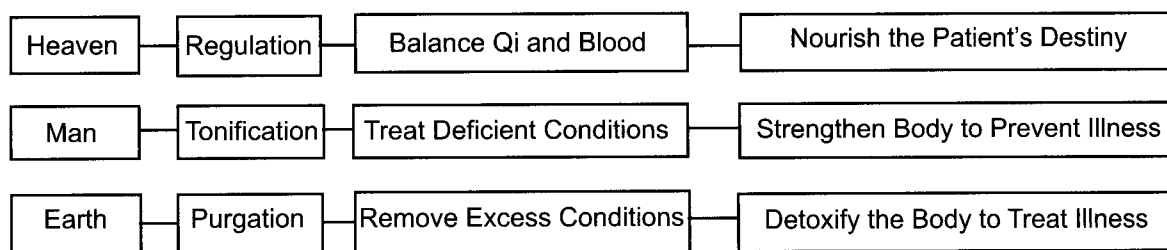


Figure 32.2. Ancient Chinese Perspective on Purgation, Tonification, and Regulation

1. **Medical Qigong Purgation:** These techniques (also known as “Xie,” to drain off or reduce an Excess) are used by the Medical Qigong doctor to treat the patient’s Excess syndromes and to detoxify the body of pathogenic Qi. The “lower aspect” of classical Chinese medicine governs the treatment of the patient’s illness, and corresponds to Earth. It involves purging pathogenic influences and dispersing stagnations in order to cure the patient’s illness. This allows the patient the ability to remove Excess Qi from his or her organs and tissues.
2. **Medical Qigong Tonification:** These techniques (also known as “Bu,” to strengthen a Deficiency) are used by the Medical Qigong doctor to treat the patient’s Deficient syndromes, and to strengthen and stabilize the organs and organ systems. The “middle aspect” of classical Chinese medicine governs the nourishment of the patient’s nature and corresponds to Man. It involves helping the patient prevent illness by tonifying organ energy Deficiencies. This allows the patient the ability to replenish organ energy depletions and tissue emaciation.
3. **Medical Qigong Regulation:** These techniques (also known as “Tiao,” to mix, balance, or adjust) are used by the doctor to balance the patient’s Yin and Yang energy, and organ Qi. The “highest aspect” of classical Chinese medicine governs the nourishment of the patient’s destiny and corresponds to Heaven. It involves regulating the patient’s Three Dantians, Taiji Pole, Yin and Yang organs, and energy fields. Regulation techniques promote a balance of

Jing, Qi, and Shen for the optimal development of all the aspects of man: body, mind, emotion, spirit, and energy. Thus, in China, Medical Qigong regulation is said to “nourish the patient’s destiny” (Figure 32.2).

PURGATION TECHNIQUES

The ancient Chinese believed that the points along the channels allowed the individual’s Spirit Qi to flow in and out of the body, unhampered by skin, flesh, muscle or bone. According to the “*Laws of Heaven*” from the *Magical Pivot (Ling Shu)*, when Evil Qi first invades the body, it stays at the top of the channels, subtly affecting the Spirit’s Qi.

During treatment, the Qigong doctor should avoid forcing projected Qi deep into the patient’s body without first purging the tissues and channels; too deep a projection can cause the Evil Qi to “follow and enter,” sinking it deeper into the patient’s body, increasing the disease.

Clinically, when beginning to purge the channels of Evil Qi, the Qigong doctor will begin by dredging the spiritual matrix of the patient’s tissues first, then follow with dredging the energetic matrix of the patient’s tissues, working his or her way through the various fields of the physical tissues. This type of approach in purgation is accomplished by the Qigong doctor using light wisping movements with his or her palms, as if releasing “small winds to blow away the clouds and clear the blue sky.”

By focusing his or her intention on clearing the patient’s spiritual and energetic fields, the Qigong doctor is able to effectively stimulate and initiate change within the patient’s cellular tissues before tonification begins. The pattern of first purging the

spiritual and energetic fields is commonly used in China before the Qigong doctor physically touches his or her patient's body (Figure 32.3).

The patient's body can be dredged and purged by using two different methods. The first method is the direct removal of pathogens from the patient's tissues and organs. The second method is the indirect purging of the patient's tissues and organs through the channels and points of the patient's body. These two methods serve two different purposes: The Direct Removal of Pathogenic Factors and The Purgation of Channels and Points.

1. The Direct Removal of Pathogenic Factors:

This is achieved by extending Qi into the tissues and organs where there are pathogenic factors, and then dredging the Toxic Qi directly out of these locations. This method is used to expel pain due to Excess Heat or Cold. The various techniques used in this type of purging employ stationary Qi-guiding manipulations. The various hand manipulations used for the direct removal of pathogenic factors consists of such techniques as: The Five Thunder Fingers Hand Posture, Shaking and Trembling Hand Posture, Bellows Palm, Vibrating Palm, Dragon's Mouth Palm, Tiger Kneading Palm, and Spiraling Palm (see Chapter 35, Energy Extension and Qi Manipulation Techniques).

2. The Purgation of Channels and Points:

These techniques are used to expel external pathogenic Evils (Wind, Fire, Heat, Dry, Damp, Cold, and environmental toxins) or internal pathogenic Evils (worry, fear, anger, and grief) from the organs and tissues of the body. They are also used to redirect Rebellious Qi (Stomach, Liver, Lungs). The various techniques used in this type of purging employ dynamic-linear Qi-guiding manipulations such as the Pulling, Leading, and Guiding techniques (see Chapter 36).

TONIFICATION AND PURGATION METHODS

The doctor should always Purge before Tonifying the patient's body. In the clinical setting, these two methods are often used together in combination with other methods in treatment.

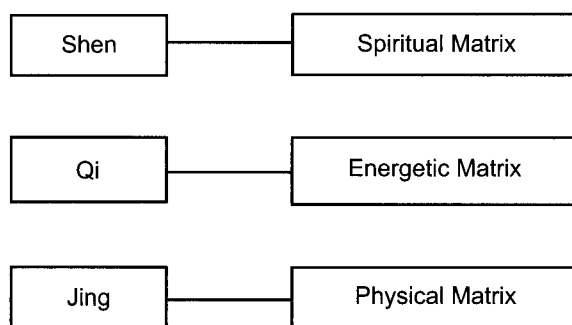


Figure 32.3. First Purge the tissues' spiritual and energetic fields before physically touching the patient's body.

TONIFICATION AND PURGATION WITH RESPIRATION

Tonification occurs as the doctor exhales while guiding and directing Qi into the channels, points, and the internal organs and tissues of the patient's body. Purgation happens when the doctor inhales while guiding, emitting, and leading the patient's Qi, or pulling the pathogenic Evils out of the patient's body.

During treatment, it is important that the patient cooperate with the doctor by matching (if possible), per the doctor's instruction, his or her breathing rhythm to the doctor's treatment. The patient should assume a proper posture (lying, sitting or standing), relax, and concentrate his or her mind on the location that is being worked on. When the doctor exhales and emits Qi toward the patient, the patient should inhale to absorb the doctor's Qi into the designated location. When the doctor performs purgation, the patient should exhale to release Toxic Qi out of his or her body.

TONIFICATION AND PURGATION AND THE CHANNEL'S FLOW OF ENERGY

The study of a channel's energetic flow and the quality of its movement is essential when studying Medical Qigong therapy. Beginning at the extremities, the energetic flow of the body's channels progress from shallow to deep (Figure 32.4). As the Qi and Blood of the channels enter deeper into the body, its energy flows become denser (Well - Spring - Stream - River - Sea), rapidly flowing into or away from its specific organ's energetic pool.

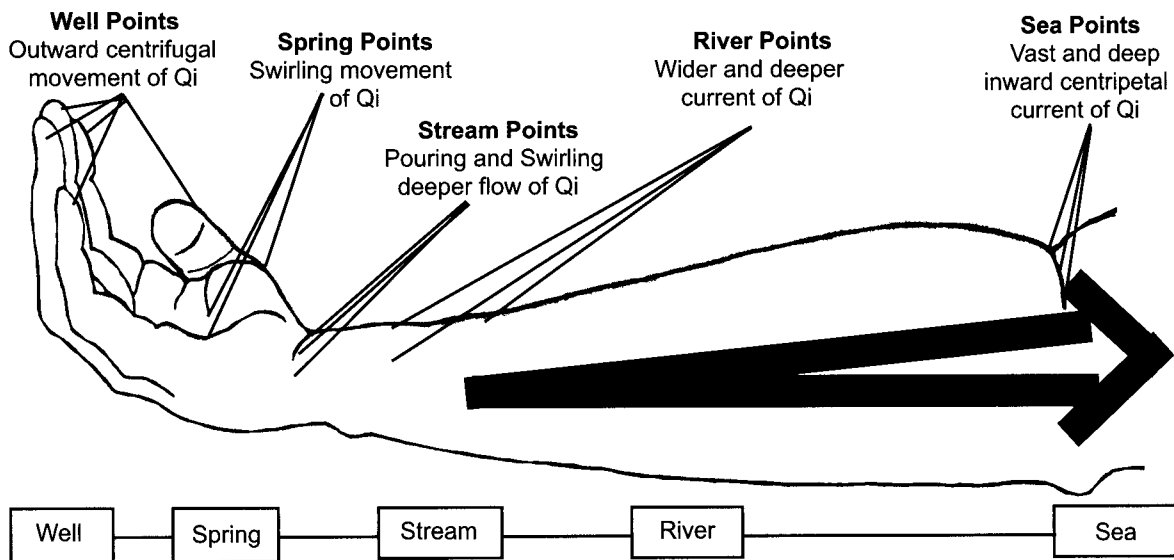


Figure 32.4. The energetic flow of the body's channels progresses from shallow to deep, beginning at Well - Spring - Stream - River - Sea Points.

With regard to acupuncture therapy, the classics say that, "angling the needle along the direction of the natural channel flow yields a tonifying effect, while going against its natural flow induces purgation." In Medical Qigong, however, due to the Qigong doctor's nature of emitting, leading, and guiding the energetic flow of Qi, certain modifications are practiced.

In 1976, while interning as an acupuncturist and herbalist, one of the doctors whom I studied with would advocate stimulating and Tonifying an internal organ's energetic orb by inserting a needle in one of the points on the patient's extremities. Once the needle was inserted, the doctor would simply flick the needle while emitting Qi into the channel. This would create a rhythmic energy wave that would travel up the channel, increasing its momentum as it flowed (similar to a tidal wave) until it reached the intended organ. In China, the application of this type of energetic technique is quite common in the Medical Qigong clinic (using real or Invisible Needles) for Tonification of Deficient conditions.

In addition, reversing the energetic flow from the internal organ to the patient's extremities is also a common technique. The reversal of energy

is created by slightly pulling on the patient's extremities (fingers or toes) using a Dragon's Mouth hand technique and Vibrating Palm technique. This pools massive amounts of Qi to be released from the patient's internal organ and is a good technique for purging excess conditions and stagnations.

TONIFICATION AND PURGATION WITH AND AGAINST THE YIN CHANNELS

The following are a few examples of Tonification and Purgation techniques used along and against the energetic flow of the Yin channels:

1. Causing Qi to flow with the Yin channels of the extremities of the legs and into their associated organs in the torso is considered Tonification (think of following the river into the sea). One example of this type of treatment therapy is emitting energy into the base of the patient's feet (at the Kd-1 points); this causes the Qi to flow along the channel into the torso to strengthen the Kidney organs (Figure 32.5).
2. Moving Qi from the torso against the flow of the leg Yin channels (away from their associated organs) is considered Purgation (follow-

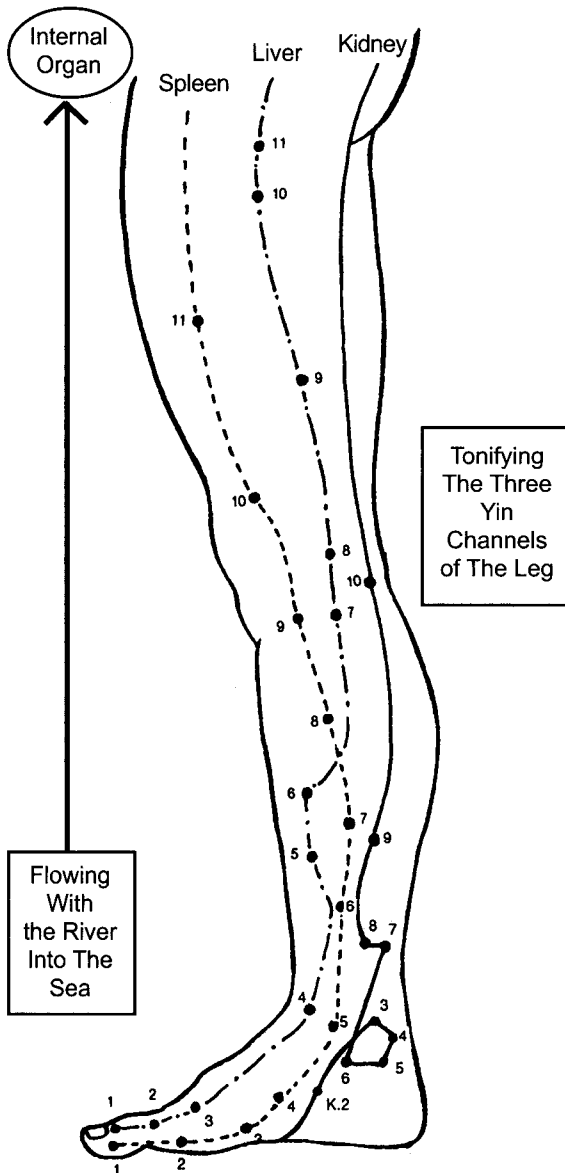


Figure 32.5. Causing Qi to flow with the Yin channels of the legs and into their associated organs in the torso is considered Tonification.

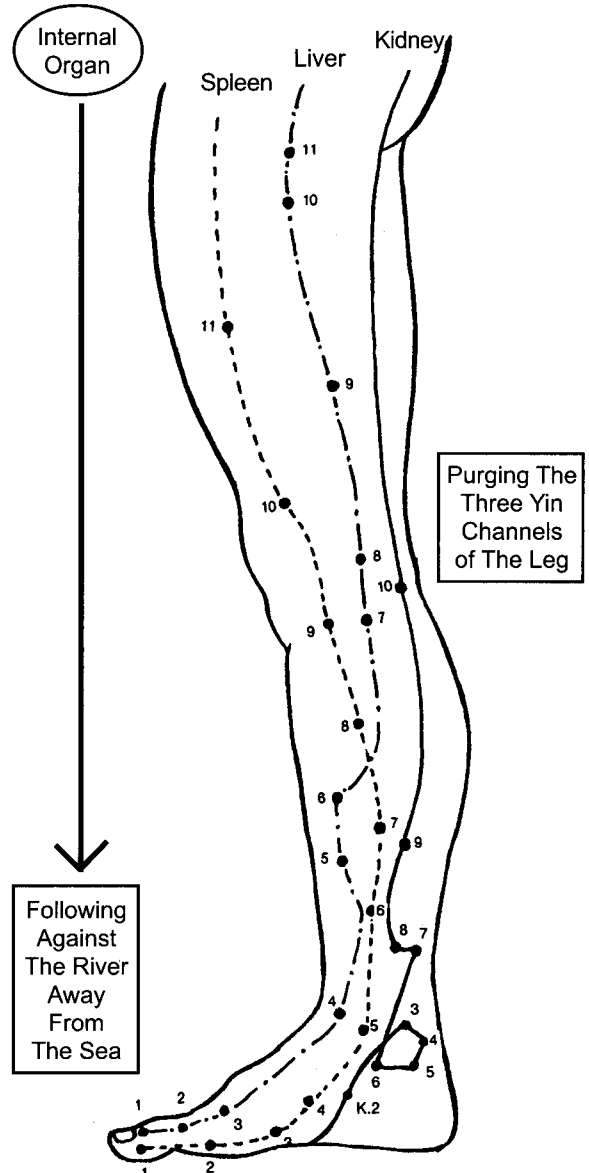


Figure 32.6. Moving Qi from the torso down the legs against the flow of the leg Yin channels is considered Purgation.

ing the river away from the sea). One example of this treatment therapy would be pulling Excess Qi from the Liver organ, down the Liver channels and out the feet to sedate Liver Fire (Figure 32.6).

3. Moving Qi against the flow of the arm Yin

channels into their associated organs is considered Tonification (think of following the river into the sea). One example of this treatment would be emitting energy from the base of the thumbs, at the Lu-11 points, into the torso to strengthen the Lungs (Figure 32.7).

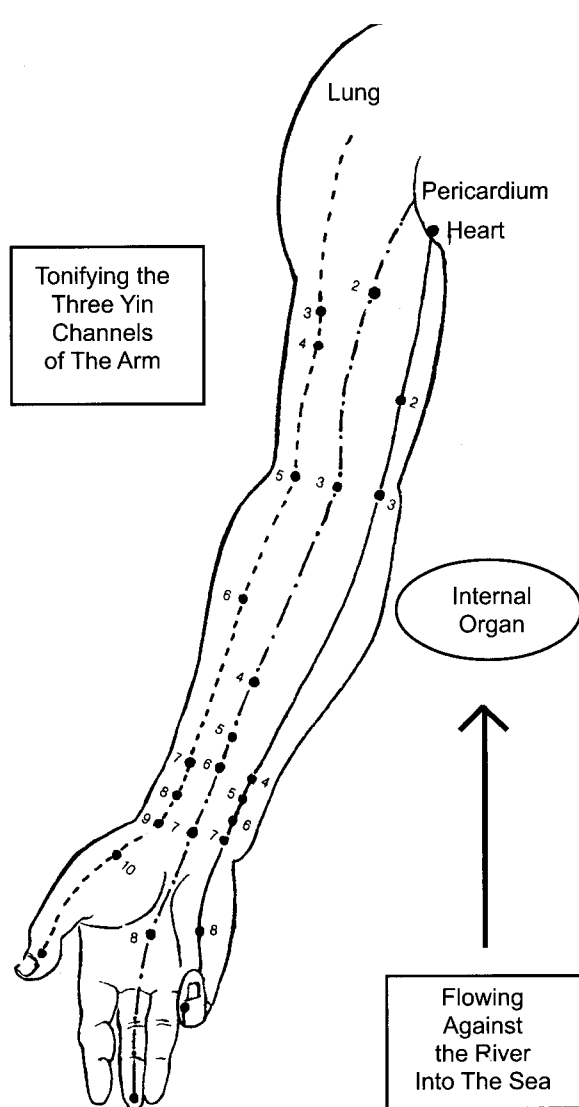


Figure 32.7. Moving Qi against the flow of the arm Yin channels into their associated organs is considered Tonification.

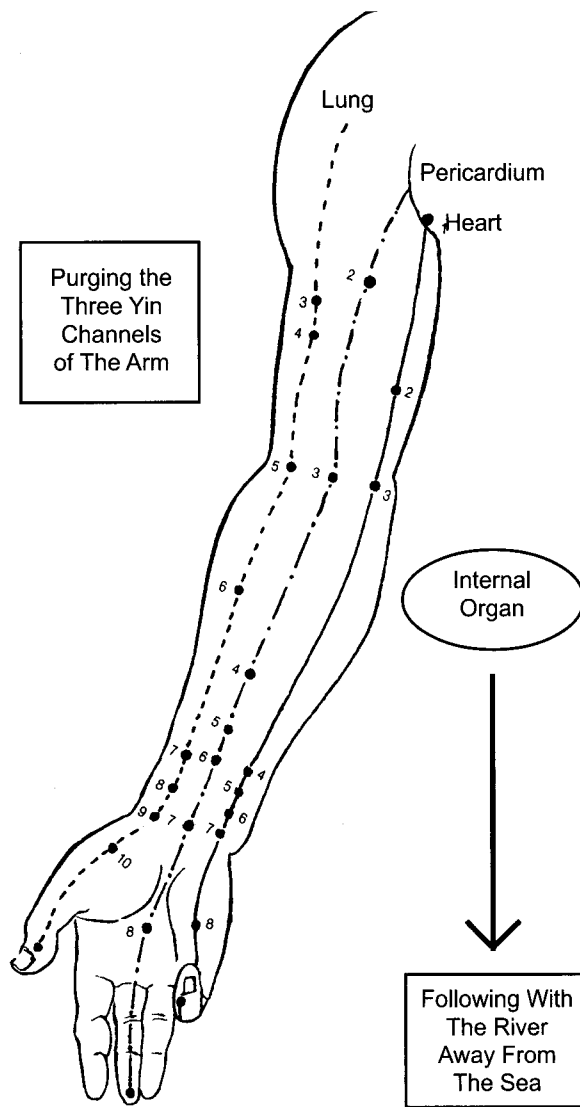


Figure 32.8. Moving Qi with the flow of the arm Yin channels, out from their associated organs, is considered Purgation.

4. Moving Qi away from the torso, down the arm and out the extremities along the Yin channels (away from their associated organs), is considered Purgation (following the river away from the sea). One example of this treatment would be pulling Qi against the flow of the Lung Channels down and out the hands to Purge Excess Qi in the Lungs (Figure 32.8).

TONIFICATION AND PURGATION WITH AND AGAINST THE YANG CHANNELS

The following are a few examples of Tonification and Purgation techniques used along and against the energetic flow of the Yang channels:

1. Causing Qi to flow with the Yang channels of the legs, away from their associated organs lo-

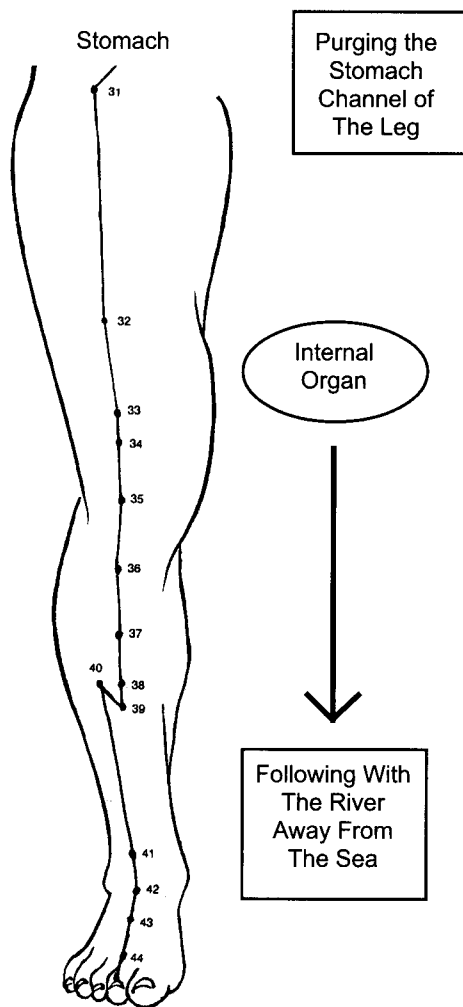


Figure 32.9. Causing Qi to flow with the Yang channels of the legs, away from their associated organs located within the torso is considered Purgation.

cated within the torso is considered Purgation (think of following the river away from the sea). One example of this type of treatment therapy is Purging Stagnant Qi from the Stomach down the Stomach Channels and out the foot at the St-45 points; this will cause the energy to flow with the channel away from the torso, which quickly Purges Qi accumulation within the patient's Stomach (Figure 32.9).

2. Moving Qi upward along the legs into the torso, against the flow of the leg Yang channels, is considered Tonification (following the

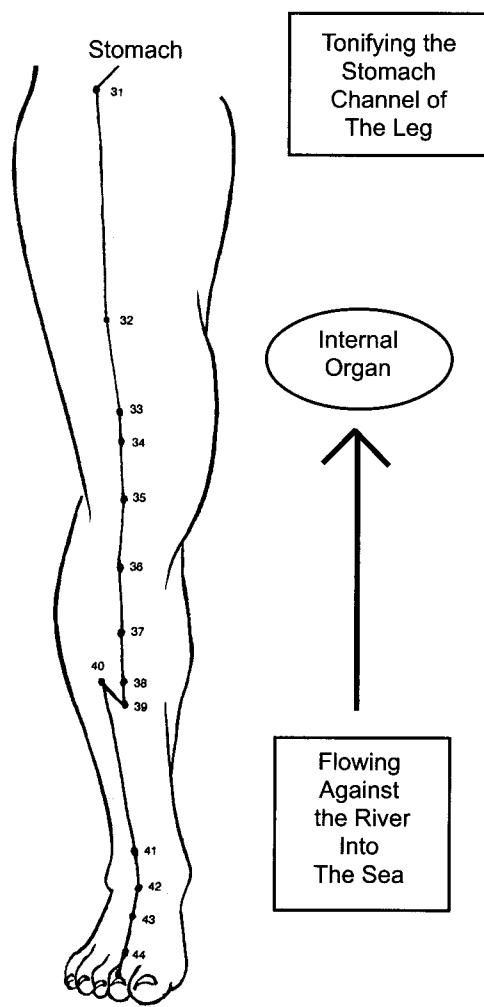


Figure 32.10. Causing Qi to flow against the Yang channels of the legs, into their associated organs located within the torso is considered Tonification.

river into the sea). One example of this type of treatment therapy is emitting energy into the extremity of the patient's fourth toe (at the St-45 points); this causes the energy to flow along the channel into the torso to strengthen the Stomach organ (Figure 32.10).

3. Moving Qi along the flow of the arm Yang channels into their associated organs is considered Tonification (think of following the river into the sea). One example of this treatment would be emitting energy from the ex-

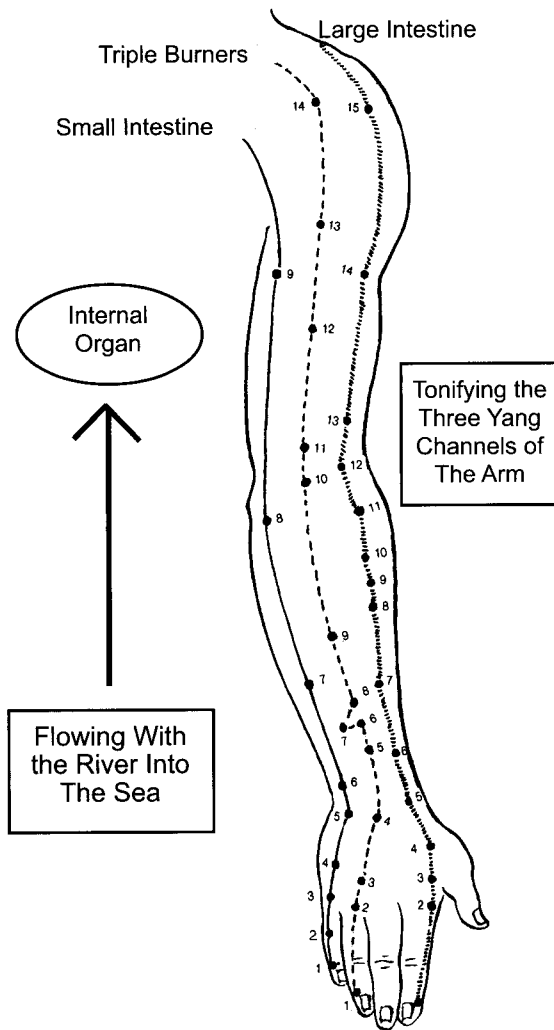


Figure 32.11. Causing Qi to flow up the Yang channels of the arms, into their associated organs located within the torso is considered Tonification

tremity of the index finger, at the LI-1 point, into the torso to strengthen the Large Intestine organ (Figure 32.11).

4. Moving Qi down the flow of the arm Yang channels, away from their associated organs, is considered Purgation (following the river away from the sea). One example of this treatment would be pulling Qi against the flow of the Large Intestine Channels down and out the hands to purge Excess Qi in the head (Figure 32.12).

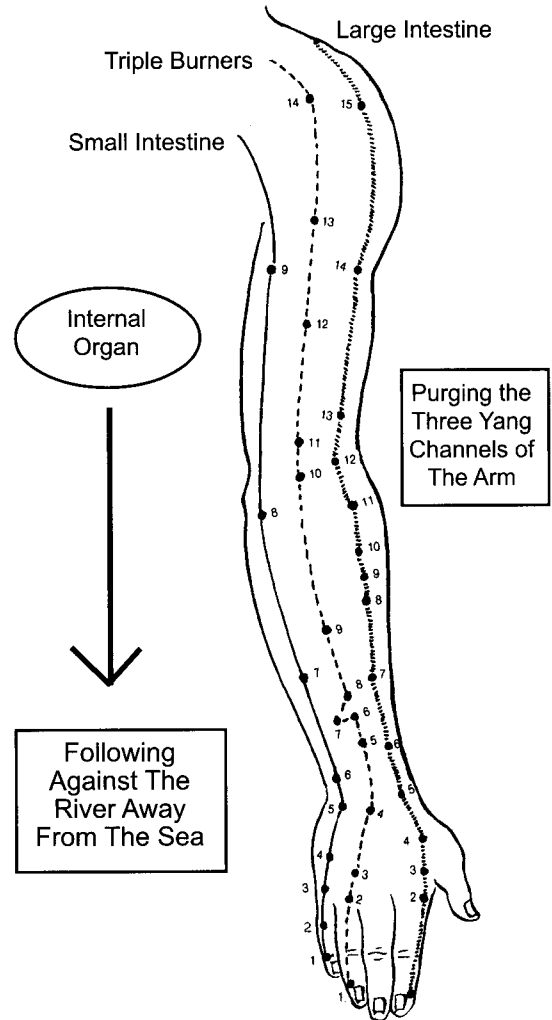


Figure 32.12. Causing Qi to flow down the Yang channels of the arms, away from the Head and their associated organs located within the torso is considered Purgation

TONIFICATION AND PURGATION GUIDELINES

When the Qigong doctor Purges and Tonifies a patient, he or she must remember to adhere to the following Medical Qigong guidelines.

GUIDELINES FOR THE DOCTOR

When treating the patient, the doctor must always consciously direct and be aware of the movements of each hand:

1. Generally, the right hand is used for tonification, while the left hand is used for purgation.

Diseases that require purgation are treated by draining Toxic Qi with the left hand. Diseases that require tonification are treated by extending Qi through the right hand.

2. Clockwise drilling (the palm or extended fingers move in a clockwise direction over an area) is used for tonification and increasing Qi; counterclockwise drilling is used for purgation and decreasing Qi.

GUIDELINES FOR THE PATIENT

The patient, (like the Qigong doctor), must be aware of hand movements when practicing Qigong prescriptions. In addition, the patient must be aware of his or her posture, respiration, and mental attitude:

1. Turning hands towards the body is used for tonification, while turning the hands away from the body is used for purgation.
2. Moving the hands away from the body and upward can regulate the Yang energy, causing it to rise, and tends to tonify. Moving the hands downward pulls the Yang energy down, and tends to purge.
3. The eyes are open for purgation; the eyes are closed for tonification. The patient should apply these principles according to the symptoms of the disease.
4. Inhalation is used for tonification. When combined with color, the inhalation method becomes a very powerful method of tonification.
5. Exhalation is used for purgation. When combined with sound, the exhalation method becomes a very powerful method of purgation. During purgation treatments, patients assume the proper postures, relax, and concentrate their mind on the diseased area while exhaling the pathogenic Qi. This exhalation technique is used not only to promote the removal of toxins, but is also used to enhance the doctor's efficacy in purging the diseased area.
6. Audible and Inaudible Sound Projection (see Chapter 39) can have the function of either Tonification or Purgation. Sounding the silent tone when inhaling can be used for tonification; while exhaling, the audible tone is used for purgation.

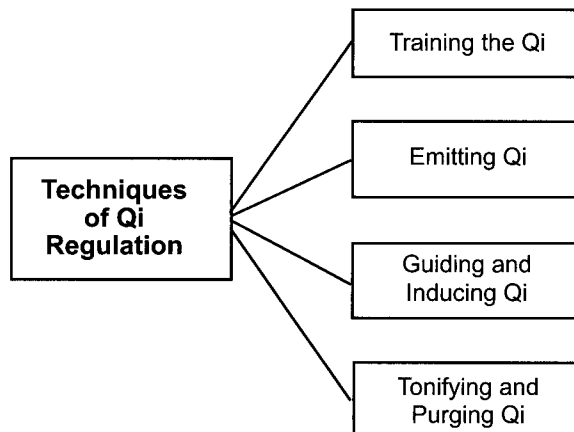


Figure 32.13. The Four Main Techniques of Qi Regulation

UNDERSTANDING MEDICAL QIGONG REGULATION

The Qigong doctor must master four main techniques of Qi regulation to facilitate clinical healing through Qi emission. These training techniques provide the Qigong doctor with the foundation for the patients' Medical Qigong therapy. These techniques include: Training the Qi, Emitting Qi, Guiding and Inducing, and Tonifying and Purging, described as follows (Figure 32.13):

1. **Training the Qi:** These exercises and meditations are used to gather Qi and to promote its circulation within the body. The Qigong doctor must have an extensive comprehension of several Medical Qigong techniques used to gather and circulate energy throughout the body. This includes a complete understanding of Postural, Respiratory, and Mental Dao Yin modalities, as well as their static and dynamic clinical applications. These training techniques provide the Qigong doctor with the ability to regulate and balance the patients' Qi, and set the foundation for the patients' Medical Qigong prescriptions.
2. **Emitting Qi:** These techniques must be learned and perfected by the doctor. The Qigong doctor must have an extensive understanding of the multiple techniques used to extend Qi into the patient's body. These techniques include utilizing electromagnetic en-

ergy, light, sound, and hot and cold Qi projections. These training techniques and abilities also set the foundation for Medical Qigong therapy.

3. **Guiding and Inducing Qi:** These techniques are used to lead, circulate, and stimulate the Qi within the body's internal (Twelve Primary Channels and Eight Extraordinary Vessels) and external (Wei Qi) energetic fields, facilitating the balance of the body's Yin and Yang energies (internal-external, right-left, front-back, and up-down).
4. **Tonifying and Purging Qi:** These techniques involve either increasing or decreasing the body's Qi in order to balance the energy in a specific tissue area, internal organ, or channel. Tonifying and purging techniques are commonly used in conjunction with each other to facilitate energetic balance.

QI REGULATION AND GUIDING PRINCIPLES

Qi regulation is considered a combination of techniques used for both reinforcing and reducing. It is used to readjust and balance the Yin and Yang energy. If the patient's Qi rises adversely, the doctor should guide and secure it downward. The same principle is applicable for any deficiency or excess of Qi in the left or right sides of the patient's body.

Qi regulation can be used when Qi stagnation, stasis of Blood, or disorders of channel Qi develop. Under pathogenic conditions, Qi of the viscera and channels may become weak and stagnant. This is manifested by symptoms such as listlessness, general weakness, and the hypofunction of organs or tissues. Stagnation of Qi and stasis of Blood can also obstruct the channels, causing pain. Pain may also be caused by outside pathogenic factors such as trauma, inflammation, and muscle spasms. In these circumstances, the channels are dredged to promote Blood circulation, and to remove the stasis in order to relieve spasms, and dispel pain. Then, the patient's Qi and Blood are regulated.

Every organ in the body has its own Qi that circulates and interacts with the rest of the body. When the normal function of the organ is affected,

the circulation of Qi may become disturbed. This disturbance of Qi in one organ may influence the functional balance of the whole Qi system.

The doctor regulates the patient's channel Qi by dredging the channels and collaterals first. This facilitates Qi circulation and leads Qi back to its origin. In the case of a weak and hypofunctional Lung Qi, for example, emitting Metal Qi plus utilizing pushing, shaking and leading manipulations can be adopted to activate the Lungs' Qi (see Chapter 36, Qi Extension, Guidance, and Regulation Techniques). The combination of these techniques causes the channels' Qi to flow freely, thus improving the function of the Lungs.

ENERGY BALANCING PROCEDURES

When extending energy into the patient the main emphasis is placed on balancing the patient's energetic fields. The doctor must initiate both physical and emotional releases from the patient's body, to detoxify and liberate the trapped Qi.

It is important to keep the patient's attention centered around the troubled area and focused on what they are feeling. Basic energy balancing procedures are as follows.

1. **Hot:** If the treatment area is Hot, Cool it down. The doctor must continue treating the patient until the Hot area has cooled. Strong and quick moving hand gestures are best used to treat a Heat syndrome.
2. **Cold:** If the treatment area is Cold, Heat it up. For a Cold syndrome, use a longer treatment to warm up the channel in the area to eliminate the Cold.
3. **Dark or Cloudy:** If the tissue's energy is dark or cloudy, purge and energize it in order to change it to light and clear.
4. **Tingling:** If you feel tingling on any area or organ, remain there and Purge until the tingling subsides and the organ or area completes its energetic unwinding. Tingling in an area indicates that the patient's body is releasing an energetic cluster, or that Toxic Qi is beginning to become removed from the tissues (e.g., after chemotherapy or radiation therapy). The patient may or may not be aware of any feelings or sensations when this occurs.

5. **Electric Shocks:** If the area is emitting electric shocks, dampen or sedate the area by connecting it with its associated organ. Connecting a Yang (positive) paired organ to a Yin (negative) paired organ will ground the energy.
6. **Pressure:** If you sense pressure or Excess, Purge and dredge the area and then circulate the Qi.
7. **Intense Pulsation:** If you feel intense pulsation, decrease the intensity by purging it while turning to exhale, then restore its natural rhythm.
8. **Sinking:** When treating an energetic field that is Deficient (energetically sinking), use an "ascending method" of Qi manipulation for tonification (move and emit Qi from the lower areas of the body upwards). Some examples of this type of ailment are:
 - Lower Burner Deficiency
 - Middle Burner Deficiency
 - Immune System Deficiency and Breakdown
 - Autoimmune Diseases (Lupus and Fibromyalgia)
 - Chronic Fatigue Syndrome
 - Heart Failure
 - Kidney Failure
 - Prolapse of the Stomach
9. **Contracting Inward:** When treating an energetic field that is Deficient (energetically contracting inward), use a "filling and expanding method" of Qi manipulation for tonification (emit colored Qi into the center of the contracted areas, expanding the energetic field outward towards the exterior of the body).
10. **Severe Disease:** Treat patients with severe disease by:
 - Stopping and controlling the spread and development of the disease.
 - Stopping the patient's Excess consumption of Qi.
 - Treating the cause and root of the disease, after the patient's condition is under control.
 - Assigning Medical Qigong Prescription exercises and meditations.
11. **Chronic Disease:** For chronic diseases, use the method of purging and dredging stagnation to move any impacted Qi.
12. **Sprains:** For sprains, use Qi compression (using the Qi to press the tissues) around the local area. Close the channels surrounding the sprain first, isolating the trauma. Then pull out the stagnant Qi. If the doctor treats the local area without sealing the surrounding channels, he or she will further complicate the injury. It is important to close off the surrounding channels around the wound first, leaving only the affected channel open, before pulling out the stagnant Qi. This controls the flow of energy in to the stagnated area.
13. **Prescriptions:** Assign Medical Qigong prescriptions to patients, including dynamic (Yang) or quiescent (Yin) meditations and dynamic (Yang) or quiescent (Yin) exercises, as needed.
14. **Re-evaluation:** After treating the patient for six weeks (or seven treatments), check to determine if the therapy has been effective. Re-evaluate each patient according to each individual's constitution.

PATHOLOGICAL ENERGETIC PATTERNS

When the Qigong doctor begins to treat patients, certain energetic observations and phenomena will be experienced while diagnosing the energy inside the patient's tissues. These energetic experiences are quite different from the Eight Energetic Touches which focus on the feelings of the body after meditation practice (see Chapter 31, The Three Wonders of Medical Qigong). The internal conditions of the patients' disease, the pathogen's energetic nature, and its clinical manifestations, are all expressed through the following: Hot, Cold, Deficient, Excess, moving, stagnant, Damp, Dry, Clear (Clean), Turbid (Impure), open (accessible), closed (armored), and leaking.

LOCATIONS OF ENERGETIC BLOCKAGES

In clinical practice, there are generally seven main areas in the patient's body where energy becomes trapped and blocked. These seven areas are: the cranial diaphragm, the thoracic diaphragm, the Heart area, the respiratory diaphragm, the Yellow Court, the pelvic diaphragm, and the uro-

genital diaphragm. Each energetic blockage is an expression of the patient's ability to armor and protect him or herself from emotional wounding. These seven main areas in the patient's body can be the foundational base and the root cause for the patient's disease (Figure 32.14). These seven main areas are described as follows.

THE AREA OF THE CRANIAL DIAPHRAGM

The area in the cranium that is most commonly obstructed is within the base of the occiput, at the back of the head along the cranial diaphragm. This type of obstruction is usually found in patients who suffer from chronic headaches, brain tumors, stroke, epilepsy, seizures, vertigo, visual distortions and endocrine dysfunctions. This barrier is located at the posterior Sixth Chakra Gate and can sometimes be created through the following conditions:

- **Qi Stagnation:** Chronic stress patterns which cause irritation and allow the Liver's Heat to rise up the patient's back and become trapped inside the head.
- **Emotional Patterning:** Chronic gritting of the teeth, which tightens the jaw, causes the cervical pump to force Qi into the occipital region, trapping the released energy.
- **Intense Mental Concentration:** Intense concentration and too much direct focusing can cause the Qi to become condensed and stagnant within the occipital region.
- **Physical Trauma:** Physical trauma can cause Qi and Blood obstructions; the type of pain will vary according to the location of the trauma and the severity of the injury.

THE AREA OF THE THORACIC DIAPHRAGM

The area of the throat known as the thoracic diaphragm is a passageway allowing divine inspiration and awareness to flow from the Upper Dantian (where the spiritual and perceptive center is located) down into the Middle Dantian (where the emotional and empathic center is located). An obstruction located in this area is usually found in patients who suffer from thyroid tumors, plum pit stagnation, laryngitis, goiter, upper esophageal problems and spiritual stagnation. This barrier is located at the anterior and

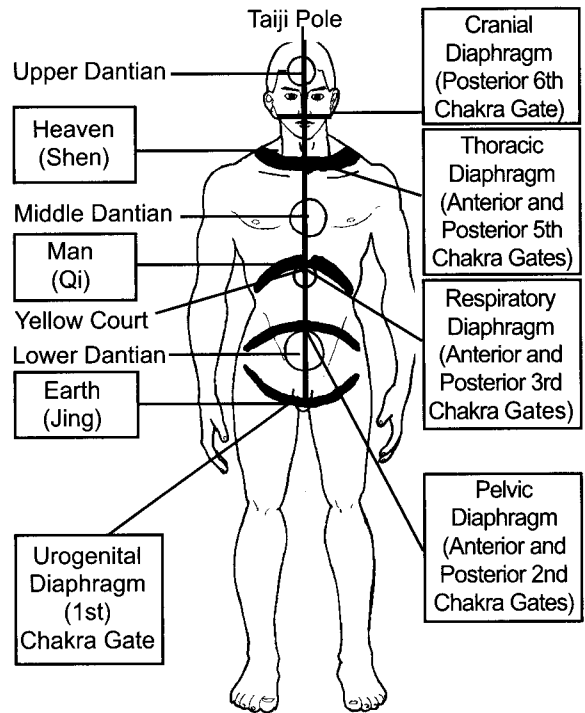


Figure 32.14. Locations of Energetic Blockages

posterior Fifth Chakra Gates and can be created through the following conditions:

- **Emotional Stagnation:** A barrier can be created to keep emotions that are released from the Heart from rising upward to be released through the "windows of the soul" (the eyes, ears, nose, mouth, etc.). When the teeth become clenched, the cervical pump tightens from the jaw compression, sealing the emotional release in the area of the throat.
- **Chronic Qi Stagnation:** The chronic suppression of emotions can cause the Lung Qi to congeal, forming Phlegm stagnation in the areas of the upper chest, shoulder blades, neck, and the back of the throat, leading to the formation of disease.
- **Spiritual Resistance:** Messages of divine inspiration and awareness descend downward from the Heavens through the Baihui area seeking to stir the emotions of the Heart. If the patient is not receptive due to a disconnection or even a resistance to spiritual growth, a barrier can

sometimes be formed within the patient's throat in order to prevent the Heart from receiving divine inspiration and awareness.

- **Physical Trauma:** Physical trauma can cause Qi and Blood obstructions; the location will vary according to the type of trauma and the severity of the injury.

THE AREA OF THE HEART

The Heart is energetically divided into two main chambers. The upper chamber houses and responds to spiritual inspirations, while the lower chamber houses and responds to sensual inspirations.

Patients will tend to suffer not only from repressing their basic biological drives (the sensual emotions based in the lower chamber of the Heart), but also by repressing their emotional connections to the Divine (by failing to accept their higher spiritual calling or spiritual enlightenment associated with the upper chamber of the Heart). The higher self is the focal point of the super-conscious realm; it is all-inclusive and at the very center of our being where individuality and universality blend. Each individual has an innate desire to connect and commune with the Divine through the super-conscious realm. When these desires are suppressed or denied, the individual will experience deep-seated feelings of loss.

Patients who have chronically armored their Heart tend to exist in a state of guarded suspicion. This pattern of emotional suppression tends to lead to Qi stagnation and the creation of disease. When patients armor their upper chamber, they tend to hide in the emotions of their lower chamber and vice-versa. Patients who armor the upper chambers of the Heart, for example, may become involved in relationships of extreme sensual passions related to the Heart's lower chamber in order to avoid painful unresolved issues from the past. The deeper and more energetically charged the issues, the stronger the sensual passions and more deviant the sexual behavior. Whereas, patients who armor the lower chamber of the Heart might become involved in relationships of extreme spiritual or religious passions related to the Heart's upper chamber in order to

hide from their painful unresolved issues. The deeper and more energetically charged the issues, the stronger the spiritual or religious passion.

THE AREA OF THE RESPIRATORY DIAPHRAGM

The respiratory diaphragm area separates the Middle Dantian (the emotional center) from the Lower Dantian (the physical and sexual center). An obstruction located in this area is usually found in patients who suffer from anxiety attack, cardiopulmonary problems, ulcers, Upper and Middle Burner problems, digestive problems, pneumonia and lower esophageal problems. This barrier is located at the anterior and posterior Third Chakra Gates and can be created through the following conditions:

- **Emotional Stagnation:** A barrier can be created in order to keep the Heart from feeling sexual desire which rises up from the Lower Dantian and the Kidney areas.
- **Chronic Qi Stagnation:** The chronic suppression of emotions can cause the Liver Qi to stagnate in the areas of the lower chest, abdomen, Stomach, and hypochondriac regions leading to the formation of disease.
- **Physical Trauma:** Physical trauma can cause Qi and Blood obstructions; the location will vary according to the type of trauma and the severity of the injury.

THE AREA OF THE YELLOW COURT

The Yellow Court is an area located in the center of the torso, just below the diaphragm and xiphoid process of the sternum. It functions as an access area that can be used to gather and store excess emotional energy generated by the Five Yin Organs. The Yellow Court can also be used to release suppressed emotional memories from the body. Its location is also attributed to the Third Chakra (solar plexus), as well as to the Shenfu (Spirit Storehouse) CV-15 point area.

To access the patient's stored emotional memories and release them from the Yellow Court, the Qigong doctor supports the patient's Shendao GV-11 (Spirit Gate) with the left hand while energetically manipulating the patient's Yellow Court area with the right hand. If the patient is not energy sensitive, the doctor uses a slight Compres-

sion and Release technique (see Chapter 38) to disperse the patient's armoring system. This particular technique is called "Magistrates calling the Emperor to Task," and allows the stored emotional experiences within the Yellow Court to be brought to the Heart's attention.

The patient should be in a supine position, with knees pointed upward, feet flat, arms by his or her sides, mouth open, and jaw relaxed, while inhaling deeply into the Lower Dantian. As the patient exhales, the doctor lightly compresses the patient's Yellow Court until a deep groaning sound begins to resonate from the patient's thorax. The doctor circulates the energy from the patient's Yellow Court into the Shendao, filling up the patient's Heart with energy. The doctor then moves this energy back into the patient's Yellow Court. This process continues until the patient's suppressed emotions surface and are released.

Note: Always use opposite breath compression; if for example, the patient naturally breathes slowly - use fast compression, if the patient naturally breathes fast - use slow compression. Also, it is important to first purge the Lungs, Heart, Liver, and Spleen before attempting to access the patient's Yellow Court.

THE AREA OF THE PELVIC DIAPHRAGM

The pelvic diaphragm area separates the Lower Dantian (the physical and sexual center) from the Yellow Court and Heart area. An obstruction located in this area is usually found in patients who suffer from menstrual problems, uterine problems, ovarian problems, infertility, kidney problems, impotence, prostate problems, lower gastrointestinal tract problems, and Lower and Middle Burner problems. This barrier is located at the anterior and posterior Second Chakra Gates and can be created through the following conditions:

- **Emotional Stagnation:** This is caused from insulating the middle and lower torso from sexual feelings. This type of energetic stagnation is usually found in victims of rape or sexual molestation, or in women who have had one or more abortions. The Qi flowing into the lower pelvis and legs becomes blocked due to stored emotions of fear, shame,

anger, and sorrow. The patient's physical body in that particular area can sometimes become obese (the abdomen, thighs, or hips may be heavily padded and armored due to Qi stagnation), or emaciated and hard.

- **Physical Trauma:** Physical trauma can cause Qi and Blood obstructions; the location of pain will vary according to the type of trauma and the severity of the injury.

THE AREA OF THE UROGENITAL DIAPHRAGM

The area of the urogenital diaphragm acts as a collection area for the Earth energy that flows up from the legs into the Lower Dantian. An obstruction located in this area is usually found in patients who suffer from menstrual problems, uterine problems, sexual problems, hemorrhoids, prostate problems and Heat and Blood Stagnation in the urogenital organs. This barrier is located at the Lower Chakra Gate and can be created through the following conditions:

- **Emotional Stagnation:** When a barrier in this particular area is created, the patients tend to be energetically disconnected from the Earth and hide in spiritual delusions (ranging from fantasies to fanaticism) in order to isolate themselves from their feelings. This type of energetic stagnation, located within the perineum, is usually found in patients who have been raped or sexually molested.
- **Physical Trauma:** Physical trauma can cause Qi and Blood obstructions; the location of pain will vary according to the type of trauma and the severity of the injury.

ENERGETIC BLOCKS ALONG THE SPINE

The Wu Guan or "Five Passes" refer to the five important gates on the Governing Vessel. These gates, or passes, are sometimes called Tie Bi, which translates as the "iron wall," and are the areas of the body where it is most difficult for the energy to pass through when circulating the Microcosmic Orbit. Free passage through the Governing Vessel is important, especially when tonifying the patient's body or regulating the patient's Qi. To circulate the Qi up the Governing and down the Conception Vessels, these five gates must remain open (Figure 32.15).

Opening these Five Passes is essential for the treatment of diseases in the neck and lumbar-sacral regions. In Medical Qigong therapy, disease is sometimes an indication that both the Governing and Conception Vessels have been, or are, in a state of disconnection. If disorders of Qi, along with Qi obstruction, develop along the Governing and Conception Vessels, the doctor should emit Qi into one of the Five Passes (depending upon the affected area) to facilitate the regulation of Qi.

THE LOWER SPINAL PASS

The Lower Spinal Pass or "Coccyx Pass" (Wei Lu Guan) is located on the lowest segment of the spine just posterior to the anus, near the Chang Qiang GV-1 point. If Qi becomes blocked in this area, the patient suffers a dull persistent pain by the coccyx, along with feelings of heaviness. If a sharp pain is persistently felt in this area, it generally indicates Blood Stagnation (often the result of a physical trauma) contributing to the Qi Stagnation.

When treating this blockage, have the patient position the tongue against the upper palate and inhale deeply while gently contracting the anus and abdominal muscles; simultaneously have the patient direct energy up the Lower Spinal Pass, using mild or gentle intention. The gentle contractions of these muscles along with the position of the tongue on the upper palate create an energetic sacral pump, which facilitates the release of the energetic block.

THE MIDDLE SPINAL PASS

The Middle Spinal Pass consists of the Mingmen (GV-4) area and two points (Jia Ji Guan) located on the lateral sides of the Mingmen. If Qi becomes blocked in these areas, the patient suffers a dull persistent pain in the middle of the spine or on one or both sides of the Mingmen. If a sharp pain is persistently felt in the Mingmen area, it generally indicates Blood Stagnation (often the result of a physical trauma) contributing to the Qi Stagnation. This obstruction causes a physical sensation that feels like a spinal rupture, break, or herniated disc near the waist area when Qi circulates through these points.

To treat the disorder, extend Qi into the patient's Middle Spinal Pass while leading the patient's energy upward along the Governing Vessel.

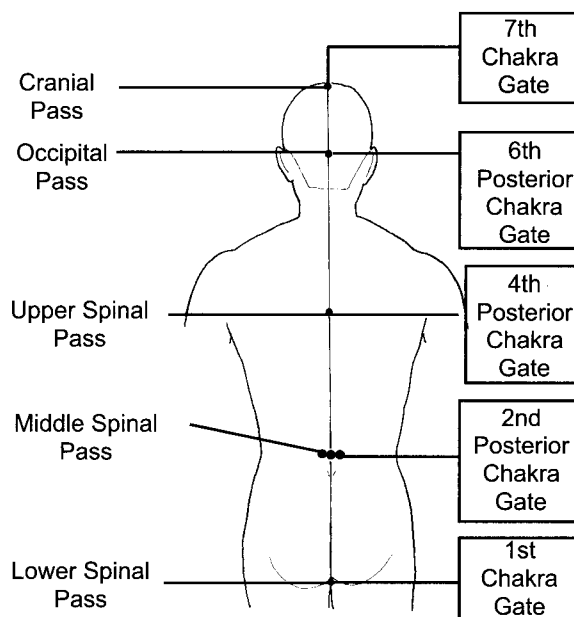


Figure 32.15. The Five Spinal Passes

THE UPPER SPINAL PASS

The Upper Spinal Pass is located between the shoulders on the Shendao point (GV-11) also known as "Spirit Gate." If Qi becomes blocked in this area, the patient suffers a dull persistent pain on the midline of the upper back below the fifth thoracic vertebra. This obstruction causes a physical sensation that feels like a spinal rupture or causes intense Heart pain when Qi circulates through this point.

To treat this condition, the doctor extends Qi into the patient's Upper Spinal Pass while leading the patient's energy upward along the Governing Vessel.

THE OCCIPITAL PASS

The Occipital Pass (Yu Zhen Guan) is located just inferior to the occipital bone where the Brain originates. If the Qi becomes blocked at this area, the patient suffers a dull persistent pain around the occiput, stiff neck, and feelings of heaviness (as if something were stuck inside the back of the head). If a sharp pain is persistently felt in the occipital area, it generally indicates Blood Stagnation (often the result of a physical trauma) contributing to the Qi Stagnation.

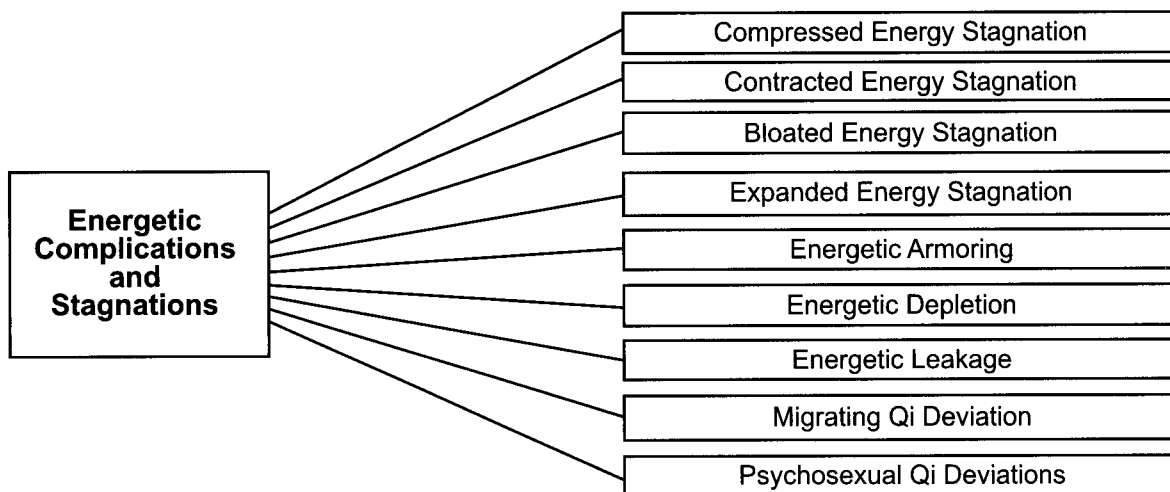


Figure 32.16. Energetic Complications and Stagnations

To treat this problem, the doctor should instruct the patient to close the eyes, raise the head slightly, and look upward while gently concentrating on the Baihui GV-20 point. Have the patient initially imagine the energy block as a cube of ice. The ice melts into water; then the water dissolves into vapor and travels upward along the Governing Vessel into (and through) the Baihui area, before proceeding down the Conception Vessel toward the Lower Dantian.

THE CRANIAL PASS

The Cranial Pass is located on the vertex of the midline of the skull. If the Qi becomes blocked at this area, the patient suffers a dull persistent pain around the eyes and the top of the head, as well as feelings of heaviness (as if something were stuck inside the top of the head). If a sharp pain is persistently felt in the occiput area, it generally indicates Blood Stagnation (often the result of a physical trauma) contributing to the Qi Stagnation.

To treat this condition, the doctor instructs the patient to close the eyes, and raise the head slightly while concentrating on the Lower Dantian. The patient initially imagines the energy block as a cube of ice. The ice melts into water; the water then dissolves into vapor and travels downward along the Conception Vessel toward the Lower Dantian.

TYPES OF ENERGETIC COMPLICATIONS

Each organ and channel has the potential to carry or create several types of energetic complications and stagnations. The doctor should observe and feel the shifts in the patient's energetic balance to determine the specific conditions of the disorder (Figure 32.16).

All thoughts, either benign or malignant, are composed of internal belief structures that create and mold energy. As the energy continues to gather it begins to mold, creating and forming energetic clusters. Prolonged and persistent internal thoughts create and form energetic patterns. When these energetic patterns become continually impregnated with the energetic charge of unexpressed emotions, the energetic clusters will thicken, grow, and begin to create stagnation. As the energetic cluster continues to grow it begins to affect cellular and tissue growth, as well as internal organ function, setting the foundation for disease (Figure 32.17).

Chinese Medical Qigong therapy maintains that a patient's negative thought forms can effectively influence the progression of an external pathogen by weakening the individual's immune system through internal emotional conflict.

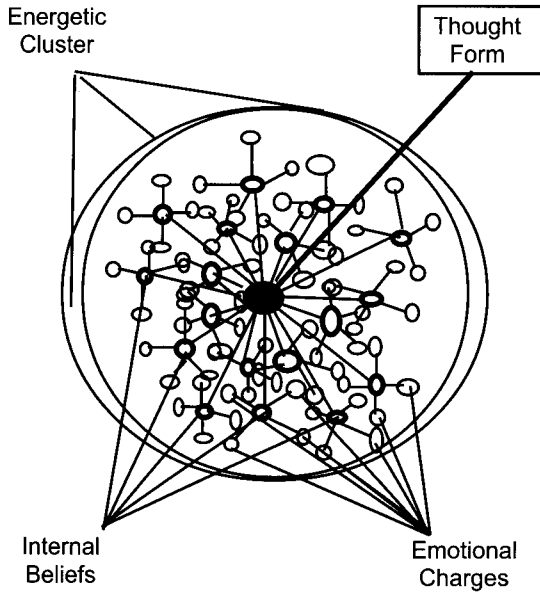


Figure 32.17. The Formation of an Energetic Cluster Through Mental Concentration

YANG COMPRESSED AND YANG CONTRACTED ENERGY STAGNATION

Compressed or Contracted energy stagnations are sometimes considered a Yang condition due to the “hard” or “firm” type of energetic compression involved in its formation.

- **Yang Compressed Stagnation:** This is caused by the energy pressing downward (externally moving inward) and feels armored, but also hollow (Figure 32.18). When this type of energetic stagnation disperses, it does not energetically unwind, but instead disperses and dissolves into the surrounding tissue areas. Because the patient’s surrounded consciousness has armored the tissue area, the energetic dispersion can sometimes cause spontaneously released emotions or behavior such as crying, laughing, shouting, screaming, sighing, coughing.
- **Yang Contracted Stagnation:** This is caused by the energy pulling inward and generally feels armored and solid (Figure 32.19). This type of energetic stagnation can be formed by an emotional core, or by focused concentration, that draws additional Qi into its center,

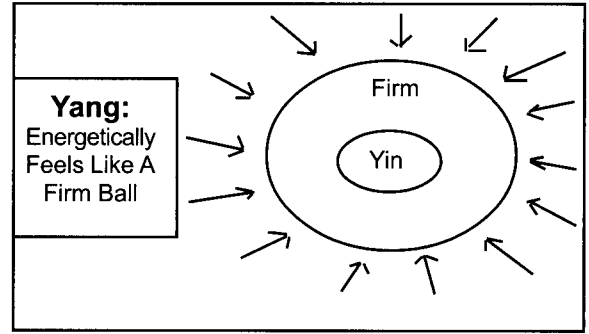


Figure 32.18. Compressed Stagnation (Yin within Yang, Soft within Hard): Energetically feels hard or firm on the outside while soft and malleable on the inside

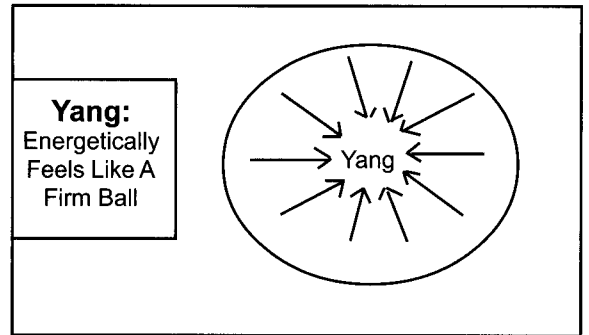


Figure 32.19. Contracted Stagnation (Yang): Energetically feels Hard and Solid

compacting the belief structure, with layer after layer of energy. When this type of energetic stagnation disperses, it can sometimes begin energetically unwinding throughout the entire body. This energetic unwinding sometimes creates involuntary muscle twitches and physical undulations.

Body tissues and muscles accumulate emotional energy, becoming hard and tense in the adjacent areas. Denseness indicates the accumulation of pathogenic stagnant Qi. If this energy block remains, disease can manifest as certain types of cysts, tumors, or in extreme cases, cancer. Breast cysts, tumors, and cancer can result from stagnant Qi in the Lungs or from a combination of Lung and Liver Qi stagnation. This type of stagnant energy feels very hot and volatile because the abnormal accumulation of cells vibrate within a confined tissue area.

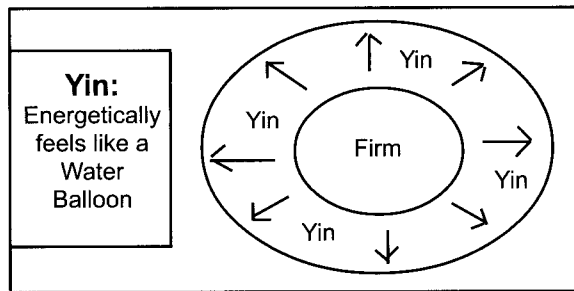


Figure 32.20. Bloated Stagnation (Yang within Yin: Hard within Soft): Energetically feels soft and malleable on the outside while solid and Firm on the inside

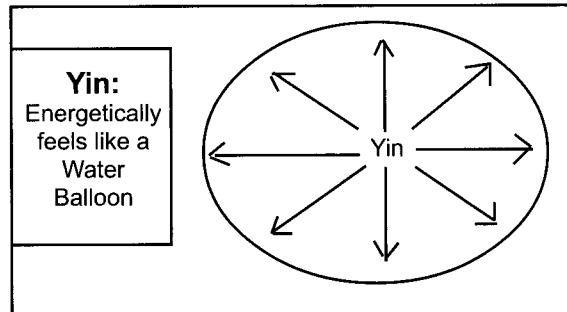


Figure 32.21. Expanded Stagnation (Yin), Energetically feels Soft and Malleable

Treatment Principles for Compressed and Contracted Energy Stagnation

In order to treat Compressed and Contracted Qi Stagnation, the Qigong doctor disperses and purges the patient's stagnant Qi using Thunder Palm, Tiger Kneading, Vibrating Palm, Sound Projection, and counterclockwise Circular Spiraling techniques (see Chapter 35) to draw out the Compressed Stagnation or Contracted Qi.

YIN BLOATED AND YIN EXPANDED ENERGY STAGNATION

Bloated and Expanded energy stagnations are sometimes considered a Yin condition due to the "soft" or "pliable" type of energetic expansion involved in their formation. This type of Qi stagnation, characteristically expansive or bloated in appearance, can be caused by an accumulation of Phlegm and Body Fluids, in addition to Qi and Blood stagnation in the adjacent tissue areas of the body (Figure 32.20 and 30.21). This type of stagnation usually occurs in the Spleen, Lower Dantian, abdominal, and perineal areas. These are examples of Excess syndromes of stagnant energy and manifest as distending, turbid, leaking, tingling, and dense Qi.

If this type of energy stagnation remains obstructed, the resulting disease can manifest as edema within the tissues, colitis, or angina pectoralis due to unprocessed despair and grief (in the Lungs) with anxiety (in the Heart). The energy of grief and despair feels thick, heavy, and slimy like phlegm or mucus. Often this energy is felt in the Lungs, as well as in the Spleen.

Treatment Principles for Bloated and Expanded Energy Stagnation

In order to treat Bloated and Expanded Qi Stagnation, the Qigong doctor disperses or dissolves the patient's stagnant Qi by using the Tiger Kneading, Vibrating Palm, Thunder Palm and Shaking Palm techniques (see Chapter 35) to disperse the Bloated or Expanded Qi stagnation.

ENERGETIC ARMORING

This condition can result from the patient protecting specific tissues, organs, or areas of the body. Energetic armoring is initiated when the patient freezes certain emotional feelings in order to maintain the current denial system. Patients may be unaware of this armoring condition because they dissociate from the original trauma or minimize its severity. Emotions attributed to energetic armoring generally manifest as anger, fear, guilt, and shame. The angry patient's denial system is maintained through physically or emotionally attacking others; the anxious patient (being full of fears, guilt, and shame) copes by "Shening out." Both of these reactions shield the patients in emotional situations from their own feelings while reinforcing the energetic armoring.

Armoring results in tense organs and tissues. When patients cannot feel their body, other complications can arise, such as compressed, contracted, bloated, or expanded energetic stagnations.

Treatment Principles for Energetic Armoring

In order to treat Energetic Armoring, the Qigong doctor can assist the patient through "Soul

Retrieval” to unlock the feelings lodged deep within the body’s tissues (see Volume 2, Chapter 20). The primary goal is to first help the patients acquire a sense of security within their own bodies, and then address the root of the disease.

ENERGETIC DEPLETION

Energetic depletion can result in atrophy syndromes, leading to physically undeveloped areas in the body. In some cases, emotional traumas can cause specific organs or tissues to become energetically depleted to the degree of impairing their natural functions. Whole body energetic depletion results from the following conditions:

- Not receiving enough Postnatal Qi for restoration, resulting in improper internal organ functioning.
- Suppressing emotions (anger, worry, grief, fear, etc.), causing energetic stagnation, which results in a deficiency.
- A damaged energetic field (e.g., due to trauma), which causes Qi and Blood Stagnation, resulting in a deficiency.
- Being born with a Deficient Prenatal Constitution.

Treatment Principles for Energetic Depletion

In order to treat Energetic Depletion, the Qigong doctor, if qualified, can assist the patient by prescribing herbal tonics or referring the patient to a licensed herbalist. The patient should also be encouraged to eat regular nutritional meals, and to balance work with relaxation time. If the patient’s energetic field has been damaged, the Qigong doctor can repair it by using Flat Palm and Circle Spiraling techniques (see Chapter 36).

ENERGETIC LEAKAGE

Energetic leakage occurs when the patient’s Qi escapes from the joints, internal organs, or channels. This type of deficiency is due either to injury (physical, emotional, or spiritual) or unconscious sabotage. When energy drains from the patient’s joints or internal organs, specific areas along the channels become depleted, resulting in Qi deficiency, which can cause an atrophy syndrome. Any type of energetic thinness along the Wei Qi field indicates an insufficiency of Qi. A deficient energetic field can result in an empty,

numb, or weak feeling of Qi within the tissue areas.

Treatment Principles for Energetic Leakage

In order to treat Energetic Leakage, the doctor envelops the patient’s depleted, leaking tissue area with Spiral Wrapping techniques to create an energetic cast that allows the patient’s energetic field to completely heal (see Chapter 36).

MIGRATING QI DEVIATION

Migrating Qi Deviations can result either from the patient suppressing and avoiding feelings, or from Wind invasion (either internal or external). In Traditional Chinese Medicine this condition is known as Wind Bi (Wind Pain) or Wandering Bi (Migrating Pain). Once patients feel cornered by a particular memory, they subconsciously shift the toxic energy to another part of their body; this energetic shifting requires the treatment to be modified.

This condition should not be confused with the energetic shift related to Multiple Personality Disorders which cause the patient’s entire energetic field to shift and restructure (instead of a shifting of Toxic Qi from one area of the body to a different area).

Treatment Principles for Migrating Qi Deviation

In order to treat Migrating Qi Deviations, it is important to first insert an Energy Ball (see Chapter 36) and envelop the area of the primary complaint to isolate the pain. Next, the Qigong doctor must begin to Spiral Circulate the patient’s internal Qi, binding the energetic charge of the Migrating Qi into the Energy Ball. Then, connect the original trauma associated with the Migrating Qi to the Heart. This is performed in order to stabilize the energetic condition and prevent any energetic shifts from occurring. Once stabilized, the doctor can then begin to Purge the Toxic Qi from the patient’s body, dispersing the Wind Invasion. End the treatment by Tonifying any Deficient organs.

It is important to note that a consistent pattern of emotional sabotaging is quite common in cases of Migrating Qi Deviations. For this reason, the doctor should check for any secondary gains of the condition in order to understand the patient’s subconscious psychological fears.

PSYCHOSEXUAL QI DEVIATION

Psychosexual Qi Deviations can result from an immediate energetic tissue over-stimulation. Patients with this condition experience intense sexual undulations and sometimes orgasms when being treated in a safe clinical environment. This reaction is due to deeply suppressed psychological issues (i.e., trauma at a young age) suddenly becoming released, brought about by an energetic trigger mechanism. This psychosexual reaction usually takes place when being touched on any part of the torso or extremities. Because the energy seeks balance (much like water), when it flows into the genital area, the sexual neurons become overstimulated activating and releasing energetic turbulence already stored therein. This condition is mostly found within patients who have been sexually abused.

Treatment Principles for Psychosexual Qi Deviation

In ancient China, much information on Spirit-Possession and Demonic-Possession is described in medical literature under the heading of “madness” or “frenzy.” There is also a special category for “sexual congress with demons.” Because spirituality and sexuality are closely linked to physical, emotional, and spiritual surrender, much confusion can occur in an individual’s life if he or she has been exposed to deviant sexual passion at a young age. In cases of Psychosexual Qi Deviations, an individual has generally experienced sexual trauma at a very young age (e.g., molestation) and has resorted to directing any energetic stimulation of their body into their genitalia and Lower Dantian. This energetic diversion allows their spirit to rise into their Upper Dantian and leave their body, resulting in spasmodic states of ecstasy and orgasm.

The doctor is encouraged to refer patients with Psychosexual Qi Deviations to a psychotherapist who specializes in such deep-rooted sexual trauma. Meanwhile, the doctor can continue to treat the patient by rooting the energy of his or her Heart (emotional chamber) into the Lower Dantian (sexual chamber). Once this connection is established, the doctor can reconnect the patient’s Lower Dantian to his or her Upper Dantian (spiritual chamber), forming a complete

body connection within the patient’s Taiji Pole. By reconnecting the sexual chamber with the spiritual chamber, the doctor empowers the patient, allowing the patient to reclaim his or her true sexual and spiritual identity.

ENERGETIC UNWINDING OCCURRING DURING MEDICAL QIGONG THERAPY

There are certain times in Medical Qigong treatment when the doctor will initiate the release of chronic stagnation, resulting in dramatic contortions of the patient’s physical body. These extreme undulations are commonly viewed as an “Energetic Unwinding,” and can occur when the internal organs and tissues release massive amounts of energetic charges via the inner fascia, causing the patient’s body to contort. As the Energetic Unwinding occurs, deep-seated memories located within the stagnated tissue areas are finally released, resulting sometimes in extreme changes in respiratory patterns, as well as strong emotional outbursts.

If this condition occurs during the Medical Qigong treatment, it is important for the Qigong doctor to remain relaxed, focused, and connected to the patient’s physical tissues. Any physical disconnection from the patient by the treating doctor can re-traumatize the patient and may compound the energetic unwinding (as the patient may feel abandoned or betrayed by the doctor in his or her hour of need).

PATIENT FEELING COLD AFTER TREATMENT

After a Medical Qigong treatment, the patient may sometimes experience chills or an overall cold sensation surrounding his or her body. When Toxic or Stagnant Qi is Purged from the patient’s tissues, the Qi of the surrounding internal organs moves to fill the vacant space left by the removal of the energy. When this occurs, the external Wei Qi becomes deficient and weak, causing the patient’s skin to immediately feel the exposure of the external environment, which results in chills. This same feeling of cold and chills can also be initiated simply through talking and is considered an emotional purging as the result of an auditory response (often observed in counseling sessions).

PATIENT'S ENERGETIC FACIAL DISTORTION

Sometimes, when treating a patient, the Qigong doctor will notice the patient's facial features energetically distort, which alters the facial expressions. These facial distortions can appear and disappear rapidly or maintain their illusion for several seconds. A patient's energetic facial distortion can be brought on by several factors: the patient re-living a past trauma, the ancestral patterning of the patient's Jing, or the energetic manifestations of the patient's spiritual guardians.

1. The patient re-living a past trauma can release an energetic distortion that expresses itself on the energy field of the patient's face. This projected image reflects the age and time frame when the patient received the initial trauma. Often, as the doctor connects with the energetic root of the patient's disease, the patient's face will regress to depict the delicate features of the patient as a young child. This visual facial pattern of energetic age regression reveals the age at which the patient suffered the initial trauma.
2. The ancestral patterning of the patient's Jing can also be released as energetic distortions that express themselves on the energy field of the patient's face. Occasionally, these projected images can reflect the patient's ancestry or reveal an ancestral guide. Multiple projections of racially identifying features; images of men, women, and sometimes children will appear to shadow the patient's features, much like a projected image over an original form. In ancient China, it was believed that by staring into a person's left eye for a prolonged period of time (the right eye projects, the left eye receives) you could invoke the image of the individual's previous incarnations. This practice was very popular among ancient Chinese masters of occult alchemy, who used dark mirrors surrounded by candles on each side in order to observe their own reflections and invoke the images of previous incarnations. After several minutes, the image will fade, the mirror will go to black and then the image of the previous incarnation will generally appear.

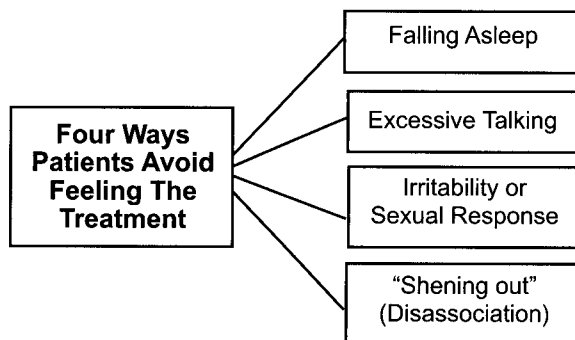


Figure 32.22. The Patient May Subconsciously Sabotage the Treatments in One of Four Ways.

3. Spiritual guardians are believed to possess the ability to project their energetic image for protection during times of an individual's vulnerability (e.g., during a treatment). Some cultures accept that these guides also manifest in the form of animals. The animal form will appear to flicker across the patient's face and then dissipate. Of all the energetic facial distortions.

SABOTAGE: PATIENT RESISTANCE TO ENERGETIC THERAPY

Sometimes, in order to avoid painful memories or hold on to physical illness, the patient will subconsciously sabotage the treatments. Such resistance can manifest in one of four ways (Figure 32.22):

1. Falling asleep is a form of physical escape.
2. Excessive talking is a mental form of avoidance.
3. Irritability or sexual response is a form of emotional escape.
4. "Shening out," also called "disassociation," is a form of spiritual escape.

When observing these behavioral patterns, the doctor encourages the patient to return to his or her body and feel the emotions and memories trapped in the particular areas being treated. It is important for the doctor to let the patient know the cause and effect of the patient's chosen defense mechanism. These personal conversations are necessary for the patient's growth and emotional healing. In cases of sexual response, tact and appropriate professional boundaries are especially important.

When emitting Qi, the doctor can encourage the patient's Shen to stay in its residence by asking the patient to focus his or her breathing on the tissue areas being treated. This focused attention causes the patient's Po to settle and calm themselves within the patient's body, allowing the patient's Hun to communicate the feelings surfacing within the patient's Heart.

OVERVIEW OF THE ENERGETIC COMPLICATIONS

When balancing the patient's energetic body, the doctor locates the Excess or Deficient condition, determines if the tissues should be tonified, purged, or regulated, and then ascertains which energetic complications have initiated the patient's disease.

The doctor must also determine if the patient is sensitive to treatment or resistant to energetic therapy. Below is a summary of several energetic complications and suggestions on how to rectify them. When treating Qi and Blood stagnations the Qigong doctor will use the Thunder Palm, Tiger Kneading, Vibrating Palm, and Counterclockwise Circle Spiraling techniques.

- 1. For Compressed and Contracted Stagnations:** Break up the stagnation, purge the pathogens, then tonify and regulate the patient's Qi.
- 2. For Bloated and Expanded Stagnations:** Break up the stagnation, purge the pathogens, then tonify and regulate the patient's Qi.
- 3. For Energetic Armoring:** Access the patient's Heart (through the Shendao GV-11 area), and induce "Soul Retrieval" (see Volume 2, Chapter 20).
- 4. For Energetic Depletion:** Tonify and regulate the patient's Qi.
- 5. For Energetic Leakage:** Envelop the patient's tissues, creating an energetic cast to fortify the energetic fields.
- 6. For Migrating (Wandering) Qi Deviations:** Purge the pathogens and then isolate and stabilize before tonifying and regulating the patient's Qi.
- 7. For Psychosexual Deviations:** Root the patient's Heart, then regulate the patient's Taiji Pole with divine healing light.

CHAPTER 33

THE MAGIC SQUARE OF THE YELLOW RIVER

ANCIENT LOU SHU MAGIC SQUARE

The configuration known as the Magic Square of the Yellow River or Lou Shu (Lou Writings) is said to have been derived from markings on the back of the shell on a “spirit turtle” that crawled out of the river when the Emperor Yu was draining off the flood waters during the Xia Dynasty (2205 - 1600 B.C.). The diagram inscribed on the back of the shell was believed to contain the spiritual template of Heaven, Earth, Yin, Yang, the Five Elements, and the unveiling of creation. It was organized with numbered patterns associated with specific directions and energetic powers (Figure 33.1). It was from this pattern that Emperor Fu Xi received the inspiration to formulate the design for the Bagua (Eight Trigrams). The diagram is also considered a mathematical model of the universe and is widely accepted as one of the most ancient of symbols, dawning from the beginning of the Chinese civilization (Figure 33.2).

The earliest record of the Luo Writings is the *Gu Ming*, written in the *Book of History*. Originally believed to be lost, the Luo Writings were actually preserved by Daoist monks, and released to the public by Daoist Master Chen Bo during the Song Dynasty (420 - 478 A.D.). In 1977, the Ru Yang Hou tomb of the Western Han Dynasty (206 B.C. - 8 A.D.) was unearthed in Shuanggudui, in Fuyang City. During the excavation, secret Luo Writings were discovered, recorded in the ancient book, *Tai Yi Jiu Gong Zhan Pan*.

YIN AND YANG CYCLES OF THE SUN

The four center Yang numbers of the Magic Square relate to the waxing and waning of the Sun, and the four seasons of the year. The ancient Chinese would study the Yin and Yang symbolism manifested within the patterns of the black and white dots from the shell of the “spirit turtle.” The white dots are considered Yang and represent the

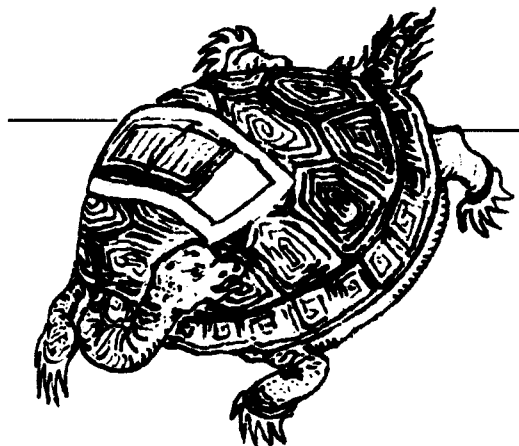


Figure 33.1. The Luo Patterns Imprinted onto the Back of a Spirit Turtle

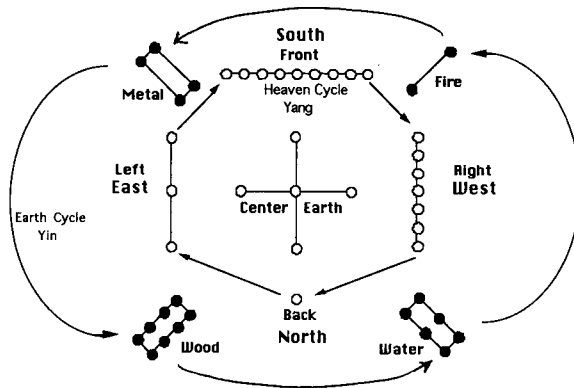


Figure 33.2. The Lou Shu: In ancient China, the South compass position was traditionally placed at the top of the map as opposed to the North compass position commonly viewed in the West. In China, maps were specifically designed for the convenience of the Emperor, whose throne was always positioned with his back towards the North, and his face towards the South, facing the direction of Yang energy. As the magistrates of his court unrolled their maps before the Emperor, the East would be positioned towards his left, the West to his right, and the South furthest away at the top of the map.

different variations of the solar energy, expressing the strength or weakness of the Sun's energy. All of the Yang dots are grouped in odd number configurations: 1, 3, 9, and 7. Each number stands for specific degrees of heat and light, and each direction is observed to have a specific energetic connection with the natural energy of the four seasons (Figure 33.3):

- **One dot:** This represents the winter energy, where only one portion of heat and sunlight would reach the Earth. It manifests as the lowest degree of heat and the weakest light, and is therefore considered the most extreme Yin in a year. It is placed at the position of the North, representing the Winter Solstice. This particular energy is manifested within the body's Water Jing.
- **Three dots:** This represent the spring energy, where three portions of heat and sunlight would reach the Earth. It manifests as the weaker light at daybreak, but is energetically warm and is placed at the position of the East, representing the Spring Equinox. This particular energy is manifested within the body's Wood Jing.
- **Nine dots:** This represent the summer energy, where nine portions of heat and sunlight would reach the Earth. It manifests as the highest degree of heat and strongest light, and is therefore considered the most extreme Yang in a year. It is placed at the position of the South, representing the Summer Solstice. This particular energy is manifested within the body's Fire Jing.
- **Seven dots:** This represent the autumn energy, where seven portions of heat and sunlight would reach the Earth. It manifests as the weaker light at sunset, but is energetically cool, and is placed at the position of the West, representing the Autumn Equinox. This particular energy is manifested within the body's Metal Jing.

The ancient Chinese believed that the Earth (like the physical body) embodied both Yang (Warm) Qi and Yin (Cold) Qi. The four primary directions (N, S, E, W) were associated with the

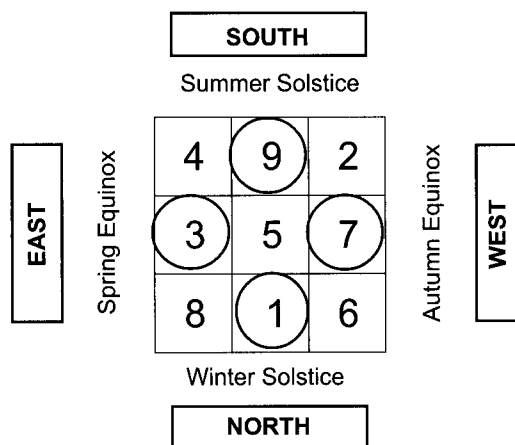


Figure 33.3. The Four Center Yang Numbers of the Magic Square Relate to the Waxing and Waning of the Sun and to the Four Seasons of the Year.

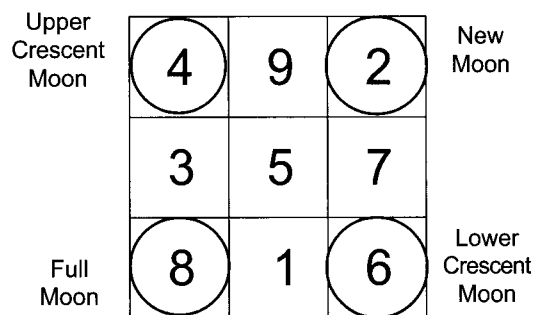


Figure 33.4. The Four Corner Yin Numbers of the Magic Square Relate to the Waxing and Waning of the Moon.

Earth's relationship to the Sun and the directional flow of warm Yang Qi; the four corners (SW, SE, NE, NW) were associated with the Earth's relationship to the directional flow of cool Yin Qi. In the diagram, the Cold energy is represented by the black dot pattern.

The relationship between the numbers of Yin and Yang dots presented in Lou Writings may be used to diagnose the energetic relationship between universal and environmental phenomena, as well as pathologies within the corresponding internal organs. Each of the energetic cycles of Yin and Yang manifest clinical patterns: as the Yang energy increases, the Yin energy decreases; as the Yin energy increases, the Yang energy decreases.

YIN AND YANG CYCLES OF THE MOON

The four corner Yin numbers of the Magic Square relate to the waxing and waning of the Moon. All of the Yin dots are grouped in even number configurations: 2, 4, 8, and 6. Each number stands for specific degrees of coolness and light (Figure 33.4):

- **Two dots:** These represent the New Moon, and are placed at the position of the South-Western corner.
- **Four dots:** These represent the Upper Crescent Moon, and are placed at the position of the South-Eastern corner.
- **Eight dots:** These represent the Full Moon, and are placed at the position of the North-Eastern corner.
- **Six dots:** These represent the Lower Crescent Moon, and are placed at the position of the North-Western corner.

THE CENTER OF THE MAGIC SQUARE

The five white Yang dots in the middle of the Magic Square correspond to the energetic manifestations of the Wu Jing Shen (Five Essence Spirits) and represent the body's balanced internal energy (Figure 33.5). The center also expresses the movement of external energy flowing into the body's center core and Taiji Pole, as well as the internal energy flowing out from the center of the body filling and connecting with the Earth's environmental Qi.

In ancient China, the center five Yang dots of the Magic Square also corresponded to the energetic interactions of the Baihui (One Hundred Meetings) and the Si Shen Cong (Four Alert Spirits) points, at the top of the head.

FLOW OF ENERGY

The Yin and Yang cycles of the Magic Square correspond to the energy spiralling around the horizontal and vertical planes of the physical body, described as follows:

- **On a Horizontal Plane:** The energy of the inside core of the physical body (manifesting as the internal "celestial" energy of the Heavenly Yang) was said to spiral clockwise, on a horizontal plane, from the top of the head into the Earth. This internal spiralling action rep-

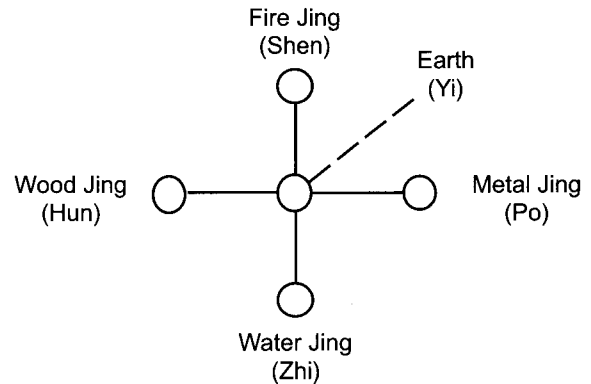


Figure 33.5. The central pattern of dots represents the energetic spiritual balance of the body's Wu Jing Shen.

resented the Prenatal Shen transformation as it descends from Heaven to Earth. The energy outside of the physical body (manifesting as the external "terrestrial" energy of the Earthly Yin) was said to spiral counterclockwise, from the Earth towards the Heavens. This external spiralling action represented the Postnatal Shen transformation, as it ascends from Earth to Heaven.

- **On a Vertical Plane:** The internal "celestial" energy of the Heavenly Yang was said to spiral within the Microcosmic Orbit "Water" Cycle, on a vertical plane, flowing from the Lower Dantian up the chest to the top of the head; then down the spine back into the Lower Dantian. The external "terrestrial" energy of the Earthly Yin was said to spiral within the Microcosmic Orbit "Fire" Cycle, moving from the Lower Dantian up the spine to the top of the head; then down the chest and back into the Lower Dantian.

By studying the energetic flow of these celestial and terrestrial patterns, the ancient Daoists came to understand that the Magic Square expresses two systems of energetic thought, occurring on a flat plane and three dimensional plane simultaneously.

YIN AND YANG DOTS TO YAOS

The ancient representation of Yin and Yang dots were later changed to Yin and Yang Yaos and replaced with the Eight Trigram energetic configurations.

MAGIC SQUARE NUMBERS

The Lou Writings correspond to the Postheaven sequence of the trigrams of the Yi-Jing (I-Ching), with the diagram being arranged in accordance with the directions of the Lo Pan compass, and the number "5" positioned at the center of the compass.

The numerals 1 through 9 are assigned to each position in accordance with the Lou Scroll markings and represent the Acquired Essences (Postnatal Jing).

Understanding the concept of balance is paramount in Medical Qigong. When the Yin and Yang energies in the body are balanced, health is established. The Chinese gave numerical relationships to various Yin and Yang properties in order to better represent this dynamic connection.

Yang energy is represented by all the odd numbers (1, 3, 5, 7, and 9). Yin energy is represented by all the even numbers (2, 4, 6, and 8). The cycling of Yang (odd numbers) and Yin (even numbers) indicates the law of motion of Yin and Yang in all things. In Chinese medicine the numerical configuration is based on the sum of ten (Figure 33.6).

The numbers arranged together create what is known as the Magic Square. Investigation has uncovered several numerological correspondences (Figure 33.7). The sum of any two numbers opposite each other in a row or column viewed horizontally, vertically or diagonal (with the number "5" between them) equals 10; thus the sum of any of these rows, columns, or diagonals equals 15.

Fifteen is the number that represents "Man," who lives between Heaven above (the number being 20, which equals the sum total of the four primary directions) and Earth below (the number also being 20, which equals the sum total of the four secondary directions). The numbers in the four primary directions (North, South, East and West) are odd and represent Yang Heaven Energy, while the numbers on the corners are even and represent Yin Earthly Energy (Figure 33.8).

EARTHLY YIN ENERGETIC FLOW

The numbers on the corners of the Magic

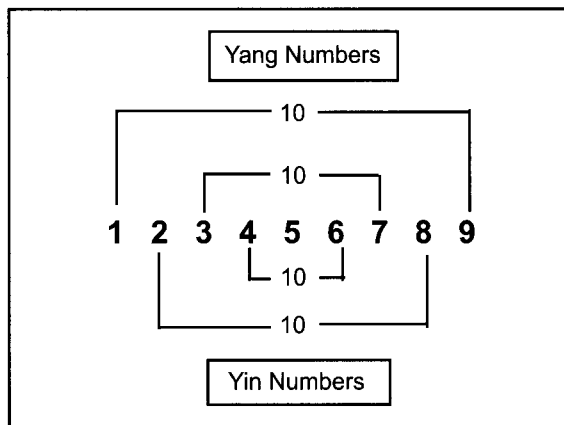


Figure 33.6. Yin and Yang Number Balance

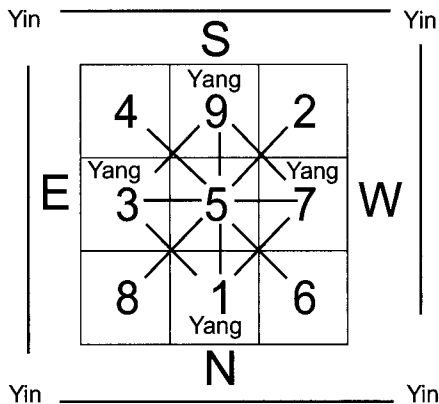


Figure 33.7. The Magic Square

SW = 2 }	SE = 4 }		
NE = 8 }	NW = 6 }		
<div>10</div>	<div>+ <div>10</div></div>	=	<div>20 Yin Earth Qi</div>
S = 9 }	W = 7 }		
N = 1 }	E = 3 }		
<div>10</div>	<div>+ <div>10</div></div>	=	<div>20 Yang Heaven Qi</div>

Figure 33.8. Heaven and Earth Numbers

Square are “terrestrial” in nature. All the terrestrial numbers are even numbers. They represent the Earth’s energetic field and flow counterclockwise in their circular progression. These terrestrial cycle phases are expressions of Earthly Yin energy and are found in progressions of “times two.” For example, (2) Fire: $2 \times 2 = (4)$ Metal: $4 \times 2 = (8)$ Wood: $8 \times 2 = (16)$ Water (which is reduced to 6, as the ten position is not counted): $16 \times 2 = 32$ (which is reduced to 2). This completes one cycle in the terrestrial progression, which then returns to the element Fire and begins again in the same fashion, continuing in an endless progression (Figure 33.9).

By understanding the Yin energetic progression, the Qigong doctor rotates the patient’s energy in a counterclockwise direction to purge excess conditions and expel pathogenic Qi (called “Yin destroying Evils”).

HEAVENLY YANG ENERGETIC FLOW

The numbers on the sides of the Magic Square are “celestial.” All of the celestial numbers are odd numbers. They represent the Heaven’s energetic field and flow in a clockwise circular progression. These celestial cycle phases are expressions of Heavenly Yang energy and are found in progressions of “times three.” For example, (1) North: $1 \times 3 = (3)$ East: $3 \times 3 = (9)$ South: $9 \times 3 = (27)$ West (which is reduced to 7, as the ten position is not counted): $27 \times 3 = 81$ (which is reduced to 1). This completes one cycle in the celestial progression, which then returns to the North and begins again in the same fashion, continuing in an endless progression.

By understanding the Yang energetic progression, the Qigong doctor will rotate the patient’s energy in a clockwise direction to tonify. This technique facilitates the continuous circulation of Yang Qi and is used for the tonification of Qi and Blood and to replenish deficiencies (called “Yang promoting growth”).

YAO IMAGE AND PHYSICAL ANATOMY

All matter is composed of different proportions of Yin and Yang energies. Within the infinite space of the Wuji, both Yin and Yang energy gather or disperse to balance the forces of nature. This interaction causes the Yin and Yang energies to

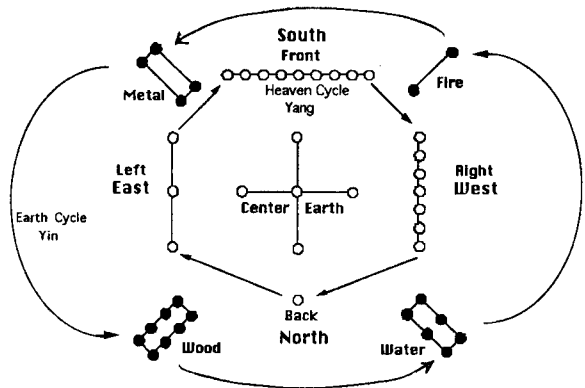


Figure 33.9. Heaven and Earth Numbers

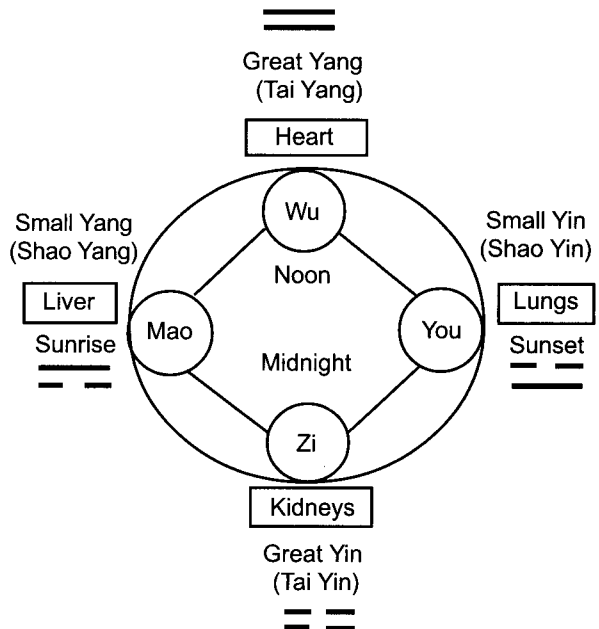


Figure 33.10 The Four Phases of Energetic Powers

develop and transform themselves into four phases of energetic powers or stages: Great Yin, Small Yin, Great Yang, and Small Yang. These four phases can be explained as follows (Figure 33.10):

1. **Great Yin (Tai Yin):** This is affiliated with midnight and the new-moon phase. Modern physicists associate the Great Yin with the weak nuclear force.
2. **Small Yin (Shao Yin):** This is affiliated with the sunset and the waning-moon phase. Modern physicists associate the Lesser Yin with a heavy force and gravity.

3. Great Yang (Tai Yang): This is affiliated with high noon and the full-moon phase. Modern physicists associate the Strong Yang with the strong nuclear force.

4. Small Yang (Shao Yang): This is affiliated with the sunrise and the waxing-moon phase. Modern physicists associate the Lesser Yang with a light force and electromagnetism.

These four solar and lunar energetic phases transform themselves into the energies of the eight foundational trigrams (Bagua). These Eight Trigrams further combine to form sixty-four hexagrams and manifest as the ancient binary system known as the Yi- Jing (I -Ching). The formation and pattern of these energetic powers or stages varies according to the composition of Yin and Yang and is expressed through the energetic symbols of the Yao.

A Yao is a line that represents either Yin or Yang energy. The lines fall into two categories:

- The negative Yao (- -) is symbolized by broken lines (Yin energy).
- The positive Yao (---) is symbolized by solid lines (Yang energy).

When these lines are stacked in combinations of three, they form trigrams (a group of three Yao lines). The lines are arranged from bottom to top, with the first Yao being on the bottom (Figure 33.11). Each “Yao” represents a basic unit of the Eight Trigrams, and has three meanings: sunlight, moonlight, and the mutual projection of both the sun and moon. The Yao trigram itself is the symbol of the sun and moon’s movement.

BAGUA: EIGHT TRIGRAMS

In ancient times, the Bagua (Eight Trigrams) symbol was originally used for observing the movements of the Sun and Moon. The ancient Chinese characters for Bagua have the character “Ba” which translates as “eight,” and the character “Gua” which translates as “trigram.” Together, the term “Bagua” can be translated as “Eight Trigrams” (the ancient Daoist eight energetic structures of life), and is considered a template for the basic laws of all energetic movements and transformations (Figure 33.12).

The character “Gua” is composed of two ideographs. On the right is the radical meaning “to ob-



Figure 33.11. Three Yaos form a Trigram

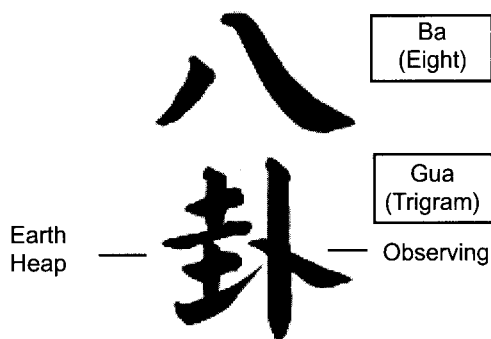


Figure 33.12. The Ancient Chinese Characters for Bagua, “The Eight Trigrams”

serve;” on the left is the radical “Gui” meaning “Earth heap.” The Gui (Earth heap) was the ancient Chinese form of a sundial. It was used to measure shadows and record the hours of each calendar day.

INTRODUCTION TO THE BAGUA

In ancient China, the movement of Heaven, Earth, and all living things was depicted through the formation of two Eight Trigram (Bagua) image patterns: The Prenatal Bagua of Fu Xi, which manifests the energetic “nature” of things; and the Postnatal Bagua of King Wen, which depicts the creation of all phenomena (Figure 33.13). These two Bagua formations were considered templates for the basic laws of all energetic movements and transformations.

PREHEAVEN (PRENATAL) BAGUA

The development of the Eight Trigrams is attributed to Fu Xi, the legendary Emperor of ancient China during the “Age of the Five Rulers.” Before the hexagrams were created, the Prenatal Eight Trigrams were used in early forms of divination. The Prenatal Bagua system of Fu Xi focuses on the fundamental principles of light and darkness, which revealed to him the polar nature of the universe. The Heavenly principles expressed within the system of Fu Xi reflect the multidimensional sym-

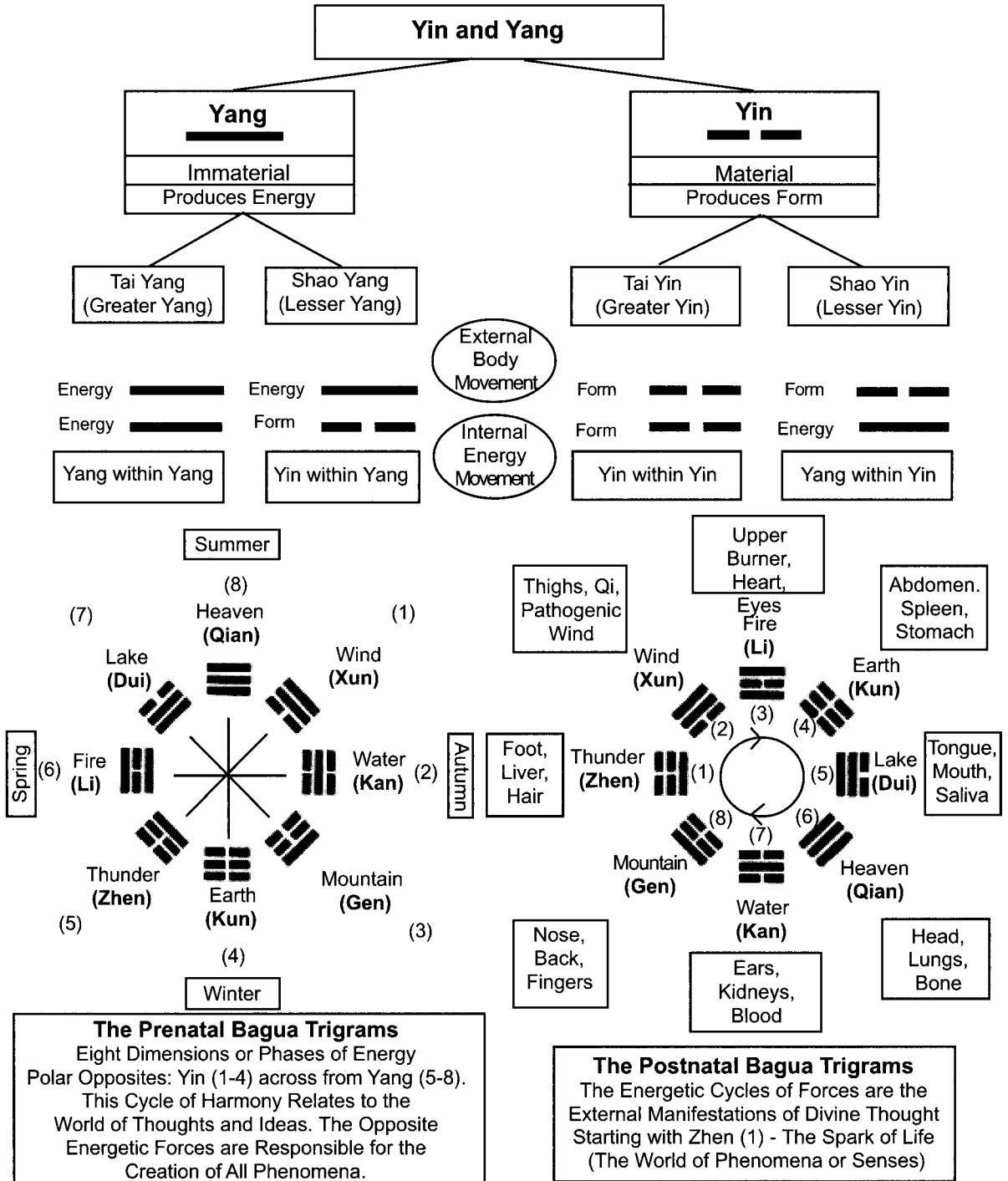


Figure 33.13. The Ancient Daoist Concept of Yin and Yang Expressing the Four Phases of Universal Energy and Manifesting Through the Prenatal and Postnatal Bagua Trigrams (Pre-Five Element Theory).









The Eight Trigrams	Heaven Qian	Mist, Rain Dui	Fire Li	Thunder Zhen	Earth Kun	Mountain Gen	Water Kan	Wind/Air Xun
								
Yang and Yin	Yang	Yang	Yang	Yang	Yin	Yin	Yin	Yin
General Principles	Creative	Reflective	Bright	Exciting	Receptive	Steady	Dark	Penetrating
	Activity	Weightless	Formed	Impetus	Passivity	Heaviness	Formless	Sensitivity
Principles of Nature	Immaterial	Evaporation	Solar Forces	Vitality	Material	Inertia	Lunar Forces	Assimilation
	Universal	Inorganic	Elementary	Organic	Universal	Inorganic	Elementary	Pervasiveness
	Formless	Changeability	Heat	Mobility	Form	Resistance	Cold	Organic
	Energy	Evaporation	Incandescence	Fertilization	Matter	Inertia	Fluidity	Gaseous
	Infinite Space	Clairvoyant Observation	Penetrating Light	Growth and Power	Dense Matter	Solid Stability	Space and Movement	Perceptive Intuition

Figure 33.14. The Prenatal Bagua Trigram Powers According to the Universal Forces of Yin and Yang (System of Fu Xi)

bolts which govern our life; therefore, Heaven is placed at the top of the trigram and Earth is placed at the bottom of the trigram. The specific focus of the Prenatal Fu Xi Bagua is the expression of two mutually dependent powers, balancing each other (i.e., Heaven-Earth, Fire-Water, Mountain-Lake, Thunder-Wind). As energetic principles, the multidimensional powers are inseparable, although one power may temporarily predominate. In Fu Xi's Bagua system, the eight fundamental forces constantly seek to balance each other.

The Prenatal Eight Trigram patterns describe the existence of the Heavenly realm in a state of undifferentiated energetic form (before Heaven and Earth were separated). In the Prenatal Bagua, the order of the Eight Trigrams expresses the self-generating cyclic movement of eight dimensions or phases of energy (Figure 33.14).

The Yao lines of the trigrams are progressively numbered from the center of the circle towards the outside, with the innermost Yao line numbered as 1, the middle numbered as 2, and the outermost Yao line always numbered as 3. When view-

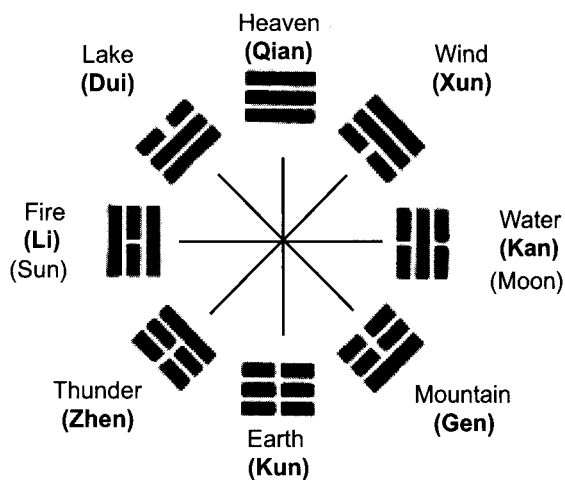


Figure 33.15. The Prenatal Bagua Trigrams: The manifestation of opposite polar forces (Yin across from Yang). This Cycle of Harmony relates to the world of thoughts and ideas. The movements of the Eight Dimensions or phases of energy are reflected within their opposite energetic forces, and are responsible for the creation of all phenomena.

ing the Prenatal Bagua in a clockwise direction, the energetic movement flows from Pure Yang to Pure Yin, and back to Pure Yang in the following progression (Figure 33.15):

- **The Trigram Qian**, located at the top, is associated with the peak of Yang energy.
- **The Trigram Xun**, gives way to Yin entering Yang at the bottom of the trigram.
- **The Trigram Kan**, located on the right side, is associated with Yin surrounding Yang.
- **The Trigram Gen**, Yin pushes Yang to the top.
- **The Trigram Kun**, located at the bottom, is associated with the peak of Yin energy.
- **The Trigram Zhen**, gives way to Yang entering Yin at the bottom of the trigram.
- **The Trigram Li**, located on the left side of the trigrams, is associated with Yang surrounding Yin.
- **The Trigram Dui**, Yang pushes Yin to the top.

The Preheaven Bagua manifests the energetic “nature” of things, and depicts the energetic nature of the Eight Extraordinary Vessels, internal organs and tissue formations, as well as Jing, Qi and Shen energetic formations in Prenatal Embryology.

The Eight Trigram Inner Circle Yao lines of the Prenatal Bagua configuration begin with Heaven (Qian) as the maximum manifestation of Yang, and Earth (Kun) as the maximum manifestation of Yin. From extreme Yin, located at the bottom Kun Trigram, to extreme Yang, located at the top Qian Trigram, the transforming powers of Yin and Yang are expressed through the Sun’s visible movement throughout the seasons (Figure 33.16).

The Eight Trigram Middle Circle Yao lines of the Prenatal Bagua configuration begin and ends with Water (Kan) and Fire (Li), and represents the growth and decline of Yin and Yang during the Earth’s revolution within each day and year (Figure 33.17).

The Eight Trigram Outer Circle Yao lines of the Prenatal Bagua configuration is composed of both the middle and outer Yaos. These Yaos represent the Yin and Yang energy of the Moon’s monthly phases (Figure 33.18).

The Eight Trigrams are also assigned to specific stages of cellular division within the form-

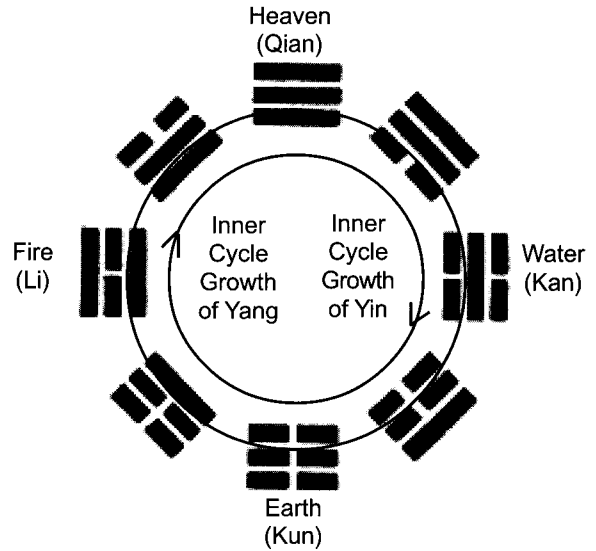


Figure 33.16. The Inner Circle of the Prenatal Bagua Represents the Seasonal Yin and Yang Heavenly Cycles of the Sun.

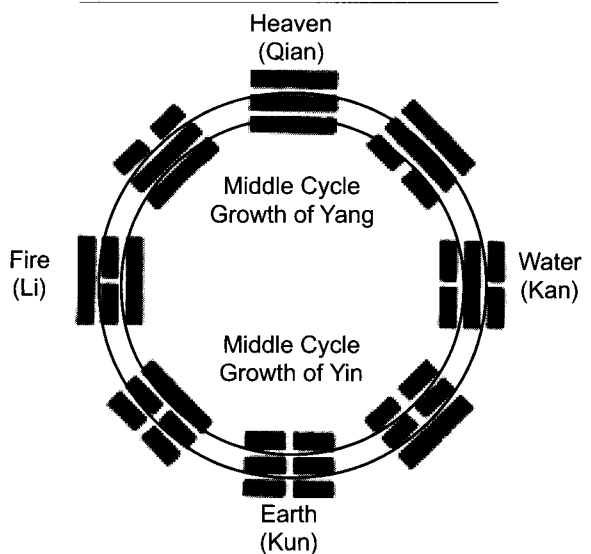


Figure 33.17. The Middle Circle of the Prenatal Bagua Represents the Yin and Yang Earthly Cycles of Each Day.

ing zygote (Volume 1, Chapter 2). Additionally, each of the Eight Trigrams is assigned to one of the Eight Extraordinary Vessels responsible for fetal growth, causing specific areas of tissue formation to occur within the developing fetus (Figure 33.19). This Eight Trigram energetic pattern is evident in the structure of the Magic Square, as

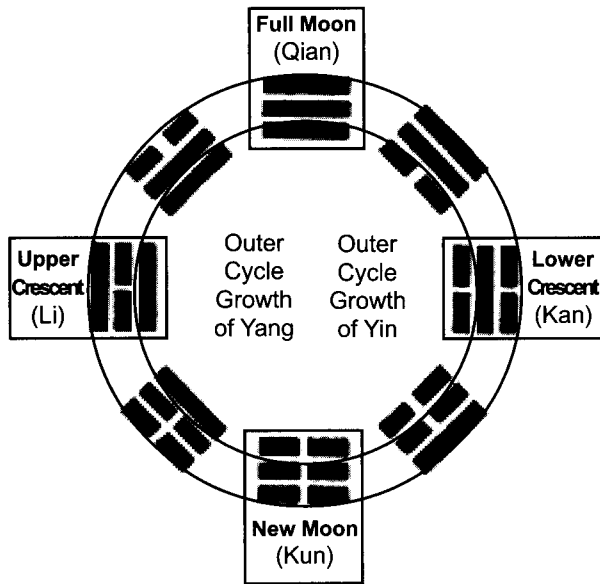


Figure 33.18. The Outer Circle of the Prenatal Bagua Represents the Yin and Yang Cycles of the Moon observed each Month.

found in the *Zhen Jiu Da Quan*, written in the Ming Dynasty (1368-1644 A.D.).

POSTHEAVEN (POSTNATAL) BAGUA

King Wen is believed to have lived in the Zhou Dynasty (1028-221 B.C.). The Postnatal Bagua system of King Wen focuses on the fundamental principles of the Earthly transformations. In this system, the trigrams are arranged according to the increasing or decreasing qualities of physical life (beginning at Zhen and following a clockwise progression). The Earthly principles expressed within the system of King Wen represent a chronological and energetic sequence moving around the periphery of the Bagua circle (instead of matching powers through opposite polarity alignment as in the Prenatal Bagua system). Because Fire (light and heat) and Water (dark and cold) appear as the most prominent and visible of all Earthly forces, in King Wen's Bagua configuration Fire is placed at the top of the trigram and Water in placed at the bottom.

- Beginning at Zhen (Thunder), which represents the first impulse or creative stimulation of Qi, humans begin the progression of awakening consciousness.

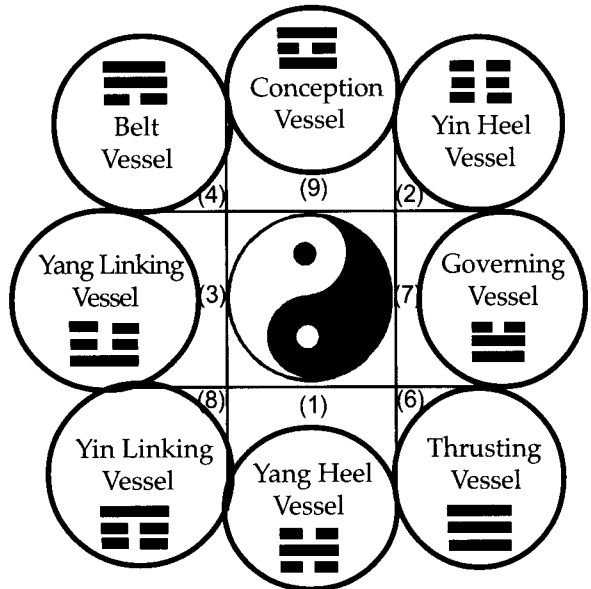


Figure 33.19. The Postnatal Eight Trigrams Form the Magic Square.

- Xun does not necessarily correspond to Wind as air, rather it symbolizes emotion, feeling, and the inner development of pure transformation.
- Li does not necessarily correspond to Fire, rather it symbolizes full maturity, vitality, and full development of self-consciousness, as well as clinging and possessiveness.
- Kun does not necessarily correspond to Earth, rather it symbolizes the state of openness, receptivity, and fertility, which occurs after spiritual maturity has been attained.
- Dui does not necessarily correspond to Lake as water, rather it symbolizes rest, contemplation, and reflection.
- Qian does not necessarily correspond to Heaven as the cosmos, rather it symbolizes creative forces, and a state of mind which we have acquired in order to truly possess divine purpose.
- Kan does not necessarily correspond to Water, but denotes the greatest spiritual depth (maturity), as well as the danger of a bottomless abyss into which we may fall if we lose control of ourselves.
- Gen does not necessarily correspond to Mountain, rather it symbolizes quietness, in-

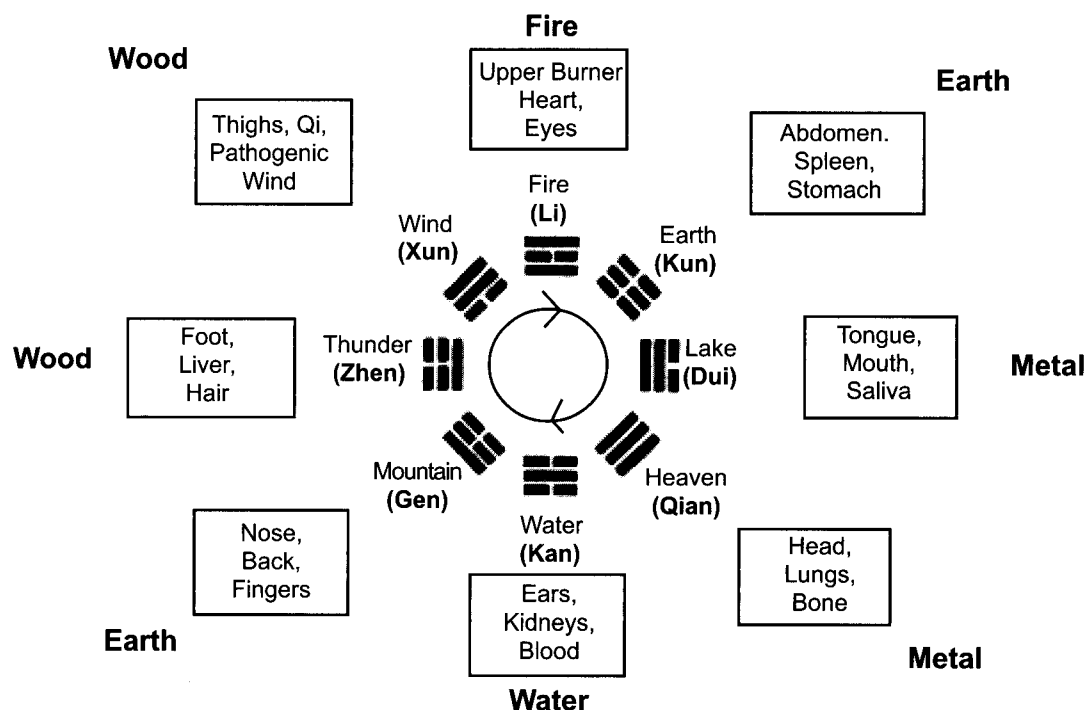


Figure 33.20. The Cycles of Energetic Forces Expressed Through the Postnatal Bagua Trigrams Represent the External Energetic Manifestations of Divine Thought.

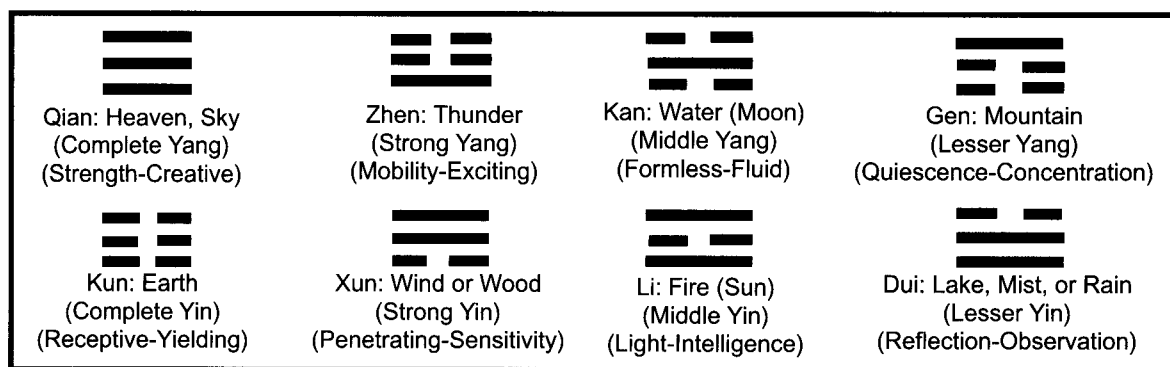


Figure 33.21. The Postnatal Bagua Trigram Powers according to the System of King Wen

wardness, and completion, as well as mental stagnation or spiritual death.

The Postnatal Eight Trigram patterns describe the existence of the Heavenly realm when Heaven and Earth became separate entities. When viewing the Postnatal Bagua, each of the Five Elements are assigned to a specific trigram, giving the image of oppositely paired Elements, for example (Figure 33.20 and Figure 33.21):

- The Trigram Li (Heart Fire) is paired with its opposite Trigram Kan (Kidney Water).
- The Trigram Zhen (Thunder-Wood-Hun) is paired with its opposite Trigram Dui (Lake-Metal-Po).
- The Trigram Xun (Wind-Wood-Hun) is paired with its opposite Trigram Qian (Heaven-Metal-Po).

Through their energetic interaction and integration, these opposite forces are responsible for the creation of all phenomena. Only through the stabilizing images of the Trigram Gen (Mountain-Earth-Yi) and the Trigram Kun (Earth-Earth-Yi) are the opposing forces harmonized.

The Postnatal Bagua manifests the energetic “nature” of transformation and depicts the energetic function of the body’s organs and tissues in Postnatal Embryology. Because the Postnatal Bagua corresponds to various parts of the human body, several Medical Qigong systems were developed in conjunction with the interrelation between the Bagua structure and internal organ functions.

EIGHT TRIGRAMS AND NINE PALACES

The ancient Daoists believed that the energetic patterns of the Post Heaven Bagua Trigrams were set in motion through the “Nine Palaces” (also known as the Magic Square). When placed within the configuration of the Nine Palaces or Magic Square, the positions of the Eight Trigrams represent the cycles of the year, month, day, and season.

The Nine Palaces are arranged in an eight direction box formation with an additional number in the center (Figure 33.22). Each palace position is assigned a number, a specific color, and a star (one of the seven stars of the Big Dipper, the extra star, and the North Star). Each star is associated with a specific Prenatal energy flow related to one of the original Extraordinary Vessels and one of the Nine Chambers located in each of the Three Dantians. The numbers and their correspondences are described as follows:

1. **The Kan Trigram:** This trigram is associated with the Yang Heel Vessel; Kan is assigned to the number 1 and its color is white.
2. **The Kun Trigram:** This trigram is associated with the Yin Heel Vessel; Kun is assigned to the number 2 and its color is black.
3. **The Zhen Trigram:** This trigram is associated with the Yang Linking Vessel; Zhen is assigned to the number 3 and its color green/blue.
4. **The Xun Trigram:** This trigram is associated with the Belt Vessel; Xun is assigned to the number 4 and its color is blue.

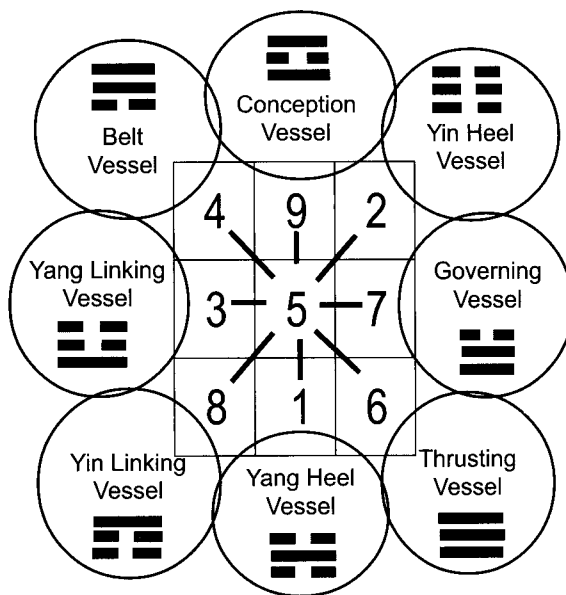


Figure 33.22. The Nine Palace Arrangement of the Magic Square

5. **The Ming Tang (Bright Hall):** This area is associated with the Taiji Pole and the middle space of the Magic Square; Ming Tang is assigned to the number 5 and its color is yellow.
6. **The Qian Trigram:** This trigram is associated with the Thrusting Vessels; Qian is assigned to the number 6 and its color is white.
7. **The Dui Trigram:** This trigram is associated with the Governing Vessel; Dui is assigned to the number 7 and its color is red.
8. **The Gen Trigram:** This trigram is associated with the Yin Linking Vessel; Gen is assigned to the number 8 and its color is white.
9. **The Li Trigram:** This trigram is associated with the Conception Vessel; Li is assigned to the number 9 and its color is purple.

Each of the trigrams energetically rotates around the center Ming Tang, creating an eight-year birth cycle similar to the twelve-year cycle.

THE MAGIC SQUARE AND EIGHT TRIGRAM HAND CHART

The following Eight Trigram Hand chart represents the terrestrial aspect of the body’s acquired structures, evolution, and exchange of Yin and Yang energy.

It should be noted that if the trigrams associated with the numbers shown in the Magic Square are placed in their correct positions, the postnatal or "Postheaven" trigram arrangement will form. The middle number "5" does not correspond to a trigram because it is the unifying number placed in the center and represents balanced internal energy.

In order to use the Eight Trigrams in conjunction with the Magic Square, the patient's palm is divided into nine sections. The Eight Trigrams form the exterior of the palm, while the heart of the palm (known as the Bright Hall or Ming Tang) aligns the Magic Square to the patient's internal organs. The Qigong doctor observes the color, luster, sinking, or bulging of skin, as well as any prominent blue veins appearing on the surface of the patient's skin. These observations are compared to the organs and functions associated with each trigram that rules that particular area of the patient's palm (Figure 33.23).

1. **The Trigram Kan**, located at the base of the palm, is associated with the patient's Kidney and Urinary Bladder organs, as well as the function of their urogenital and reproductive systems.
2. **The Trigram Kun**, located on the palm just below the little finger, is associated with the patient's left Lung organ and the left side of the chest (the left breast in women).
3. **The Trigram Zhen**, located on the upper part of the patient's thenar eminence, is associated with the function of the patient's Liver and Gall Bladder organs.
4. **The Trigram Xun**, located on the palm, just under the index finger, is associated with the patient's right Lung, and the right side of the chest (the right breast in women).
5. **The Bright Hall (Ming Tang)**, located on the center of the palm, is associated with the patient's Heart, blood vessels, and mental health.
6. **The Trigram Qian**, located on the lateral edge of the palm's heel just above the wrist crease, is associated with the patient's descending and sigmoid colon.
7. **The Trigram Dui**, located on the lateral edge

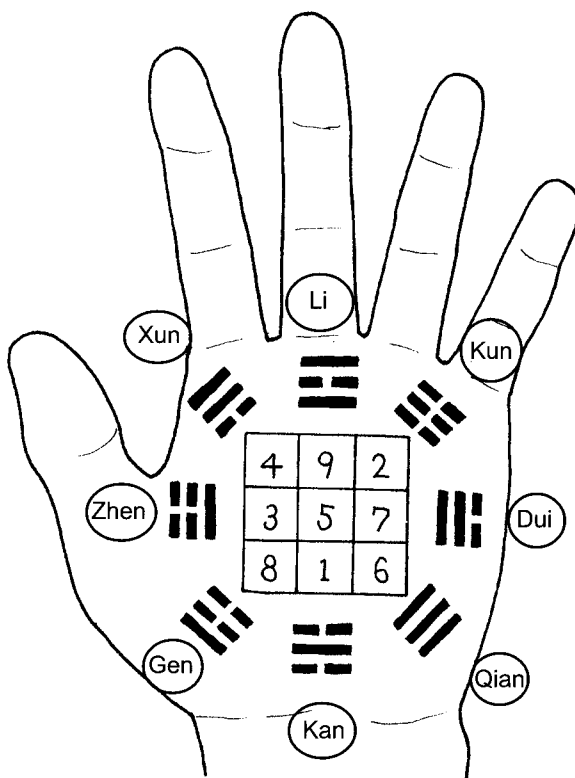


Figure 33.23. The Postnatal Bagua pattern of the "Magic Square" can be superimposed on the human body for observation, diagnosis, and treatment. For example:

- 2 and 4 represent the location of the Lungs
- 3 and 7 represent the location of the Liver and Spleen
- 8 and 6 represent the location of the Kidneys
- 9 represents the location of the Upper Burner
- 5 represents the location of the Middle Burner
- 1 represents the location of the Lower Burner

of the palm's heel midway between the little finger and the wrist crease, is associated with the patient's Spleen, pancreas, and Stomach organs.

8. **The Trigram Gen**, located on the lower half of the thenar eminence, is associated with patient's appendix and ascending colon.
9. **The Trigram Li**, located on the palm between the middle and ring finger, is associated with the patient's blood circulation, Heart, and eye-sight.

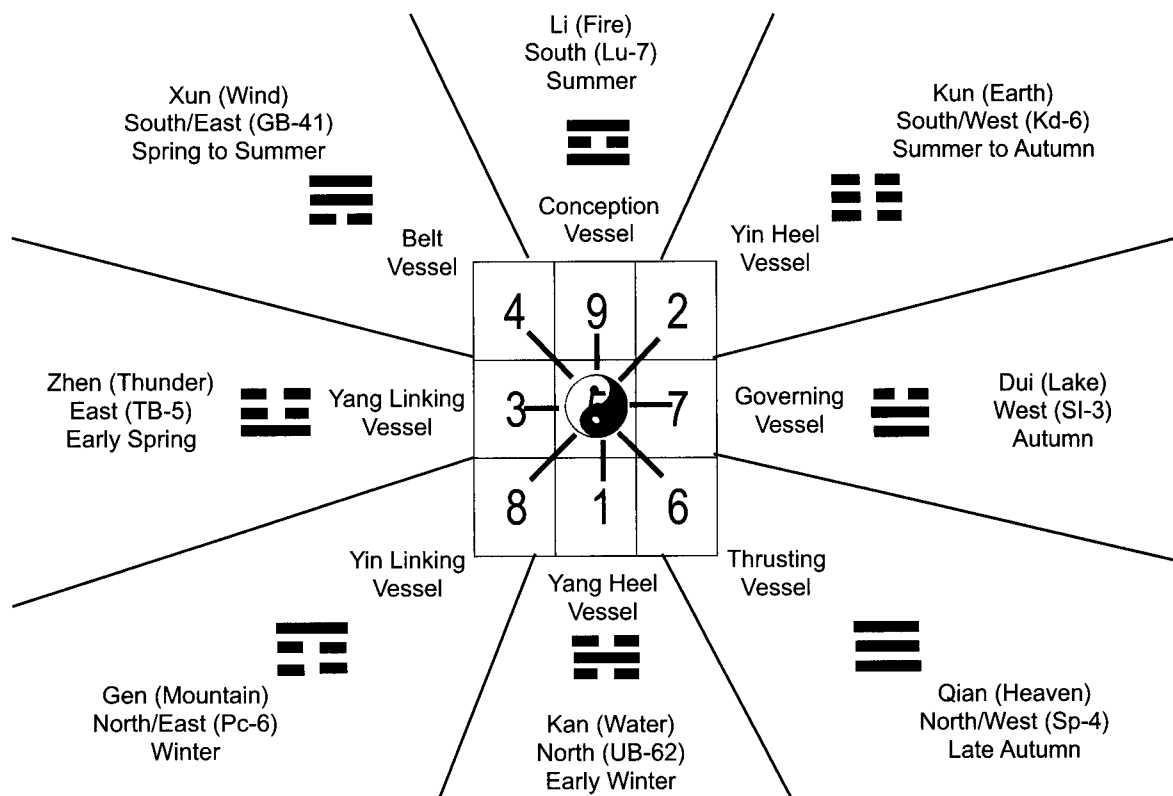


Figure 33.24. The Eight Trigram Correspondences Arranged According to King Wen Postnatal Bagua Patterns.

THE MAGIC SQUARE AND THE EIGHT EXTRAORDINARY VESSELS

In ancient China, there were two primary ways of accessing and utilizing the Eight Extraordinary Vessel Confluent Points: The Magic Square and The Master - Coupled Point Combination. The first complete and systematic clinical treatment protocol using the Eight Extraordinary Vessel Confluent Points is found in the ancient text, *Zhen Jiu Da Quan*, written during the Ming Dynasty (1368-1644 A.D.). Later, during the same dynasty, the *Zhen Jiu Da Cheng* was written further describing precise and thorough treatment protocols using the Eight Master Points.

THE EIGHT EXTRAORDINARY VESSELS AND THEIR CONFLUENT POINTS

The Eight Extraordinary Vessels and their Confluent points are used specifically as follows:

- **Governing Vessel (SI-3 point)**, is used to treat mania-depression, epilepsy, occipital head-

ache, stiffness and pain of the spinal column, dispel febrile diseases and dispel External Wind Cold or Wind Heat.

- **Conception Vessel (Lu-7 point)**, is used to treat uterine, reproductive, and urinary organ diseases.
- **Belt Vessel (GB-41 point)**, is used to treat breast abscess, pain and distention of the breast, and menstrual disorders.
- **Thrusting Vessels (Sp-4 point)**, is used to treat acute abdominal pain (with cramping), vomiting, and edema (especially of the face).
- **Yang Heel Vessel (UB-62 point)**, is used to treat External Wind Invasion (headache and stiff neck) and Internal Wind Invasion (insomnia, lockjaw, opisthotonos, Wind Stroke, epilepsy, upward staring eyes, deviation of the mouth and eyes, and hemiplegia).
- **Yin Heel Vessel (Kd-6 point)**, is used to treat tightness and contraction of the inner aspect

of the leg, chronic throat disorders (swelling, pain, difficulty swallowing), eye disorders, and daytime epilepsy.

- **Yang Linking Vessel (TB-5 point)**, is used to treat temporal, frontal, occipital, and vertex headaches, as well as dispel pathogenic factors located within the exterior (Yang) portion of the body.
- **Yin Linking Vessel (Pc-6 point)**, is used to treat pain in the Heart and chest, as well as pain in the lateral coastal region.

THE MAGIC SQUARE POSTNATAL TRIGRAMS AND MASTER CONFLUENT POINT COMBINATION

Each of the Eight Extraordinary Vessels is also connected to one of the Eight Trigrams and can be energetically regulated through the use of the Magic Square (Figure 33.24). In ancient Chinese medicine, the Lo Writings and their correspondences form the basis for the Ling Gui Ba Fa (The Eight Techniques of the Mysterious Turtle) system of acupuncture. In this system of energetic medicine, the Eight Confluent Points are associated with the Eight Trigrams.

The confluent points are also where the Eight Extraordinary Vessels and Twelve Primary Channels intersect each other. The Ling Gui Ba Fa method contains the theory that all the primary channel points on the body are dominated by the Shu Points, which are in turn dominated by the Eight Confluent Points. The Eight Confluent Points and their trigram correspondences are as follows (Figure 33.25):

- **The Trigram Kan**, located at number 1, is associated with the Yang Heel Vessel (UB-62 point).
- **The Trigram Kun**, located at number 2, is associated with the Yin Heel Vessel (Kd-6 point).
- **The Trigram Zhen**, located at number 3, is associated with the Yang Linking Vessel (TB-5 point).
- **The Trigram Xun**, located at number 4, is associated with the Belt Vessel (GB-41 point).
- **The Bright Hall (Ming Tang)**, located at number 5 on the center of the square, is associated with the Taiji Pole.
- **The Trigram Qian**, located at number 6, is associated with the Thrusting Vessels (Sp-4 point).
- **The Trigram Dui**, located at number 7, is asso-

Channel	Open with Master Point	Complete with Couple Point
Governing	Hand (SI-3)	Foot (UB-62)
Conception	Hand (Lu-7)	Foot (Kd-6)
Thrusting	Foot (Sp-4)	Hand (Pc-6)
Belt	Foot (GB-41)	Hand (TB-5)
Yin Linking	Hand (Pc-6)	Foot (Sp-4)
Yang Linking	Hand (TB-5)	Foot (GB-41)
Yin Heel	Foot (Kd-6)	Hand (Lu-7)
Yang Heel	Foot (UB-62)	Hand (SI-3)

Figure 33.25. The Vessels with their Associated Master Points and Couple Points

ciated with the Governing Vessel (SI-3 point).

- **The Trigram Gen**, located at number 8, is associated with the Yin Linking Vessel (Pc-6 point).
- **The Trigram Li**, located at number 9, is associated with the Conception Vessel (Lu-7 point).

THE MASTER - COUPLED POINT COMBINATION

The Confluent points are divided into Master and Coupled points. The Master point is the primary point chosen for treatment, and its Coupled point is the connecting or secondary point that is used to open the specific Vessel. Each of the Eight Extraordinary Vessels has both a Master and a Coupled Confluent point on the upper or lower limbs.

All of the Eight Extraordinary Vessels can be treated in various combinations according to their specific Master and Coupled point locations. If, for example, the Qigong doctor causes Qi to flow from the patient's Master point on the hand (SI-3) to its Coupled point (BI-62) on the foot, the Gov-

erning Vessel will open. After making the connection, the doctor will apply a slight traction to the arm and leg to further stimulate the channel and increase the flow of Qi and Blood. When stimulating Yang channels, rotate the patient's arms and legs inward towards the medial aspect of the body; when stimulating Yin channels, rotate the patient's arms and legs outward towards the lateral aspect of the body. It is important for the doctor to focus his or her mind on the Vessel that is being activated. To complete the treatment, the doctor must first remove stimulation from the Coupled point then disconnect from the Master point (Figure 33.26). There are two patterns used when applying the Master and Coupled Point combination: same side treatment and crossover treatment.

- 1. Same Side Treatment:** When treating the same side (same arm and leg), the energetic stimulation will affect the specific side that is being treated. When using the same side treatment, the deficient or stagnant side is chosen first, and then finished with the crossover treatment. The same side treatment is used to establish a chaotic rhythm, and is applied to disrupt the established pattern of the patient's disease. Generally, same side treatments are used in conditions of stroke, multiple sclerosis, Bell's palsy and Parkinson's disease.
- 2. Crossover Treatment:** When treating with the crossover pattern (same arm and opposite leg) the doctor will focus on balancing the Qi and Blood within the stimulated Vessel. The crossover pattern is used to end a treatment, instilling balance and harmony within the patient's body.

THE FIVE ELEMENT ENERGETIC FLOW OF THE MAGIC SQUARE

The number formations on the Magic Square are not only considered the energetic ebb and flow, evolution, and exchange of Yin and Yang Qi, but also correspond to the energetic harmony of the Five Elements. The energetic correspondence of the Five Elements is described as follows (Figure 33.27).

- **The Kidneys:** These organs are positioned in the North; their element is Water, their Yang number is 1 and Yin number is 6.

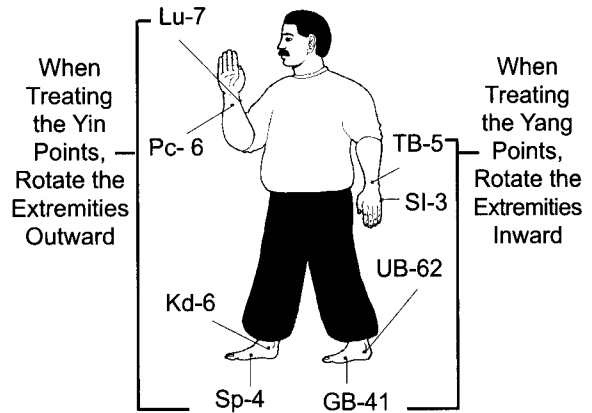


Figure 33.26. Locations of the Body's Master and Couple Points

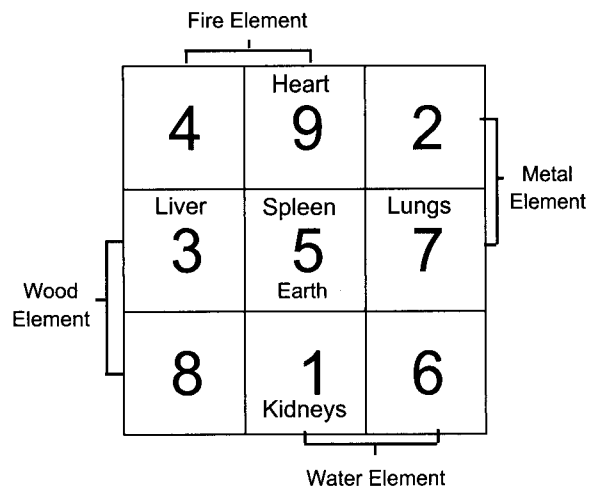


Figure 33.27. The Five Element Energetic Flow of the Magic Square

- **The Liver:** This organ is positioned in the East; its element is Wood, its Yang number is 3 and Yin number is 8.
- **The Heart:** This organ is positioned in the South; its element is Fire, its Yang number is 9 and Yin number is 4.
- **The Lungs:** These organs are positioned in the West; their element is Metal, their Yang number is 7 and Yin number is 2.
- **The Spleen:** This organ is positioned in the Center; its element is Earth and its number is 5. These five numbers are according to their en-

energetic progression and are used as a template for observation and diagnosis of the patient's body, according to their Five Element postnatal structure.

Additionally, by following a clockwise pattern starting with the center of the Magic Square, an individual can observe the hidden patterns of the Five Element Creative Cycle: Earth creates Metal, Metal creates Water, Water creates Wood, Wood creates Fire, Fire creates Earth (Figure 33.28).

CROSSOVER ENERGY PATTERNS

According to the theory of energetic harmony expressed in the *Magical Pivot*, when one area of the body lacks Qi, there is generally an excess energy accumulation in another area. Because the body is symmetrical, one can naturally look on the opposite side for the misplaced Qi. To harmonize the body's left and right sides and remove disease from the Blood and channels, the Qigong doctor may dredge the full side in order to drain the excess, providing balance to the deficient area.

If the imbalance is not on the opposite side, the doctor can scan for excess Qi using a figure eight pattern (Figure 33.29). Classically, the Crossover Energy Pattern is one of the most powerful pathways by which Qi flow in the body can be stimulated, and it is excellent for balancing internal body energy. The figure "8" pattern can also be used to balance all sides of the body (top and bottom, as well as left and right).

The ancient Chinese set specific patterns to use when treating with the system of opposites. These patterns are as follows:

- **Upper Body:** If the disease is located in the upper body, treat the lower body.
- **Lower Body:** If the disease is located in the lower body, treat the upper body.
- **Reproductive Organs:** If the disease is located in the urogenital area, treat the creases of the knees.

When the Qigong doctor must balance the energy in the left and right sides of the brain, the patient may be assigned Qigong prescription exercises as homework that require them to move Qi in a figure "8" pattern sideways (drawing the infinity symbol). This exercise prescription stimulates, strengthens, and balances the right and left

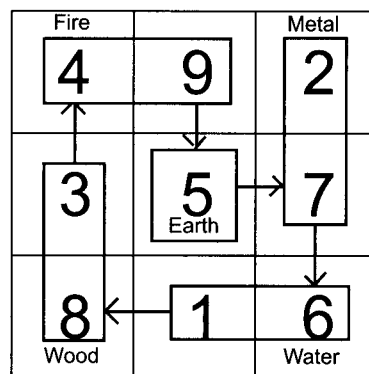


Figure 33.28. The Five Element Creative Cycle Hidden Within the Magic Square.

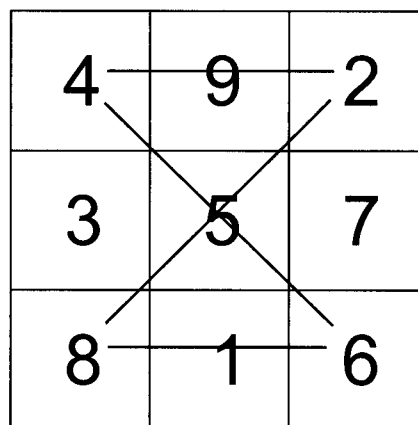


Figure 33.29. In this Crossover Energy Pattern, area 4 is treated using area 6 and so on.

hemispheres of the patient's brain. It has been used successfully in the treatment of patients with dyslexia and also assists those who have suffered from strokes.

When patients have internal problems that affect the function of the whole body, it may be necessary to treat two areas simultaneously. The Spleen and Stomach areas, for example, may be tonified along with the Lung areas to strengthen and increase the patient's resistance to external pathogenic factors.

Because organ imbalances are deeper and tend to be the result of years of energetic deviations, they may take longer to reverse.

THE EIGHT TRIGRAMS AND THE PHYSICAL BODY

The Qigong doctor can utilize the Yao trigrams and their relationship to the body's physical and energetic structure for diagnosis and treatment. The doctor applies the Yao image as a template and arranges its pattern alongside the physical form of the patient's body. This arrangement of Yao images is designed by the doctor to assist him or her in recognizing the physical and energetic imbalances within the patient's body. This type of physical Yao image diagnosis has been used in China for centuries.

Knowing that each different region of the human body corresponds to one of the six Yaos in the hexagram, as well as to a different aspect of Qi, the ancient masters viewed the correspondence of the energetic Yao and the physical body as follows:

1. **The Two Lowest Yaos:** These two Yaos correspond with the feet and legs and to the body's interactions with the Earth's energy:
 - **The 1st Yao:** This Yao extends from the patient's feet, ankles, and shins to the knees.
 - **The 2nd Yao:** This Yao extends from the knees to the upper thighs.
2. **The Middle Two Yaos:** These two Yaos correspond with the lower and upper abdominal regions and to the body's interactions with Man's energy (emotional responses):
 - **The 3rd Yao:** This Yao extends from the perineum to the navel.
 - **The 4th Yao:** This Yao extends from the navel to the xiphoid process in the diaphragm.
3. **The Upper Two Yaos:** These two Yaos correspond with the upper chest, neck, and head and to the body's interactions with Heaven's energy.
 - **The 5th Yao:** This Yao extends from the xiphoid process of the diaphragm to the top of the manubrium at the base of the throat.
 - **The 6th Yao:** This Yao extends from the manubrium, to the top of the head.

The doctor further divides the patient's body into six upper and lower Yaos, to determine the dominant energetic and emotional patterns (where the patient's Qi is gathering, collecting, and stagnating). Through observation and study, the Qigong



Figure 33.30. This diagram shows a hexagram, composed of upper and lower trigrams. In this particular example, the upper trigram is all Yin (symbolized by three broken lines), and the lower trigram is all Yang (symbolized by three solid lines).

doctor is able to determine the energetic association the patient has with the natural environment. This diagnosis is achieved by observing the body's relationship to the three energetic Yao divisions of Heaven, Earth, and Man (Figure 33.30). When observing the body, for example, if the upper Yao is out of harmony with the patient's middle and lower Yaos, the patient's energetic balance may be compromised, and he or she may experience a spiritual disconnection with his or her body. This can result in either a Yang condition (heaviness, restlessness) due to an excess spiritual "Heaven" state or a Yin condition (tired, dizziness) due to a deficient spiritual "Heaven" state.

In addition to diagnosing the hexagram for the body's Yin and Yang relationship to Heaven, Earth, and Man, the ancient Chinese Qigong masters also studied two other hexagrams for clinical evaluation. These hexagrams were known as the Upper and Lower Hexagrams.

UPPER AND LOWER HEXAGRAMS

In the Ming Dynasty (1368-1644), Tang Rongchuan stated in his book *Detailed Explanations of the Application of the Book of Changes to Medicine*, "In the clinical environment, the body may be divided into two different sets of hexagram constructions [the upper and the lower hexagram partition] for the purpose of making a diagnosis, detecting Qi, and for performing Qigong therapeutic treatments." This relationship of Yao positioning is suitable to both the channel system and the nervous system.

Physical disorders located within these hexagrams are generally expressed as symptoms

manifesting in the extremities. If stagnant Qi or other abnormal conditions occur in any particular part of the body, an imbalance of both internal and external Qi may be detected in either that specific area of the body or its corresponding area.

The ancient Qigong masters used the body's hexagrams to explain the etiology, pathology, clinical manifestations, and treatment principles of disease.

The body's upper torso, arms, neck, and head are divided into what is known as the upper hexagram partitions, while the body's lower limbs and torso are divided into the lower hexagram partitions. The six Yao of the upper and lower hexagram partitions interlock at the chest and abdomen. By using these sets of hexagrams, the Qigong doctor has a template or guiding pattern with which to understand the patient's body.

The Upper Hexagram Construction

The Upper Hexagrams range from the base of the perineum to the top of the patient's head. These six Yaos are organized as follows.

1. **The 1st or Bottom Yao**, encompasses the pubic symphysis to the navel. Reproductive, digestive, and urinary tract diseases are ascribed to this area.
2. **The 2nd Yao**, encompasses the navel to the xiphoid process. Malfunctions in digestion, elimination, and the transportation of nutrients are assigned to this area, as well as diseases of the Kidneys, adrenal glands, Liver, Spleen, and pancreas.
3. **The 3rd Yao**, encompasses the xiphoid process to the supraclavicular notch. Respiratory and circulatory diseases are ascribed to this area.
4. **The 4th Yao**, encompasses the supraclavicular notch to the tip of the nose. Teeth, jaw, and thyroid diseases are ascribed to this area.
5. **The 5th Yao**, encompasses the tip of the nose to the eyebrow. Sinus problems and headaches, as well as ear, nose, and eye diseases are ascribed to this area.
6. **The 6th or Top Yao**, encompasses the eyebrows to the top of the head. Several types of headaches, brain tumors, and upper cranial dysfunctions are ascribed to this area.

The Lower Hexagram Construction

The Lower Hexagrams range from the bottom of the patient's feet to the base of the patient's throat. These six Yaos are organized as follows:

1. **The 1st or Bottom Yao**, encompasses the bottom of each foot to the ankle. Foot, toe, and ankle dysfunctions are ascribed to this area.
2. **The 2nd Yao**, encompasses the ankles to the knees. Shinsplints and calf and ankle dysfunctions are ascribed to this area.
3. **The 3rd Yao**, encompasses the knees to the pubic symphysis. Thigh, knee, and quadriceps dysfunctions are ascribed to this area.
4. **The 4th Yao**, encompasses the pubic symphysis to the navel. Reproductive, digestive, and urinary tract diseases are ascribed to this area.
5. **The 5th Yao**, encompasses the navel to the xiphoid process. Digestion, elimination, and the transportation of nutrients, as well as diseases of the Kidneys, adrenal glands, Liver, Spleen, and pancreas are ascribed to this area.
6. **The 6th or Top Yao**, encompasses the xiphoid process to the supraclavicular notches at the base of the throat. Respiratory and circulatory diseases are ascribed to this area.

THERAPEUTIC USE OF THE YAOS

The entire body can be treated by focusing on one small area. When excess, deficient, or stagnant Qi occurs in one part of the body, the imbalance of internal and external Qi is detectable in that area or its corresponding region on one of the body's extremities. This ancient Chinese modality of treatment is commonly called reflexology in the West.

The Yao images can be superimposed onto the patient's body, and the patient can be diagnosed according to the energetic symptoms expressed through either the patient's extremities (the hands, forearms, and arms; or the feet, shins, and thighs) or the six divisions located on the patient's torso and head (Figure 33.31).

A Yao hexagram can additionally be superimposed on specific locations of the patient's body such as the face, nose, ears, hand, or foot for diagnosis. The base of the palm's heel, for example, corresponds to the lower abdominal area and reproductive organs which relate to the 1st, or lower,

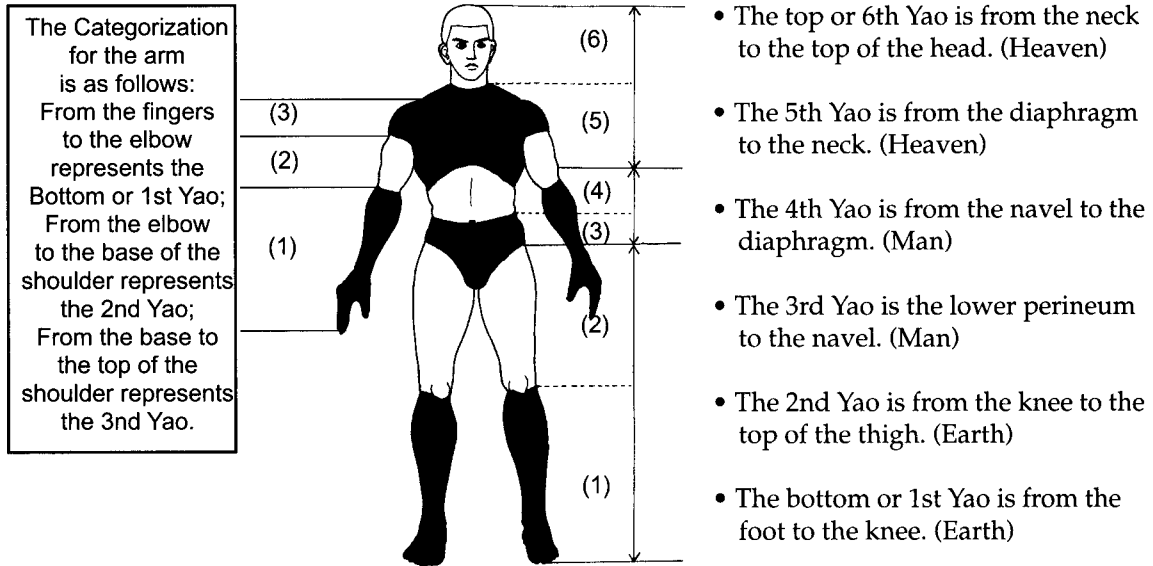


Figure 33.31. Yao Image and the Human Body

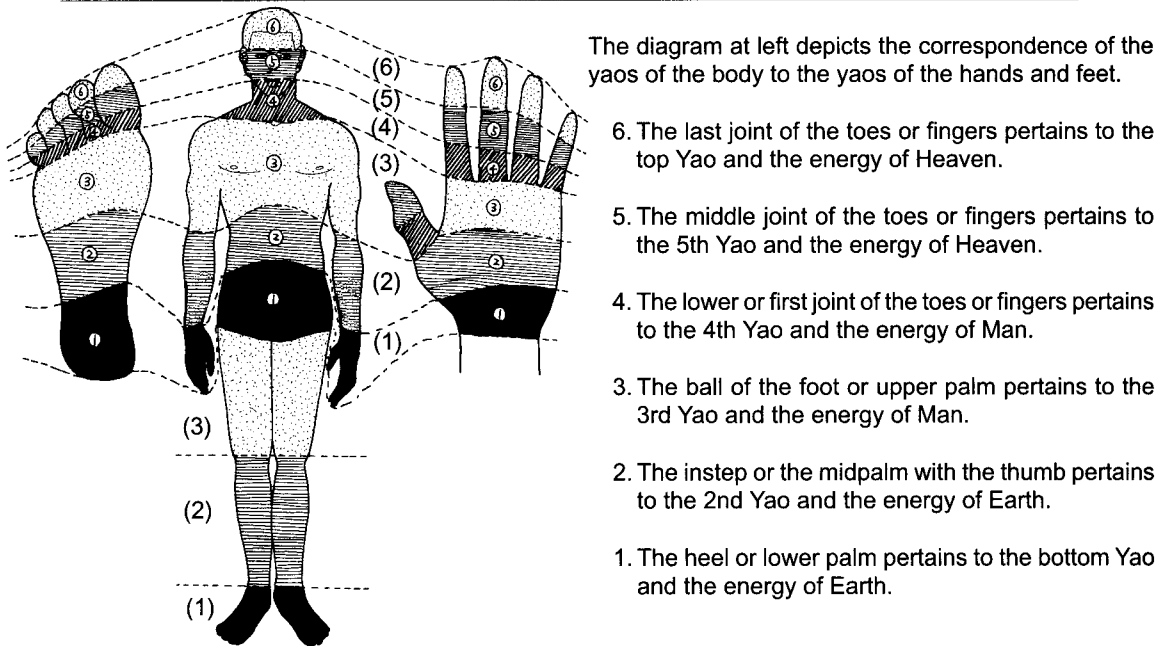


Figure 33.32. The Therapeutic Use of the Yaos

Yao in the hexagram of the hands. These six Yao areas of the hand provide a basis for diagnosis, for treatment of certain diseases, and even for perception and prediction of certain future diseases.

As an example of how the Qigong doctor can

use the six Yaos of the body for emitting Qi therapy, consider the following situation: An elderly patient with a problem in his prostate area visits the Qigong doctor. The prostate is located in the lower abdominal area, which is located in

the 1st Yao of the upper hexagram. Since the six Yao positions can be transferred to the hands, feet, etc., the doctor knows that this particular Yao corresponds with the 1st Yao of the foot. Therefore, as an energetic entry point into the patient's prostate area, the doctor may focus his or her attention on a specific area on the foot.

Dividing the foot into six Yaos, the doctor knows that the 1st Yao of the foot is the heel area. In order to treat the prostate gland, the doctor will focus his or her treatment on the patient's heel and ankle area. Alternatively, the doctor could also have chosen the 1st Yao area of the hand, which is considered the 1st Yao position of the arm. The 1st Yao of the hand corresponds to the prostate and urogenital area (Figure 33.32).

THE LOU SHU MAGIC SQUARE AND ANCIENT DAOISM

Each of the Eight Trigrams also represents a specific spirit or deity, derived from the eight classes of spirits. The ancient Daoists used the configuration of the Magic Square to summon and command spiritual forces in order to eradicate evil or demonic forces. Each of the specific numbers in the Magic Square was considered a "gate" through which spiritual forces could be summoned. The spirits that the Daoists could command were believed to reside within the energetic realms of the Pole Star, the seven stars of the Big Dipper, and the two other stars located within the northern Heavens. Each of these particular Heavenly stars has a secret name and corresponds to one of the trigrams.

The ancient Daoists also had to learn which of the Five Elements to which each of the nine stars was subordinate. This knowledge was important in order to generate, utilize, and command maximum spiritual power. In addition, each of the nine stars has a special talisman and mantra used to control the spirits.

The "magic steps of Yu" were performed within the positions of the Nine Palaces of Heaven, located within the Magic Square, to invoke and control the powerful spirits. This sacred dance was arranged and performed on the Magic Square in a specific pattern (Figure 33.33).

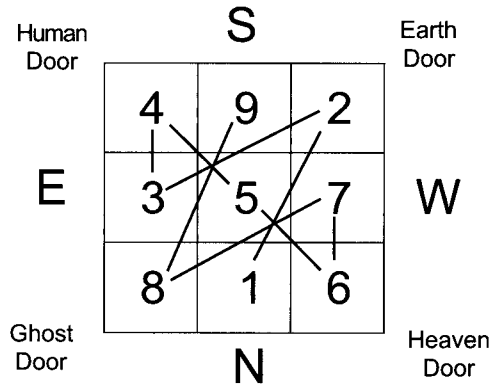


Figure 33.33. The Magic Square or Nine Palaces of the Bagua Trigrams

DAOIST HAND SEALS AND THE MAGIC SQUARE

Hidden within the construction of the Bagua Trigram formations are the energetic patterns of the Nine Palaces. The ancient Daoists could use their left palms as mediums for conjuring the energetic structure of the Magic Square to "open the gate to the supernatural world." After the Spirit Gate was opened, the Daoist mystics would initiate a specific incantation for conjuring the supernatural powers released from the Celestial Elements or Eight Trigrams. This was initiated by placing either the thumb or fingers of the left hand onto the specific trigram location. Combined with a specific incantation, the supernatural powers of the trigram could then be activated and summoned.

As the ancient Daoists performed the specific ritual for spiritual incantation, pacing through the positions of the Nine Palaces of Heaven, he or she could use the same numeral sequence on the left palm as the Magic Square patterns by tracing the "magic steps of Yu" with the left thumb (Figure 33.34).

The Nine Palaces are arranged in an eight direction box formation with an additional number in the center. Each palace position is assigned a number, a specific color and a star (one of the seven stars of the Big Dipper, the extra star, and the North Star). Each star is associated with a specific prenatal energy flow related to one of the Extraordinary Vessels and one of the Nine Chambers in each of the Three Dantians. The numbers and their correspondences are described as follows:

1. **The Trigram Kan:** This trigram is located at the base of the middle finger. Kan is assigned to the number 1 and its color is white.
 2. **The Trigram Kun:** This trigram is located on the first superior digit of the ring finger. Kun is assigned to the number 2 and its color is black.
 3. **The Trigram Zhen:** This trigram is located on the second digit of the index finger. Zhen is assigned to the number 3 and its color green/blue.
 4. **The Trigram Xun:** This trigram is located on the first superior digit of the index finger. Xun is assigned to the number 4 and its color is blue.
 5. **The Bright Hall (Ming Tang):** This area is located on the center digit of the middle finger. The Ming Tang (Bright Hall) is associated with the Taiji Pole and the middle space of the Magic Square; it is assigned to the number 5 and its color is yellow.
- It should be noted that the middle number "5" does not correspond to a trigram because it is the unifying number placed in the center to represent balanced internal energy.
6. **The Trigram Qian:** This trigram is located at the base of the ring finger. Qian is assigned to the number 6 and its color is white.
 7. **The Trigram Dui:** This trigram is located on the second digit of the ring finger. Dui is assigned to the number 7 and its color is red.
 8. **The Trigram Gen:** This trigram is located at the base of the index finger. Gen is assigned to the number 8 and its color is white.
 9. **The Trigram Li:** This trigram is located on the first superior digit of the middle finger. Li is assigned to the number 9 and its color purple.

The Prenatal Bagua Trigrams and the ancient Daoist Magic Square patterns could also be used for releasing and invoking spirit entities through special incantations while tracing the "magic steps of Yu" with the left thumb (Figure 33.35).

While studying at the Celestial Master's Mansion in the Jiangxi Province, I was fortunate to learn an ancient Daoist poem used in order to assist the disciples in memorizing the Prenatal Bagua patterns. The poem is described as follows:

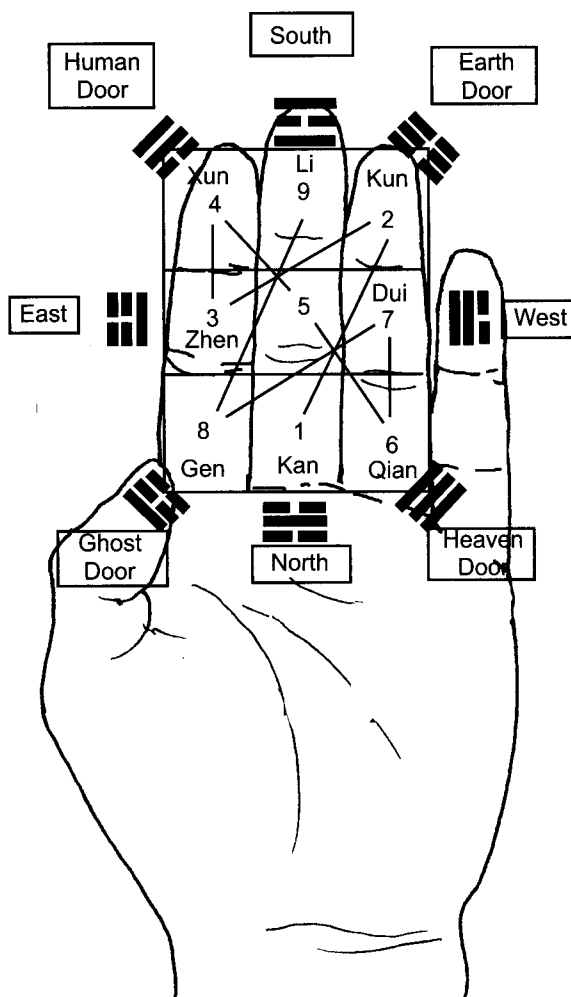


Figure 33.34. In ancient China, the Postnatal Heavenly Bagua pattern of the Magic Square was superimposed on the left palm allowing the shamans the ability to summon and gather the energetic and spiritual powers of the Bagua into their bodies, while extending and emitting the gathered Qi with their right palm.

- Three Lines "Heaven"
- Six Lines "Earth"
- Bowl Up "Thunder"
- Bowl Down "Marsh"
- Middle Yin "Fire"
- Middle Yang "Water"
- Broken On Top "Mountain"
- Broken On Bottom "Wind"



Figure 33.35. The Prenatal Bagua Trigrams and Ancient Daoist Magic Square Pattern

Blue/Green Wood 4	Purple Fire 9	Black Water 2
3 Green Water	5 Yellow Earth	7 Red Fire
8 White Metal	1 White Metal	6 White Metal

Figure 33.36. The Magic Square According to the Mewa Correspondences

OTHER SYSTEMS THAT USE THE MAGIC SQUARE PATTERNS

The various numeral patterns of the Magic Square were well known in ancient China, Tibet, and India. Listed below are several examples of these cultures and their practices.

ANCIENT TIBET

The ancient Tibetans used the term “mewa” to describe each of the nine different palaces of the Magic Square. The nine mewas influence nine deities derived from the energetic cycle that influences the nine great immortals of the Earth.

The term “mewa” translates as blotch, skin blemish, mole, or birthmark, and was derived from the ancient Indian system of divination or omen interpretation based on the location of various moles or birthmarks on an individual’s body. The ancient Chinese also had a similar system of birthmark divination. Each mewa corresponds to a specific color, Element, and direction, described as follows (Figure 33.36):

- **The number 1** is associated with the color White, the Metal Element and the direction North
- **The number 2** is associated with the color

Black, the Water Element and the direction South-West.

- **The number 3** is associated with the color Green, the Water Element and the direction East.
- **The number 4** is associated with the color Blue/Green, the Wood Element and the direction South-East.
- **The number 5** is associated with the color Yellow, the Earth Element and Center.
- **The number 6** is associated with the color White, the Metal Element and the direction North-West.
- **The number 7** is associated with the color Red, the Fire Element and the direction West.
- **The number 8** is associated with the color White, the Metal Element and the direction North-East.
- **The number 9** is associated with the color Purple, the Fire Element and the direction South.

INDIA

The Magic Square was well-known in ancient Indian systems, which utilized these numerical patterns in studying ancient astrology, alchemy, and the mysteries of creation.

ISRAEL

To the ancient Kabbalists, the numbers of the Magic Square not only represented the specific powers of the planets, but also represented the "houses" and various "rooms" of a "thousand myriad" colored lights, used to elevate oneself to the next spiritual plane.

Each "house" and "room" hidden within the numbers of the Magic Square has a specific energetic and spiritual function, as all are believed to be the specific patterns and energetic cycles initiated by the "Infinite Being" (Ain Sof), where no eye can penetrate. Therefore, when studying the

metaphysical Kabbalah, a student confronted with the mysterious powers of the Magic Square could only learn its true secrets through the oral transmission of a master.

In the Kabbalistic tradition, the energetic pattern of the Magic Square forms the mystical insignia of the "great seal of Saturn," also known as the "nine paces of Emperor Yu" in the Chinese tradition.

THE WEST

The Magic Square was first introduced to the Western world in the early 1400's by Moschopulus of Constantinople.

CHAPTER 34

HEALING THE PATIENT'S EMOTIONAL TRAUMAS

INTRODUCTION

It is an accepted truth that when people isolate themselves from each other, their environment, and their spiritual life, it is because they feel the need to guard themselves. They guard and protect themselves and their belief structures from invasion, criticism, exploitation, or attacks (whether real or imagined), allowing interchange only if it supports their beliefs. People build energetic walls, and when the walls are penetrated they often experience anger, self-hatred, pain, fear, and shame. Consequently, masks and defense mechanisms are created to hide and support these hidden belief structures.

How patients develop and maintain their energetic patterning will determine which clinical modality the Qigong doctor will utilize to initiate healing. To free themselves from personal hurt the patients must reconnect with their anger, pain, fear, or worry. Eventually, with the support of the doctor, patients are able to reintegrate the hurt and anger and accept parts of themselves they had rejected. This acceptance of painful feelings and memories affects the Heart and frees the patients from the emotional traumas of the past.

To heal and release these pathogenic emotions, patients go through a five-stage detoxification process during which they feel, experience, and release the emotional traumas that initiated their disease. This is a natural progression experienced throughout Medical Qigong therapy and healing.

THE PHYSIOLOGICAL EFFECTS OF BENEFICIAL AND CHRONIC EMOTIONS

Within the clinic, it is observed that beneficial emotions (i.e., love, joy, peace) bring about a calm and restful condition within the patient's physiology. Chronic negative emotions, however,

create a detrimental and stressful effect on the patient's physiology, adversely affecting the quality of the patient's life-force energy. As discussed previously, emotional internal and external environmental factors can and do affect the quality of the body's Qi:

1. Excessive excitement from the Heart slows down the Qi.
2. Excessive worry and thinking from the Spleen stagnates the Qi.
3. Excessive sadness from the Lungs obstructs the Qi.
4. Fear from the Kidneys descends the Qi.
5. Excessive anger from the Liver raises the Qi.

FIVE LEVELS OF FEELING AND THEIR GOVERNING ORGANS

Patients go through five stages of emotional resolution during the healing process. These stages act as a template for the patients' emotional healing, allowing them to progressively detoxify each of their Five Yin Organs. The Five Yin Organs are responsible for storing the patients' emotional histories within the tissues. Each of the Five Yin Organs also affects different functions and parts of the body, described as follows (Figure 34.1):

1. **The Liver governs emotions dealing with the past.** The Liver stores the negative emotions of irritability, jealousy, anger, rage, blame, and resentment. These emotions affect the flow of Qi in the channels, and influence the patient's tendons, ligaments, nails, small muscles, peripheral nerves, external strength, eyes (i.e., the iris), vision, tears, Gall Bladder, bile, decision making, external genitalia, and the Hun (Three Ethereal Souls).
2. **The Lungs govern emotions dealing with the present.** The Lungs store the negative emo-

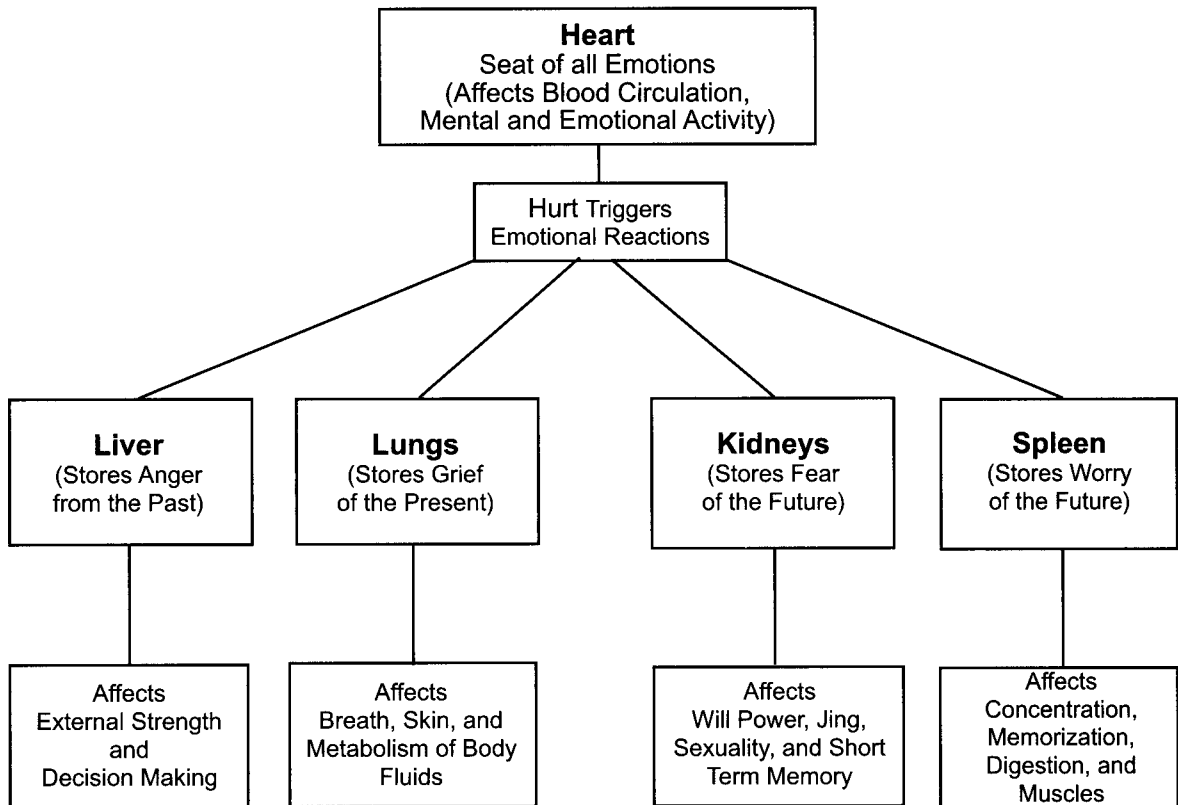


Figure 34.1. Diagram of Five Element Emotional Transitions

tions of grief, sorrow, sadness, anxiety, shame, guilt and disappointment. These emotions affect the flow of Qi in the channels, as well as the patient's breath, skin, Large Intestine, mucous membranes, body hair, smell, the metabolism of the Body Fluids, and the Po (Seven Corporeal Souls).

3. **The Kidneys govern emotions dealing with the future.** The Kidneys store the negative emotions of fear, loneliness, and insecurity. These emotions affect the patient's energetic channel flow, as well as the Jing, Brain, Bones, Bone Marrow, inner ear, hearing, head hair, pubic hair, spinal cord, cerebrospinal fluid, ovaries, testes, Urinary Bladder, anus and urethra, sexual fluids, reproduction, short term memory, and the Zhi (Will Power).
4. **The Spleen governs emotions dealing with resolution and responsibility.** The Spleen

also stores the negative emotions of worry, remorse, regret, and obsessive compulsions. These emotions affect the flow of Qi within the channels, as well as the patient's large muscles, lymph and saliva secretions, mouth, lips, taste, Stomach, digestion, concentration, the ability to memorize, and the Yi (Intention).

5. **The Heart governs emotions dealing with shock, nervousness, excitement, as well as the final stages of healing (peace, love, and forgiveness).** These emotions affect the patient's energetic channel flow, as well as the blood vessels and circulation, complexion, perspiration, mental and emotional activity, long term memory, Small Intestine, and the Shen (Spirit).
In the process of forgiveness, the anger and resentment are transcended in order to reach the original hurt, sadness, and grief. Only after reaching this level and working through the pain can

the patient begin the process of letting go of the anger, blame, and resentments that protect them from feeling the full impact of the original trauma. Forgiveness begins only after the anger and crying ends. There are three stages of forgiveness: forgiving oneself, accepting the situation, and forgiving the perpetrator.

1. **Forgiving Oneself:** This deals with the energy involved in healing oneself, and is divided into two stages:
 - Forgiving oneself for allowing the trauma to occur in the first place (even if the patient had no choice in being victimized), or for not fighting back strongly enough.
 - Forgiving oneself for holding on to deep seated emotions, such as anger and pain, for so many years.
2. **Forgiving the Situation:** Accepting and forgiving the situation means releasing the energetic emotional charge, or the unwanted consequences connected to the original trauma (forgiving the accident, injury, handicap, illness, trauma) within the patient.
3. **Forgiving the Perpetrator:** This is the most difficult final step. Many factors can interfere with this process, such as the patient's fear of re-abuse or continued abuse if forgiveness is genuinely given. Another major factor is the negative, toxic, external energy projected by the abuser upon the patient, sometimes over many years. This energy is absorbed by the patient over time, and often leads to the patient identifying with the perpetrator. The fear of being or becoming just like the perpetrator can also be overwhelming. Anger at the perpetrator may seem to be the only thing standing between them and the patient; and allowing any feelings of compassion or understanding may appear to be an acceptance of "evil," not only within the perpetrator, but within the patient's own self. An acceptance of a dark side within each of us is necessary to forgive the perpetrator. Often victims of abuse cannot tolerate the idea that they are anything like their abuser. Only the conscious mind working in concert with the patient's spirit can reintegrate this essential part of the self

that has been rejected and denied.

Children who have experienced abuse may have difficulty accepting anger as a natural and integral part of themselves without which they could not feel whole. They frequently view all anger as not only dangerous, but also as an "evil" force. Thus, forgiveness of the perpetrator requires personal restructuring of belief systems and the acceptance of one's own dark side, as well as the perpetrator's.

When patients experience extreme or prolonged abuse, they may lose the ability to distinguish the difference between acceptable and unacceptable actions. This often leads victims to see the world only in terms of black and white with no shades or colors. True healing requires the ability to see anew (as a little child), and re-awakening to the amazing diversity of life.

These skills sometimes require educating the patient, and may necessitate referring the person out to a professional, especially if the patient suffers from an emotional or character disorder (e.g., borderline personality disorder, schizo-affective disorder, etc.).

By comprehending the five levels of feeling and their progressive transitions, the patient gains understanding and begins to heal from these past traumas.

WOUNDING AND CLOSING THE SPIRIT

The body's Yuan Shen is the main expression of the Eternal Soul as it moves from its inactive state to a state of dynamic activity. The Yuan Shen is the medium or active environment of the Eternal Soul. The Yuan Shen also expresses its energetic influence through a continual interchange between the personal-self and the higher-self through the act of breathing. The Eternal Soul expresses itself specifically through the Yuan Shen, and the Yuan Shen manifests itself through the physical body.

If a person's Yuan Shen becomes wounded (feels attacked, violated, taken for granted, etc.), it begins to close itself off from its environment. When the Yuan Shen "closes", the emotions begin to shut down, and the Hun wander. Depending upon the patient's set patterns, this entire pro-

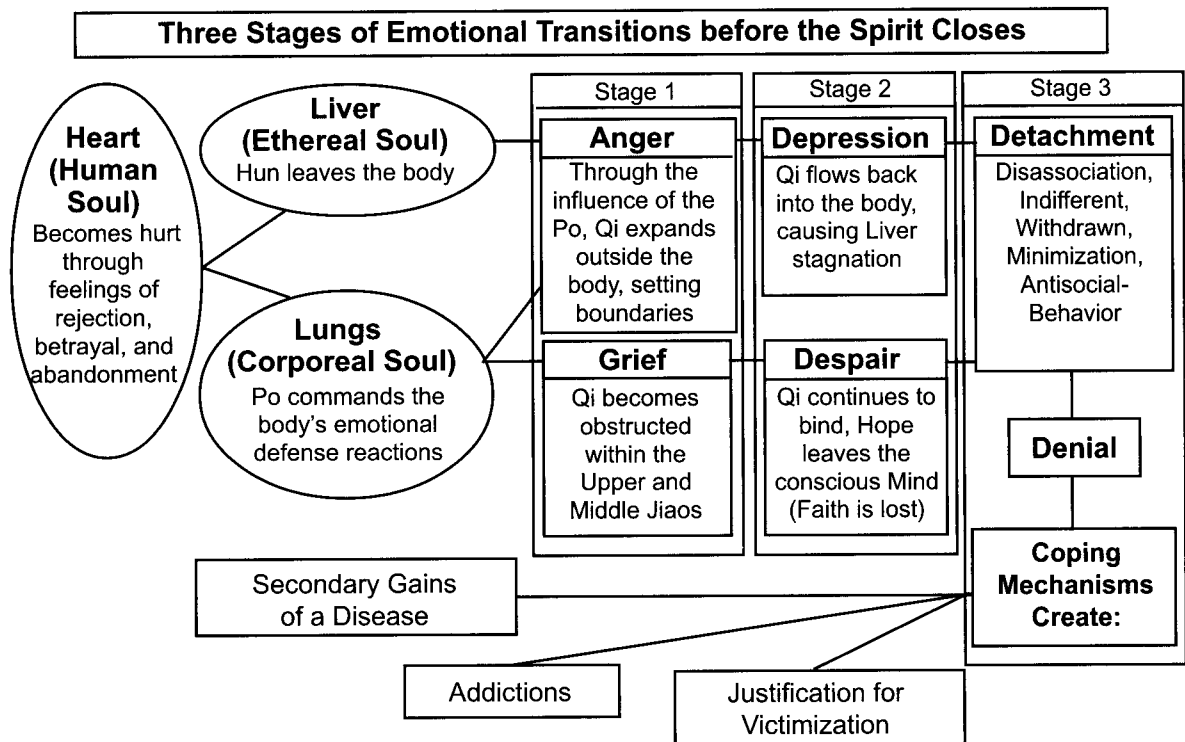


Figure 34.2. There are three transitional stages the patient must experience before the Shen closes and the denial system engages. After these stages are experienced, the patient's defense mechanisms take over.

cess can occur within seconds. Once the Hun wanders, the acquired (analytical) Shen Zhi and surviving Seven Corporeal Souls (Po) take over the body, and the patient responds like a machine (the patient can still think and function, and reflexes remain intact, but he or she is void of interpersonal feelings). Patients whose Shen has closed cannot make emotional attachments, and they live in a state of perpetual hunger. These patients go through three stages of isolation before their spirit leaves (Figure 34.2).

THE FIRST STAGE: ANGER AND GRIEF

Once a patient has been hurt (before his or her spirit begins to close), his or her natural survival energy immediately affects the Liver and Lungs, causing emotional reactions that are a natural response to feeling attacked. Hurt, sadness, and anger are natural responses to feelings of rejection, betrayal, and abandonment. These emotions reflect a spiritual, emotional, and mental protest to feeling

insignificant, excluded, and dis-empowered.

1. The patients' congenital emotions of kindness and compassion, stored within their Liver, instantaneously shut down as the Liver Qi expands violently outward. This energetic reaction gives way to a release of the patient's acquired feelings of anger and rage stored within the Liver. The energy of anger and rage is projected outward to protect the patient's emotional boundaries. If the patient has deep-seated emotional problems, however, the energy can also implode, creating self-hate.
2. If this protective emotional reaction is not effective in obtaining the necessary results (e.g., being heard, honored, valued), the patient's energetic field rebounds inward, affecting the Lungs. Once the congenital emotions of integrity and dignity stored within the patient's Lungs become affected, the Lung Qi becomes obstructed, and the acquired emotions of grief

and sorrow are released to acknowledge the feelings of pain. The energy of grief and sorrow is encapsulated internally to encase the patient's wounded spirit.

When the Eternal Soul becomes wounded, the first two stages in closing the Yuan Shen are caused by the patient attempt to repress feelings of anger (stored within the Liver) and sadness and grief (stored within the Lungs). This reaction arises because the Liver stores the body's Three Ethereal Souls (Hun), while the Lungs store the body's Seven Corporeal Souls (Po). These two emotions are expressions of the patient's natural protest against the lack of love that his or her Yuan Shen (which encompasses or contains both the Hun and Po) is experiencing.

THE SECOND STAGE: ANGER AND GRIEF TRANSFORM INTO DEPRESSION AND DESPAIR

As the patient begins to lose hope, the Shen begins to close, causing two reactions:

1. The patient's Liver Qi becomes obstructed and stagnant. This Qi stagnation transforms the emotion of anger into depression.
2. At the same time the patient's Lung Qi transforms grief into despair.

The patient slowly begins to feel helpless, hopeless, and empty inside. Because of the increased depression and despair, the patient becomes physically, mentally, emotionally, energetically, and spiritually tired, and surrenders to feelings of insignificance, unfulfillment, and loss of control over his or her life.

THE THIRD STAGE: DEPRESSION AND DESPAIR TRANSFORM INTO INDIFFERENCE AND DETACHMENT

In the final stage, the patient has lost all hope of resolution and gives up entirely. The Shen closes down and the Hun wander. The patient feels emotionally detached from people and the surrounding environment, thus creating further alienation. The patient wanders around "dead to the world," isolated, internally unfulfilled, and alone. This creates what is known as a "depersonalization disorder."

A depersonalization disorder involves persistent, recurring episodes of depersonalization, characterized by a feeling of detachment or es-

trangement from one's self. The individual may feel as if he or she is living in a dream or movie, and responds to life like a robot. He or she may also have the sensation of being an outside observer to his or her mental processes, body, or specific parts of the body. This feeling is often accompanied by sensory anesthesia, a lack of affective response, and a feeling of lack of control over one's actions, including speech.

Voluntarily-induced expressions of depersonalization that are meditative and cultural trance practices should not be confused with this involuntary disorder. It is believed that approximately 50% of the population may have experienced a single, brief episode of depersonalization, usually precipitated by severe stress. Approximately one-third of individuals exposed to life-threatening danger incur a brief episode of depersonalization. Depersonalization episodes may be accompanied by visual distortions (such as changes in the shape or size of objects), and other people may appear unfamiliar or mechanical. Other common symptoms include: anxiety or depression, obsessions, somatic concerns, and time distortion. Depersonalization also possesses some of the same symptoms experienced in panic disorders (not due to drugs or medication), which are usually caused by long-standing anxiety and stress. Panic disorders can also be brought on by emphysema and asthma due to difficulty in breathing.

MASKS AND EMOTIONAL DEFENSES OF THE PATIENT'S COPING MECHANISMS

To armor the ego, individuals resort to what Sigmund Freud labeled as "ego defense mechanisms." The ego mediates between the "id" (the primordial survival drives and impulses) and the "super ego." The super ego consists of the ideals and conscience of the individual.

There are nine strategies for armoring the ego, and with the exception of the last one listed, ("sublimation") they serve to mask the core self. The nine defense mechanisms and their strategies are: Repression, Displacement, Projection, Intellectualization, Regression, Fixation, Denial, Reaction-Formation, and Sublimation, described as follows (Figure 34.3):

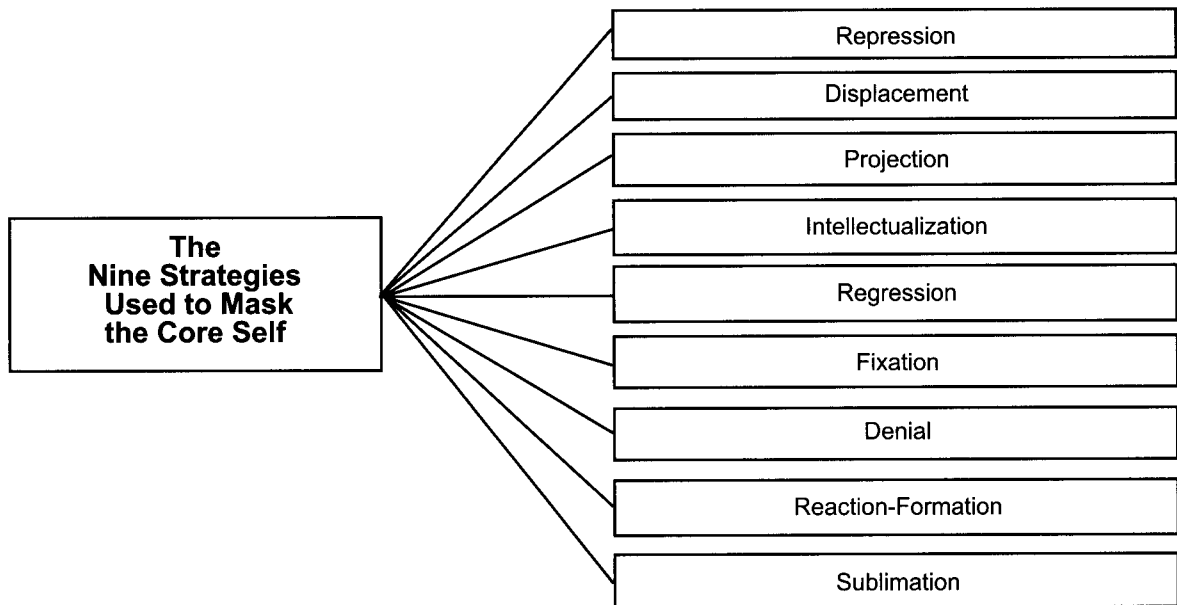


Figure 34.3. Masks and Emotional Defenses of the Patient's Coping Mechanisms

1. **Repression:** This is the pushing down of unwanted ideas and emotions into the unconscious.
2. **Displacement:** This is the shifting of impulses aroused by one person or situation onto a safe target.
3. **Projection:** This is the attribution of unacceptable impulses within oneself to other people.
4. **Intellectualization:** This is an elaborate rationalization of an impulse, in order to justify it.
5. **Regression:** This is the return to an earlier childhood stage of behavior in order to reduce the demands on the ego.
6. **Fixation:** This has the same result as Regression, but the person becomes fixated at a particular stage of mental and emotional development.
7. **Denial:** This is a conscious refusal of an impulse-evoking fact, feeling, or memory.
8. **Reaction-Formation:** This is the conversion of one feeling into its opposite, typically seen in love turning into hate.
9. **Sublimation:** This is the channeling of unacceptable impulses into acceptable, refined, social forms and is the only defense mechanism considered to be a healthy reaction.

COMING OUT OF DENIAL

The first stage of healing involves coming out of denial. After performing specific Qigong exercises and meditations which release pent-up toxic emotions, the patient begins to come out of denial and awaken to genuine spontaneous emotions and feelings. This transition can be very painful at first. I usually tell the patients that this transition is similar to having an arm frozen and then thawed out.

Imagine if the arm is placed into ice cold water, and left there. The first thing the body would feel is shock, followed by pain. As the feelings slowly begin to leave, the pain begins to diminish, and the arm becomes numb. As the mind shifts its attention away from the feelings in the arm, it begins to establish a denial system, ignoring, minimizing, or suppressing the condition in which the arm has been placed. When first removing the arm from the ice water, the tissues are still numb. After a while, however, as the numbness begins to wear off, feelings begin to return to that particular area of the body, and pain is felt. The body is no longer in shock, and is now feeling the pain and the memory of the past experience.

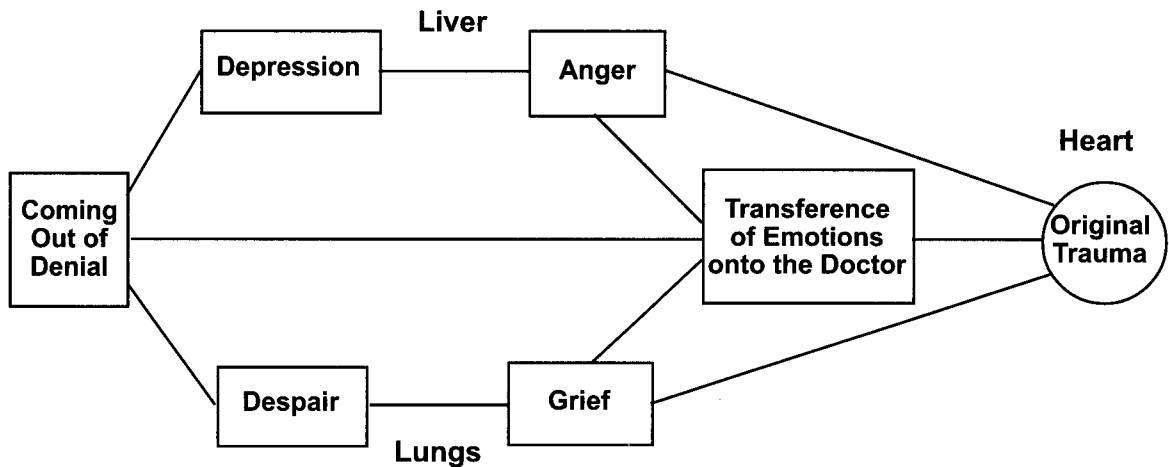


Figure 34.4. After coming out of denial, the patient will begin to experience depression and despair, followed by the emotions of anger and grief. At this point, there is a great likelihood that the patient will experience transference, focusing the blame for all the hurt and pain that he or she is experiencing onto the treating doctor.

While growing up, we are all subject to constant trauma on all four levels of existence. Through an instinctive ability, we adapt and learn to become numb to our true feelings in order to survive. When we begin to awaken, we are suddenly thrust into shock, and then pain, as we begin to face the source and cause of our trauma.

From a Traditional Chinese Medical perspective, pain is a means by which the body communicates its needs to the mind. In cases of chronic pain, the patient generally learns to divert awareness away from the area of pain through distracting thoughts and emotions. This helps the patient to cope with the pain, but also interferes with the healing process. If the patient reduces conscious awareness of the painful area(s) in the body, the mind-body connection becomes blocked and slows or prevents healing. The initial clarification of the "Message" regarding the disturbance can cause both a sensation of increased pain and an activation of the healing process.

TRANSFERENCE AND DISPLACED EMOTIONS

After coming out of denial, the patient will begin to experience depression and despair, followed by the emotions of anger and grief. At this

point in time there is a great likelihood that the patient will experience transference, focusing the blame for the hurt and pain he or she is experiencing onto the treating doctor.

If transference occurs, it is important for the Qigong doctor to accept the patient's emotional condition and not take the accusations personally. The doctor should ask the patient to remember the youngest age that he or she remembers feeling these emotions and at whom were these feelings directed. It is through this process that the doctor will be able to divert the patient's displaced emotions and be able to access the emotional experience of the original trauma, initiating true healing (Figure 34.4)

HEALING THE SPIRIT YUAN SHEN

The first stage of healing in soul retrieval is to open the patient's Yuan Shen by giving him or her hope and encouragement. Encouragement helps the patient's perspective to be positive and restores meaning to life. Once the patient has closed his or her Yuan Shen, it cannot be opened through argument or logic. Instead, the Qigong doctor must use a gentle, soft tone of voice expressing compassion and high regard for the patient. The patient must feel honored and valued

by the doctor to feel safe enough to release the hurtful and negative emotions. Praise must be used carefully and gradually, since some patients may be, as yet, unable to accept a higher concept of themselves. Too much praise may cause the patient to feel “mocked” or “lied to”, as a result of his or her low self-esteem. True healing only happens when the patient’s spirit is engaged, stimulating the inner emotions and not just the intellect.

Once the patient’s Yuan Shen begins to open, it is important for the doctor to increase the patient’s hope for interpersonal relationships. This is initiated by using silent mental affirmations or by prescribing positive affirmations in conjunction with vivid visualizations. The patient’s imagination can re-engage his or her feelings and return them to the body’s organs and tissues. Instilling hope and encouragement increases the doctor’s influence on the patient.

As the patient’s Shen begins to open, it is important for the Qigong doctor to take the time to energetically and emotionally travel with the patient back into the memories of the past. The goal being to encounter the precise moment in which the patient’s Hun left his or her body. The choice to return the emotional spirit back into the body must come from the patient’s desire to retrieve his or her original feelings, no matter how painful the process. The patient must be ready to re-experience and release these feelings. It is important that the patient’s “adult observer” be present while retrieving these painful memories. The “adult observer” refers to the patient’s ability to suspend his or her judgmental attitude and observe the events being released with compassion (as if they were happening to a friend to whom loving support can be given). This allows the patient to experience true healing with the help of a compassionate companion (him or herself).

Tears often emerge as the memory of the original trauma releases from the patient’s body or flows back into the mind. Many patients notice that after these experiences their dreams change significantly, becoming more vivid. Also, their life environment as well as their relationships tend to change drastically.

STAGES OF EMOTIONAL HISTORY AND RESOLUTION

After the patient understands the five levels of feeling and how they affect the respective organs, the Qigong doctor can assist patients in the cognitive restructuring of their disease-causing belief structures. This emotional re-patterning is initiated through the unveiling of several stages of painful emotional history which affect the energetic healing abilities within the patient’s body.

It is important for the Qigong doctor to remember that all physical matter is conscious energy activated and focused by consciousness. The patient’s perceptions create the physical presence of the disease. Since all matter and energy is unified, all matter down to the smallest subatomic particle has awareness, makes choices, and communicates simultaneously with all other matter in the universe. Choices are initiated in the patient’s body through the active fields of environmental and universal energy.

Understanding these subatomic communications allows the Qigong doctor to assist the patient in discharging toxic energy trapped and stored within the tissues. The experience of the emotional trauma, and its destructive emotional energetic patterning, progresses through the following stages (Figure 34.5):

1. **The Patient is Hurt:** The patient experiences the original trauma (physical, mental, emotional, or spiritual) through either an aggressive, direct attack (being struck, screamed at, belittled, or shamed), or by a passive, indirect attack (being abandoned, rejected, ignored, betrayed). In this stage of development, the patient’s trusting connection to life is violated.
2. **The Patient Registers the Hurt:** After the patient feels the pain, he or she naturally expresses this trauma in an outburst of emotion (screaming, crying, laughing, groaning). In this stage the patient recognizes the wounding.
3. **The Patient Seeks Attention:** The patient looks for a reassuring human emotional response, seeking validation and self-affirmation. In this stage, if the patient does not seek and receive attention for healing the trauma

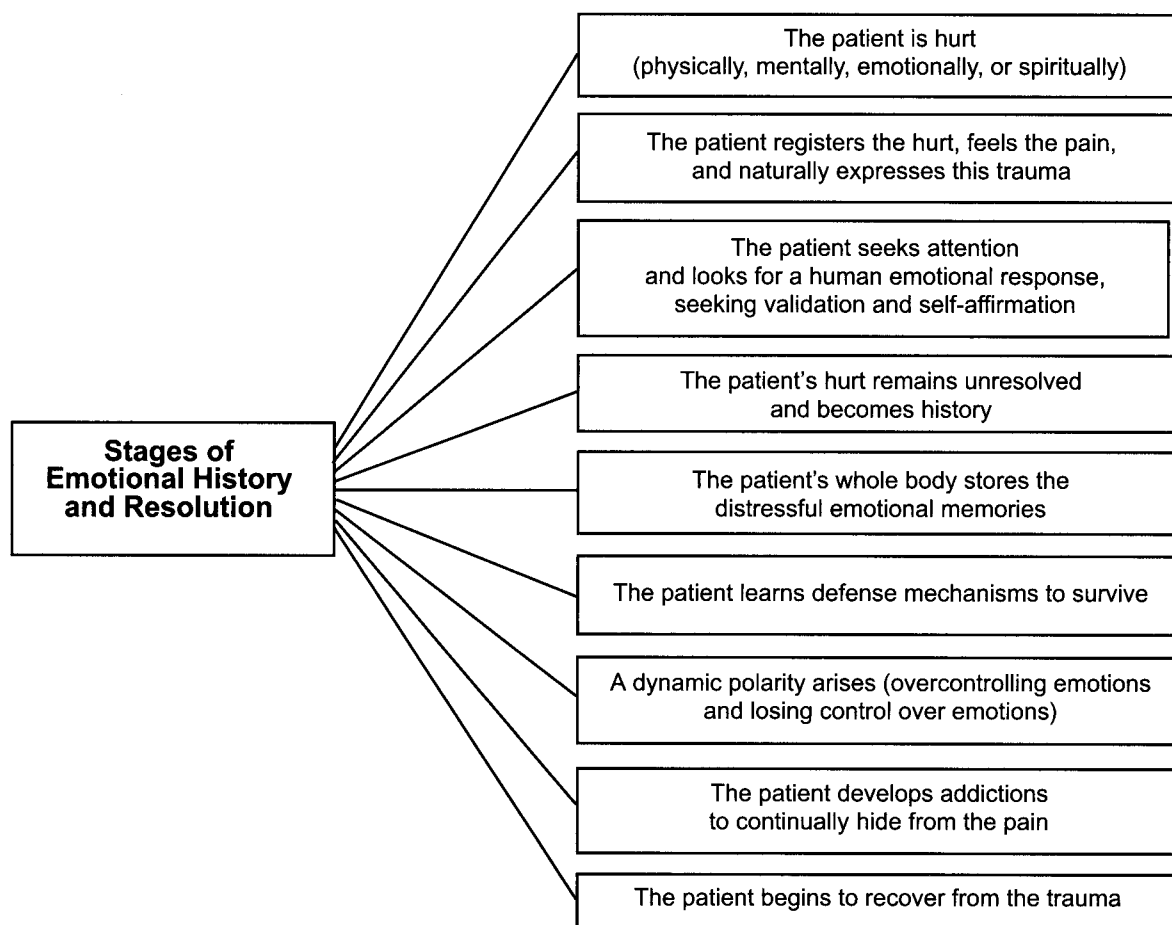


Figure 34.5. Stages of Emotional History and Resolution

or, if the individual is not free to express his or her real feelings, healing will not take place.

- 4. The Hurt Becomes History:** If healing and resolution does not take place, the patient's hurt remains unresolved and becomes history. At this point it is important that the patient feel the hurt, understand the circumstances surrounding the hurt, and then discharge the pain. If the patient's hurt does not become completely discharged from the body, it becomes stored within the patient's tissues. Thus, the patient's hurt becomes internalized, and the emotions of unexpressed anger, fear, sorrow, pain, and shame begin to accumulate in the body. The trauma remains as an active charge of unexpressed emotional energy.

- 5. The Painful Memories Become Stored:** The patient's whole body stores the distressful emotional memories. This distress gets re-stimulated in the present (through various trigger mechanisms) and alters or blocks the patient's flow of energy and thinking.

- 6. The Denial System is Reinforced:** The patient learns emotional defense mechanisms to survive. Instead of healing from the emotional wounds, the patient develops strong emotional defense mechanisms (known as a pathological recovery). At this point the patient's denial system is reinforced and kept active to protect the patient from any further hurt, in order to ensure survival and maintain at least the semblance of a normal functional life.

7. The Patient Hides or Becomes Overwhelmed By the Suppressed Emotions:

A dynamic polarity arises that seems to take on a life of its own. The patient swings back and forth between overcontrolling emotions and losing control over them completely. The patient becomes obsessed with the painful feelings, either hiding from them or becoming overwhelmed by them. The patient then chooses either one of two options:

- **To become isolated:** The patient becomes emotionally removed and distant.
- **To become needy:** The patient becomes co-dependent and hungry for attention.

8. The Patient Develops Addictions:

The patient develops addictions to continually hide from the pain. The patient's actions become based on unhealed feelings resulting in four overlapping ways to hide:

- **Physically:** The patient can hide through sports, excessive exercise, food, or sleeping.
- **Mentally:** The patient can hide through compulsive behavior (e.g., studying, being a workaholic, compulsive book reading).
- **Emotionally:** The patient can hide through either chronic rage, grief, obsessive worrying, and chronic fear; or through a compulsive search for love, joy, and excitement (sex and love addiction).
- **Spiritually:** The patient can hide through religious fanaticism and various types of "extreme spirituality."

9. Recovery:

The patient begins to recover from the trauma. To heal and recover, the patient must cease concentrating on the pain and redirect his or her full attention towards setting healthy boundaries and positive affirmations. Some patients' boundaries are too solid and immovable (they won't allow for any meaningful interaction with others). These patients do not really need to set boundaries, they need to allow their boundaries to become more permeable. Patients' boundaries need to be flexible in order for them to be healthy. Patients must learn when to open and when to close their boundary system, and not just constantly shut every-

thing out (people, relationships, responsibilities), or let everyone and everything in.

It is important for patients to understand that perpetrators of abuse are in a state of denial of their own shame and imperfection; thus they inflict pain and suffering onto anyone present at the time. Some perpetrators single out one family member as a recipient for their pain. Sometimes the chosen victim reminds the perpetrator of his or her younger innocent self; thus all the accumulated self-hate is projected onto this one individual through no fault of the victim. The resemblance may be real (slight physical similarities, for instance) or imaginary (e.g., the child's vulnerability or a personality trait that triggers the abuser's anger). The one common factor among abusers is their inability to see their victims for who they really are. Abusers make no effort to know the victim, to really see the whole person; instead they use a distorting mirror which reflects their own image back to them, magnifying their own flaws and fears. By setting boundaries and affirming their own self-worth, the patients will be able to release years of toxic emotions stored within their tissues. This can initiate health and healing on every level of their being (physical, mental, emotional, and spiritual).

ASSISTING THE PATIENT IN ESTABLISHING HEALTHY BOUNDARIES

The patient is generally informed that in order to experience the spiritual, emotional, and mental transitions brought about by Medical Qigong therapy, it is important to establish an active but flexible boundary system. The patients are then taught to divide their relationships into three categories: true friends, acquaintances, and toxic relationships (Figure 34.6).

1. **True Friends:** These are people with whom the patient can share and expose his or her most intimate hidden secrets and emotions without worrying about being judged. In the presence of true friends, the patient feels emotionally accepted and loved unconditionally; the boundary system should be down, and the patient should feel completely open. It is safe to be completely vulnerable.

According to the ancient Daoist text *Redoubled Yang's Fifteen Discourses*, one must first examine the character of an individual before becoming friends with them. Important qualities include honesty, respect, reverence, dependability, generosity, and wisdom. Such qualities are vital and essential for true friendship. Authentic friendship is supportive, unconditional, nourishing, occurs naturally, and is spirit-based. The spirit (Shen) of each individual involved forms one half of a talisman. When such spirits are joined in relationship, both halves of the talisman are completed, and a feeling of wholeness and integrity pervades.

2. **Acquaintances:** These are people with whom the patients should share only limited amounts of information regarding their personal/emotional life experiences. Their hidden secrets could be judged, misconstrued, and gossiped about. All conversation with these individuals should, and must be, kept on a fairly superficial level. The patient's boundary system should be up, and the patient should monitor conversations, as it is not safe to be totally vulnerable.
3. **Toxic Relationships:** These are people with whom the patient should not share any knowledge of their personal and emotional life. These individuals (whether they are members of the patient's own family, work, or neighborhood) chronically abuse, mistreat, belittle, and attack others. All conversation with these individuals should be kept to a minimum. The patient's boundary system should be on full armor and whenever possible, these individuals should be avoided.

According to the ancient Daoist text *Redoubled Yang's Fifteen Discourses*, there are three types of individuals with whom you should join as friends and three types of individuals with whom you should avoid. Join those individuals who possess an illuminated spirit, have wisdom, and have respect. Avoid those individuals who are ignorant (concerning spiritual matters), lack wisdom, and are turbulent or quarrelsome in nature.

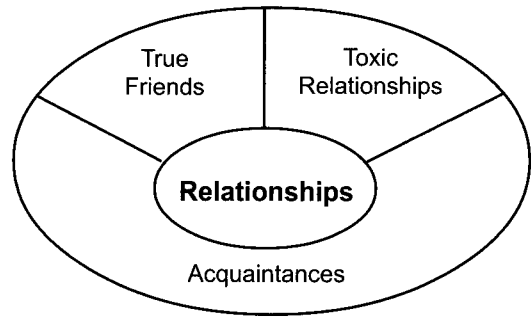


Figure 33.6. The Three Types of Relationships

REJECTION, BETRAYAL, AND ABANDONMENT

From a young age, people are introduced to the multidimensional experiences of being hurt (physically, mentally, emotionally, and spiritually). These affect the individual's center core and initiate a coping response due to feelings of rejection, betrayal, and abandonment. The normal reaction to such emotions results in experiencing emotions ranging from fear to frustration. The individual begins to develop masks that warp and scar the developing personality. As the individual continues to grow, the illusions of these masks demand more Qi to sustain their form, which in turn drains vital energy from the growing body, and weakens the immune system. This denial system, fortified by emotional patterning, sustains the individual until he or she can heal and re-pattern the harmful belief systems.

To re-pattern toxic belief systems, the patients and Qigong practitioner must first be aware of the initial programming patterns and the reasons for which these were created in the first place. The following "spiritual template" is applied to all patients, regardless of culture, race, or religion.

To access the patient's center core, the Qigong doctor must first help the patient to identify the masks which have taken on a life of their own and have created the false "self." This transition is initiated by encouraging the patient to experience what is commonly known as the "ego death." Next, the patient must address his or her personal self-destructive issues, which have driven the patient to develop the masks and defense mecha-

nisms. This stage is accessed by encouraging the patient to develop a healthy “self love.” Finally, the patient must face the foundational fear that has severed the connection with his or her “true self” contained within the center core. This stage is accessed by encouraging the patient to have “faith” in releasing his or her fears and experience their core self (Figure 34.7).

In the Medical Qigong clinics in China there is a saying, “Patients must first stop running from their fears, and face the “paper tiger” (illusions and fantasies that have been chasing them); in the West, it is considered “stopping and facing your internal demons.”

EMOTIONAL SECURITY

Each individual has basic emotional needs that must be met in order for him or her to feel secure. When these needs are not being met, an individual will sometimes lash out and react with an anti-social behavior. This reaction is generally due to the individual fostering feelings of rejection, betrayal, and abandonment. The three personal needs required to foster emotional security are as follows: significance, inclusion, and power (Figure 34.8).

1. **Significance:** For an individual to feel significant, he or she must be given self worth, personal value, and importance. Without significance and personal value, the individual will feel insignificant, unimportant, and worthless.
2. **Inclusion:** For an individual to feel included, he or she must be given affirming social value (knowing that he or she plays an important role in the family, the relationship, or in society as a whole). Without inclusion and acknowledgment, the individual will feel isolated, segregated, and separated.
3. **Power:** For an individual to feel powerful, he or she must be given the ability to control and the authority to speak and act. Without personal power, the individual will feel powerless, weak, and incapable.

When addressing the patient’s disease, it is important to sometimes address his or her living and work environment, as both can contribute to or influence the patient’s healing potential.

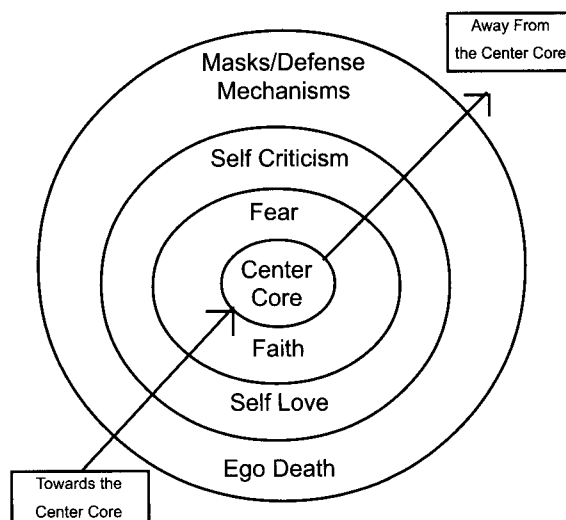


Figure 34.7. The True Self, contained within the Center Core, is masked by different layers of energetically charged emotional patterns and belief systems.

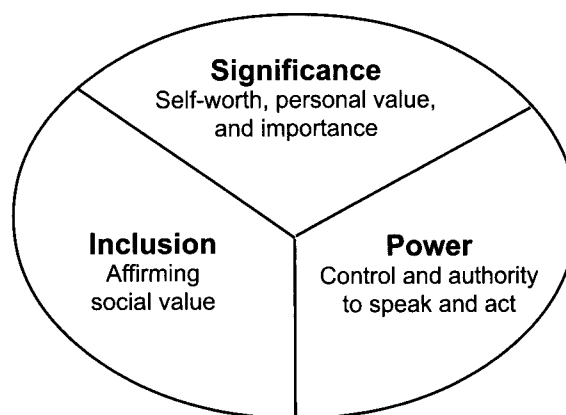


Figure 34.8. The Three Personal Needs That Foster Emotional Security

HEALING EMOTIONAL TRAUMAS

There are several techniques and methods used to assist patients in healing emotional traumas (Figure 34.9). Meditations such as “Pulling Out the Pain” are often prescribed as homework, along with other Medical Qigong therapy treatment methods. Some of the methods used to heal emotional traumas are described as follows:

1. **Medical Qigong Distance Therapy:** This affects the body, mind, and emotions. The

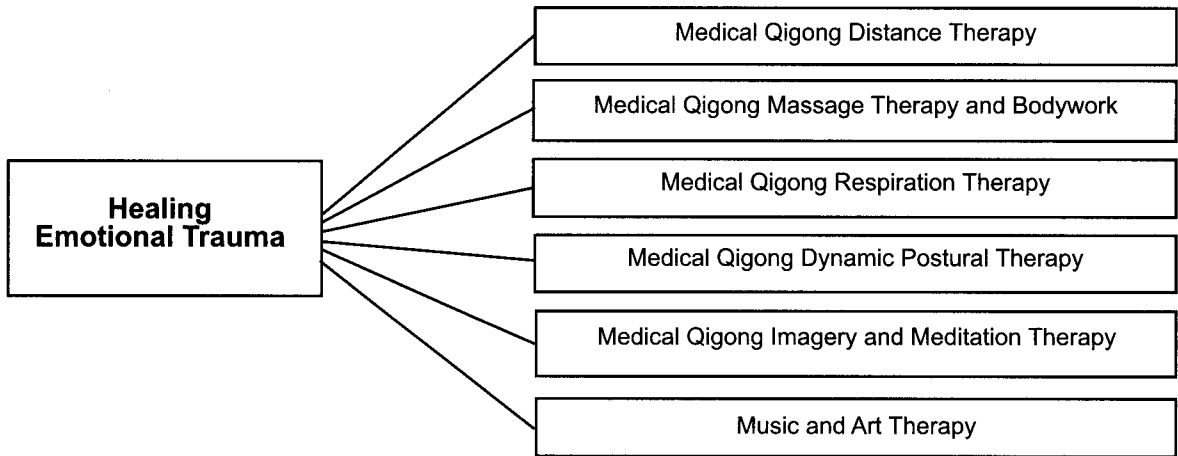


Figure 34.9. Six Methods For Healing Emotional Trauma

Qigong doctor alters the patient's energetic tissues and fields in order to re-pattern the patient's emotional responses.

2. **Medical Qigong Massage Therapy and Bodywork:** This involves lightly touching and stimulating the patient's tissues to release trapped emotions so that they may be appropriately processed.
3. **Medical Qigong Respiration Therapy:** This unites the body, mind, and emotions by moving the energy through specific breathing techniques. By changing the breathing pattern, the Qigong doctor changes the patient's energetic emotional patterns, releasing trapped memories deep within the patient's tissues.
4. **Medical Qigong Dynamic Postural Therapy:** This expands, compresses, and stretches the patient's tissues. This active adjustment of the patient's body and alignment increases the flow of Qi and Blood through his or her internal organs, facilitating an emotional release (e.g., the Dry Crying exercise).
5. **Medical Qigong Imagery and Meditation Therapy:** This uses awareness meditations and images to sedate the patient's reactive mind in order to connect him or her with the higher self-identity. The doctor interrupts the patient's emotional thought patterns by changing the patient's sequence of sensations, word pictures, and feelings. This emotional

guiding method changes the meaning of the patient's old interpretations and challenges his or her self-limiting beliefs.

6. **Music and Art Therapy:** These are sometimes prescribed to change the patient's mood and awareness. Through playing a musical instrument, dancing, singing, creative free-association drawings, sculptures, pottery, and so on, patients can access their Creative Subconscious Mind to re-pattern old belief structures and enhance the body's energy. Some patients will resist this form of therapy as they do not consider themselves to be good artists. It is vital to explain that these creative endeavors are not for the purpose of creating art, but for expressing feelings and emotions. These songs, dances, drawings, etc. need not be pretty, perfect, or shared with anyone if the patient does not desire to do so. They need not even be kept, so long as the patient has released some feelings and emotions. The process itself is the healing. This type of therapy is used to help the patient access, identify, and release emotions trapped deep within the subconscious mind.

PULLING OUT THE PAIN MEDITATION

This meditation uses part of the guided imagery used in the Soul Retrieval Meditation (see Volume 2, Chapter 20). It releases and transforms the patient's conscious feelings and helps to

change or remove the Personal Subconscious toxic holding patterns.

After the meditation, patients should feel as if they have been cleansed and purified of toxic emotional debris. This is, however, only the first level. Patients can only release and transform the surfacing emotions one level at a time. Like peeling an onion, the patients must continue to work through each level until reaching their core issues. These core issues surround the suppressed feelings of hurt and pain.

The doctor instructs and guides patients through this meditation, matching the rhythm of his or her words to the patient's exhalations. Patients draw their painful memories and traumas out of their body in the form of dark smoke; they then separate the distilled wisdom and knowledge from this dark cloud, re-absorbing the healing light into every pore and cell of their body. The dark cloud must then be released with the help of a divine or angelic being who severs the energetic cord(s) still attaching the patients to their pain and suffering. When the patients reach this sixth step, the doctor assists them by clapping his or her hands as the patients visualize the "sword of truth" held by this divine being severing the dark energetic cord(s). The sword of truth represents the patients' decision to regain their power by letting go of the attachment to their illness. This attachment creates very real energetic cords that bind the patients to their painful memories and toxic emotions. Severing these cords symbolizes the end of the patients' investment in their disease and the beginning of true healing. This releases all the pain and despair (the black cloud ascending into the Heaven) into the hands of God or a "higher power" in accordance with the belief structure of the patients. As the cloud reaches the first wave of love and compassion emanating from God or a "higher power," a mighty explosion transmutes the black despair and pain into divine healing light. The doctor then assists the patients in accepting this healing, loving light back into their body to experience, perhaps for the first time in their lives, true forgiveness and a state of grace. The Pulling Out the Pain meditation is described as follows:

1. Begin by sitting comfortably in a chair with both feet on the floor, hands resting on your

thighs, eyes closed, and the tongue on the upper palette. Breathe naturally through the Lower Dantian.

2. Focus your attention on the Yellow Court area below the diaphragm where you store painful memories and trauma. Imagine opening up this area to release the toxic energy out of your body like a stream of dark steam evaporating from a pot.
3. As the dark steam flows out of your body, you are releasing feelings and memories of guilt, anger, rage, humiliation, abandonment, degradation, rejection, insecurity, and sorrow. These toxic emotions have, until now, prevented your healing through creating a deep distrust of self and others.
4. Focus your attention on this energetic cloud and begin separating the pain and hurtful memories from the knowledge and wisdom gathered from these experiences. Visualize this knowledge and wisdom in the form of golden, white, and silver light energy gathering on the right side of the room. Continue to drain the dark cloud of misery and pain now occupying the left side of the room, until you have extracted all the new insights from it. As you do so, you will notice the dark cloud becoming heavier and darker.
5. Focus on the right side of the room. Through your intention, begin to inhale and imagine this bright illuminating energy flowing back into your body. Absorb this knowledge and wisdom gathered from past experiences, void of any feeling of hurt, pain, and judgment, into every cell of your body. This distilled knowledge and wisdom empowers you to heal from your wounds on a physical, mental, emotional, energetic, and spiritual level.
6. Next, focus your attention on the dark black cloud containing all your pain and suffering. Imagine a divine or angelic being, righteous and holy, holding a "sword of Truth," standing by your side ready to sever the dark energetic cord(s) still connecting your physical body to the dark cloud of despair.

The patients nod their heads in order to inform the doctor that they are ready to release the energetic

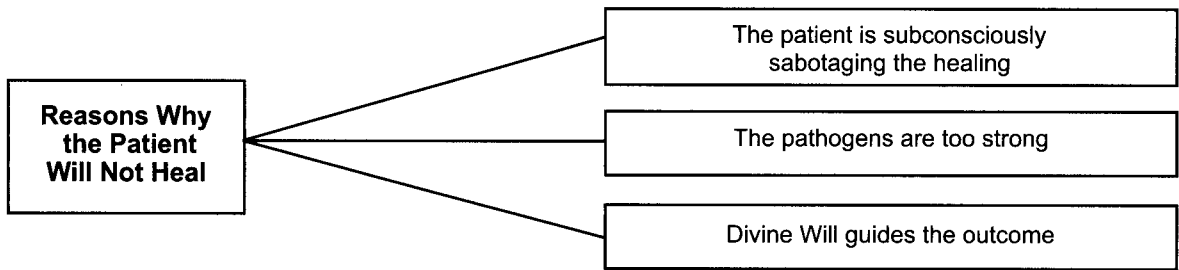


Figure 34.10. The Three Main Reasons Patients Will Not Heal

cord. The doctor counts to three, then immediately claps his or her hands (symbolizing the sword severing the energetic cords) and informs the patient that the energetic cord has been severed.

7. The cloud of darkness begins to float up through the ceiling, through the sky, and into space. Far in the distance you begin to perceive God or a “divine power” emanating waves of compassion, love, and mercy that descend towards the Earth. One of the waves touches the dark cloud of hurt and pain, exploding it into a brilliant light. The cloud is immediately transmuted into fluorescent crystal blue drops of light. This pure and clean energy descends from the Heavens like gentle rain. Breathe in this crystal blue healing energy; let it penetrate deeply into every pore, every tissue, and every cell, saturating your body completely. Feel the light cleansing and radiating throughout your being.

UNDERSTANDING WHY A PATIENT MIGHT NOT HEAL

Normally, in a clinical setting, 80% of the patients will respond favorably to Medical Qigong therapy. In some cases, complete remission of the disease is achieved. An additional 10% will improve and stabilize in their condition, while a final 10% will not respond at all to the treatments and will progressively get worse. When the patient does not respond to the treatments, the reason is usually related to the following conditions: failing to carry out the Medical Qigong prescriptions, the pathogens are too strong, and Divine Will guides the outcome, described as follows (34.10):

- **Failing to Carry Out the Prescriptions:** Patients will occasionally sabotage their healing by failing to practice their Medical Qigong prescriptions. Refusing to practice is usually due to deep unresolved emotional issues, such as feeling unworthy to heal, fear of abandonment by spouse or others, and so on. The Qigong doctor should also consider the “secondary gains” of the patient’s disease as a contributing factor to the patient subconsciously sabotaging his or her healing. “Secondary gains” refers to the ability of the patient to consciously or subconsciously use the disease for empowerment (becoming the center of attention, obtaining power over his or her mate via guilt, etc.).
- **The Pathogens Are Too Strong:** Sometimes Medical Qigong therapy alone is not sufficient enough to treat the disease. When an illness is long-standing, additional complementary treatments (herbs, Western medicine, or surgery) may become necessary in order to achieve healing.
- **Divine Will Guides the Outcome:** In some cases, the patient’s time in the physical realm may be complete, and the soul is preparing to return back to the Divine.

Sometimes the healing process takes more time than expected. Permanent transitions can sometimes be instantaneous, but are more likely to be gradual. Like a sea captain standing at the helm of a great ocean liner, if the captain decides that the present course is unsafe and destructive to the ship and its crew, he quickly orders an immediate change in the course of the ship’s direction. With a flick of a switch and a hard spin of

the steering wheel, the direction of the rudder is immediately changed. However, because of the inertia of the massive ship, it will take some time to observe any alteration in the course of the ship's current direction. Although the eyes of the captain can be focused on the new direction, the ship still requires enough time to effectively move in the new direction. It is the patient's spiritual intentions and focused goals that eventually direct the patient's emotional belief system, which, in turn, redirects his or her thoughts and the body's physical reactions.

Sometimes, toxic emotions and memories are released through diligent Qigong practice and treatments. With some patients, however, although major changes have already occurred in their conscious attitude, belief structure, and spirit, it may take longer for the unconscious reprogramming to take hold and stop reinforcing the old fears and traumas. This impediment of unconscious reprogramming is due to the patient's conscious mind not being able to fully integrate the new reality and belief structure. For example, a cancer patient may diligently practice the Medical Qigong prescriptions, and the disease may now be in remission, however the patient still visualizes the cancer as all-invasive. Rather than starting with an image of less cancer in the body, the patient continues to start the meditations with the cancer condition visualized at its worst peak. This sends a double message to the subconscious mind (heal and don't heal).

The same thing applies when observing the patient's changes from chronically programmed patterns. New behaviors and attitudes cannot become habits overnight. It simply takes time, endurance, and constant encouragement in order to make progress. It is important for patients to keep their eyes focused on their intended goal and not give up hope.

It is also important to not force the image or practice mental imagery when feeling angry, depressed, or upset. To be effective, creative visualization requires a quiescent mind and soft focus, with no strenuous effort. Creative visualization can also be performed for a brief time period (a couple of minutes) several times a day.

FACING THE DEATH OF A PATIENT

Because human beings are created from the energies of Heaven and Earth, they are subject to all the transitions of nature, death being an essential aspect of these transitions. Sometimes, no matter who the doctor is or what his or her specific training has been, there is nothing that can be done to physically heal the patient.

Because patients have made attachments during their stay on Earth (physical, mental, emotional, and spiritual), it is important for the doctor to assist them in their final transitions of releasing and letting go. The fear of death often causes patients to feel loss of control of their lives. Facing and accepting this fear allows them to regain a sense of control.

According to Dr. Elisabeth Kubler Ross, there are five stages of dying that facilitate closure for patients, especially in the life and death transition: denial, anger, bargaining, depression, and acceptance. In Medical Qigong we observe six stages, believing that the death of the tissues does not facilitate the death of the body's energetic soul. These transitions also occur when facing the death and closure of any personal relationship or job, as well as the termination of one's life. Although the first five stages were originally believed to follow each other in an orderly fashion, further research has indicated that these stages need not, and most often do not, occur one at a time. The different "stages" can occur at any time (e.g., going from "denial" to "acceptance," back to "bargaining," etc., sometimes within a few minutes). Every individual reacts differently. Some never accept death and struggle until their last breath. Medical Qigong therapy describes these transitions as follows: shock, numbness, and disbelief; anger and rage; bargaining; depression, grief, and despair; acceptance; death, transformation, and rebirth, described as follows (Figure 34.11):

1. **Shock, Numbness, and Disbelief:** This stage occurs when an individual is faced with the fact that his or her own death is near. Because of shock, the mind will generalize, rationalize, delete, or distort information to make the information acceptable to the patient's belief

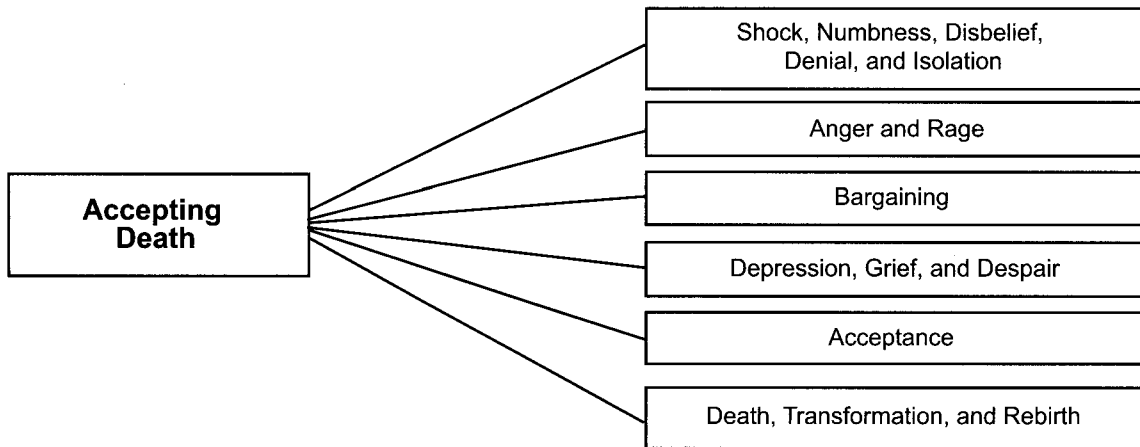


Figure 34.11. The Six Stages of Accepting Death

system. When these initial feelings of shock, numbness, or stoicism begin to disappear, most patients then experience disbelief. They can not believe or will not accept what is happening to them.

Some patients bypass this stage altogether. They feel great relief at learning of their impending death. They look forward to the cessation of pain and to rejoining those close to them who have passed.

- **Denial and Isolation:** This is the first semi-conscious choice people make after hearing the news. Patients' disbelief allows them to establish their own denial system. This denial system functions as a shield to protect them as they emerge from the shock. Denial and isolation further allow these patients time to gather additional information, hoping that the original diagnosis was incorrect.
- 2. **Anger and Rage:** This stage can arise as the denial system breaks down. Patients experience anger, rage, envy, and resentment as they view their terminal prognosis as an injustice. The patients' discomfort and anger are usually displaced and projected towards anything and everyone (usually people and God). Patterned fear-based behaviors become stored in the body and mind. These emotions affect the patients' future perceptions, diminishing their belief system in potential survival.
- 3. **Bargaining:** This is the next stage in the process of adjusting to the verdict. Patients offer counter-proposals (usually with God), hoping to change or alter the course of events and to postpone the inevitable from happening.
- 4. **Depression, Grief, and Despair:** These feelings replace hope, as the patient experiences a deep sense of loss. Still resisting the outcome, patients sink into depression, sometimes lingering for quite some time before death. Grief and despair stem from the Lungs and also surface as the patient begins to lose all hope. Depression stems from the Liver and is divided into two different categories; each one is different in nature.
 - **Regretful Depression:** This is caused by guilt and shame for not having lived life to the fullest. People begin to regret having given in to fears and having held on to past hurts (both real and imaginary) for so long that old sorrows and conflicts were never resolved. They also may regret not pursuing their dreams and aspirations, and that many lifelong fantasies, ambitions, goals, and opportunities for enjoyment were missed or abandoned. Patients with this type of depression often seek to voice their regrets. Many ask to let go of the bitterness and open up to a spiritual healing, rather than a physical healing.
 - **Preparatory Depression:** This is not caused by regrets, but by mourning the loss of projected

future experiences. These patients are usually quiet and reflective as they face the process of losing everything and everyone that they love.

5. **Acceptance:** This is considered the final stage before death. Having nowhere else to go, patients evaluate what was learned in life. They are now able to express their feelings of envy for the living and the healthy, as well as anger at those who do not have to face their fate so soon. They finally accept the inevitability of death. Depression gives way to a time of rest before the divine journey home. The patients, having faced their life's work, fears, and feelings, now have a new outlook on life and are prepared for the spiritual transition of death.
6. **Death, Transformation, and Rebirth:** This represents the stage that precedes death and is an important transition for the patient to experience. Knowing that we are composed of energy and light flowing within the tissues, it is important for the patient to focus on his or her spiritual transitions and the re-birthing evolution of the soul.

Sometimes, just before a terminally ill patient dies, there is a sudden apparent resurgence of Qi. In Chinese Medicine, this condition is known as "the candle burning brightly before it is extinguished." It is the final manifestation of the patient's Shen, before the human soul departs from its physical residence.

UNDERSTANDING DEATH

Facing death is an important transition in life and must be approached with a reverent respect for spiritual transformation. When a patient is dying it is extremely important for the doctor to accept the "higher order" or "divine will" for the patient and not harbor a win or lose attitude. No matter what stage the patients are in, they will almost always maintain some glimmer of hope (even though they may claim otherwise), to the very last moment of their life. It is the doctor's responsibility to accept and support patients to their inevitable end, and not cease to treat them for reasons of personal fears, sorrows, or regrets.

Listen to your patients and allow them to release their fears. This continued support, acceptance, and encouragement for the patient allows them to die in peace and with dignity.

In modern Western society, the denial of death establishes the foundation for each individual's ego and supports the survival of the society as a whole. In the Eastern society, however, the acknowledgment of death was one of the basic values that governed the peoples lives on an individual and social level. Death is not the negation of life, but rather, the negation of the ego. Therefore, the awareness of death is the awareness to the doorway of being, and can be utilized to carry us beyond the boundaries of the ego.

The ego has no way of dealing with the concept of death; however, our energetic body has intrinsic knowledge of its true destiny. This intrinsic knowledge allows us to deal directly with the mysterious, and interact with the unknown without the interference from the confusions of the rational mind.

Death is considered merely a change of residence for the patient's spirit. The ailing body is sometimes viewed as "a house with rotting walls." Once the dying body becomes unusable, it is best to abandon it and look for another residence. The spirit-body is immortal and will exist forever in accordance with the will of the Divine. This is why one is taught to be unattached to the physical transformations of this world, and to accept and embrace death as part of the natural process of existence.

The ancient Eastern teachings insist on the value of eliminating our desires. There is an intrinsic relationship between our desires and our thoughts. One serves as the motivating force for the other. Although we are natural perceivers, because of our ego we become so tied to our thoughts that we do not perceive our natural energetic and spiritual capacities. Thinking is not perceiving. Our thoughts are what makes up our basic nature and provide the substance of our ego. Stopping our internal dialogue allows us to leave the confines of the ego, freeing ourselves from our personal history that sustains it. The suspension of thoughts opens the door to spiritual percep-

tions. The concepts of life and death are then exposed for what they are, nothing more than a mental veil that has been obstructing our spiritual perceptions of truth. To lift the veil of thought and see the real world represents true power and freedom. The dissolution of the ego opens the door to spiritual transformation and freedom.

Think of the death as a transition similar to that of a baby chick which is about to be hatched. Although it has lived and existed within its shell all its formative life, as the baby chick continues to develop, it slowly begins to outgrow its place of existence. The baby chick is now becoming harshly compressed within the security of its own shell.

Although the baby chick is confined within its shell, it has been constantly producing waste products. The waste that is stored within the shell becomes toxic to the little chick's life. As the little chick exhausts itself trying to get free from what has now become its prison, it seemingly faces death.

As the little chick struggles to free itself from this toxic environment, the fight for its survival causes it to break out of its shell. As the little chick cracks the surrounding shell, immediately an intense light appears, followed by a whole new world that reveals itself in new wonderment. The baby chick is now reborn into a fresh new realm of existence, with new room to grow and the ability to experience a new type of freedom.

Dr. Wong of the Xi Yuan Hospital in Beijing once made the profound statement that everyone he had ever treated had been healed. I have never heard such a bold statement being made by a Qigong master (or by any doctor for that matter), so I immediately began to inquire as to what his special techniques were. Dr. Wong stated, "Everyone I treat gets healed; some get healed spiritually, others emotionally, some mentally, and some physically. Not all get cured, but all do get healed. Some patients that come to me for therapy are supposed to die. It is their time of passage, and I help them accept death with dignity and honor. This is achieved by helping the patients heal their spiritual, mental, and emotional wounds before they pass. Other patients that come to me are in

an active stage of energetic transition, and I help these patients to see where they have become stagnant, excessive, or deficient in their bodies and release their pathogenic Qi." Life is a pathway of transition and change; and so, in the field of energetic medicine, all patients are moving either toward or away from healing their relationship with themselves and others.

EDUCATING PATIENTS AND OFFERING HOPE

Most people live as though death were a distant fantasy, and that it has no real impact on their current life. From a Medical Qigong perspective, it is the ego that fears death, and it structures its survival based on the concept that death plays no functional part in a person's world. The concept of death is purposefully kept at a distance, creating an unspoken fear for survival.

It is only through spiritual revival that the human soul regains consciousness of the core self and truly understands its eternal existence and life purpose. If the temporary existence on the gross physical realm was accepted and understood, and the certainty of each individual's impending death was welcome, every individual might experience a spiritual awakening.

When the desire for material possessions dies, all ambitions, drives and jealousies will melt away. Each individual's relationship to life can then take on a completely different perspective. The ego's need for security ceases, and such emotional hostilities leading to revenge and prejudices vanish.

Classes and workshops on death and dying are becoming more available, and patients as well as doctors should be encouraged to attend them. The doctor can benefit greatly by learning specific meditations that are taught to facilitate the transition of death, and also how to relate better to their elderly and young dying patients. Patients can benefit greatly by increasing their awareness and understanding of this process, as well as learning the numerous meditations that help resolve unprocessed emotions. Furthermore, patients can meet others with whom they can share their fears and hopes openly.

Too often the elderly do not wish to share

these feelings, even with those closest to them, for fear of burdening their family and friends. Patients may also be very reluctant to disclose their personal concerns (even with Qigong doctors), for fear of being alienated, especially if the doctor's fear of death becomes evident through excessive encouragement to "get well" and "not lose hope."

LAST AWAKENING BEFORE DEATH

In ancient China there is a saying, "the candle burns brightest before it goes out," meaning that, sometimes the patient's Jing, Qi, and Shen can portray strong manifestations of mental acuity and physical recovery just before the human soul leaves its residence. Being aware of this energetic phenomena can allow the Qigong doctor and family members the chance to emotionally prepare for the patient's departure and avoid misdiagnosis.

SENSORY LOSS BEFORE DEATH

Just before an individual's soul departs from the physical realm, it begins to remove its awareness from surrounding environmental distractions. Beginning from the lower chakras (Volume 1, Chapter 5), one by one the individual's associated senses and spiritual states slowly withdraw according to the following pattern (Figure 34.12):

- **The First Chakra (Reproductive Organs)**

Area: The First Chakra is associated with the kinesthetic, tactile, and proprioceptive senses. This chakra is also energetically connected to both the Conception and Governing Vessels. The First Chakra relates to fear, security, and survival instincts (i.e., the "fight or flight" response). It also relates to tribal power, group acceptance, and the "grounding" or "rooting" of the body. It governs the downward and outward movement of energy from the body, especially excretion, orgasm and exhalation.

The First Chakra also relates to the sense of smell. As the internal soul begins to withdraw from the Lower Chakra area the individual begins to lose his or her sense of smell.

- **The Second Chakra (Lower Dantian) Area:**

The Second Chakra is the dominant energy center for sexuality and sensuality. It supplies the sexual organs (ovaries and testicles) and

the immune system with energy. It is one of the energy centers for empathic perception, through which the individual is able to sense or feel the emotions of others. However, this chakra often manifests in unbalanced patterns characterized by neediness or co-dependency that limit the level of empathic perception. Instinctual sexual attraction, as well as the ability to sense dangerous situations are examples of this level of empathy.

The Second Chakra governs the unconscious mind and the subterranean movement of karma. It is considered the main storehouse of the body's karma and mental impressions, including those accumulated from past lives.

The Second Chakra also relates to the sense of taste. As the eternal soul begins to withdraw from the Second Chakra area the individual begins to lose his or her sense of taste.

- **The Third Chakra (Yellow Court) Area:** This chakra holds the energetic patterns and blueprints for storing issues of responsibility, self-esteem, personal honor, and the fear of rejection. It is also a storage chamber for neglected emotional pain and anger. It is associated with the Middle Burner and those aspects of Ying Qi which are responsible for digestion and the fire of metabolic assimilation. The Third Chakra is the place where the energy of inhalation (Yin) meets with the energy of exhalation (Yang). It is therefore the area where the body's Qi transforms into Shen.

The Third Chakra also relates to the sense of sight. As the internal soul begins to withdraw from the Third Chakra area the individual begins to lose his or her sense of sight.

- **The Fourth Chakra (Heart and Middle Dantian) Area:** Energetically, this chakra relates to the Upper Burner and Zong Qi (Gathering Qi). It governs the field of mind and emotions, which corresponds to the second Wei Qi field and to the human aura.

This energy center is associated with love, compassion, empathy, clairsentience, and intuition. It is also responsible for the creative sciences, and for fine arts such as painting, dance, music, poetry, etc.

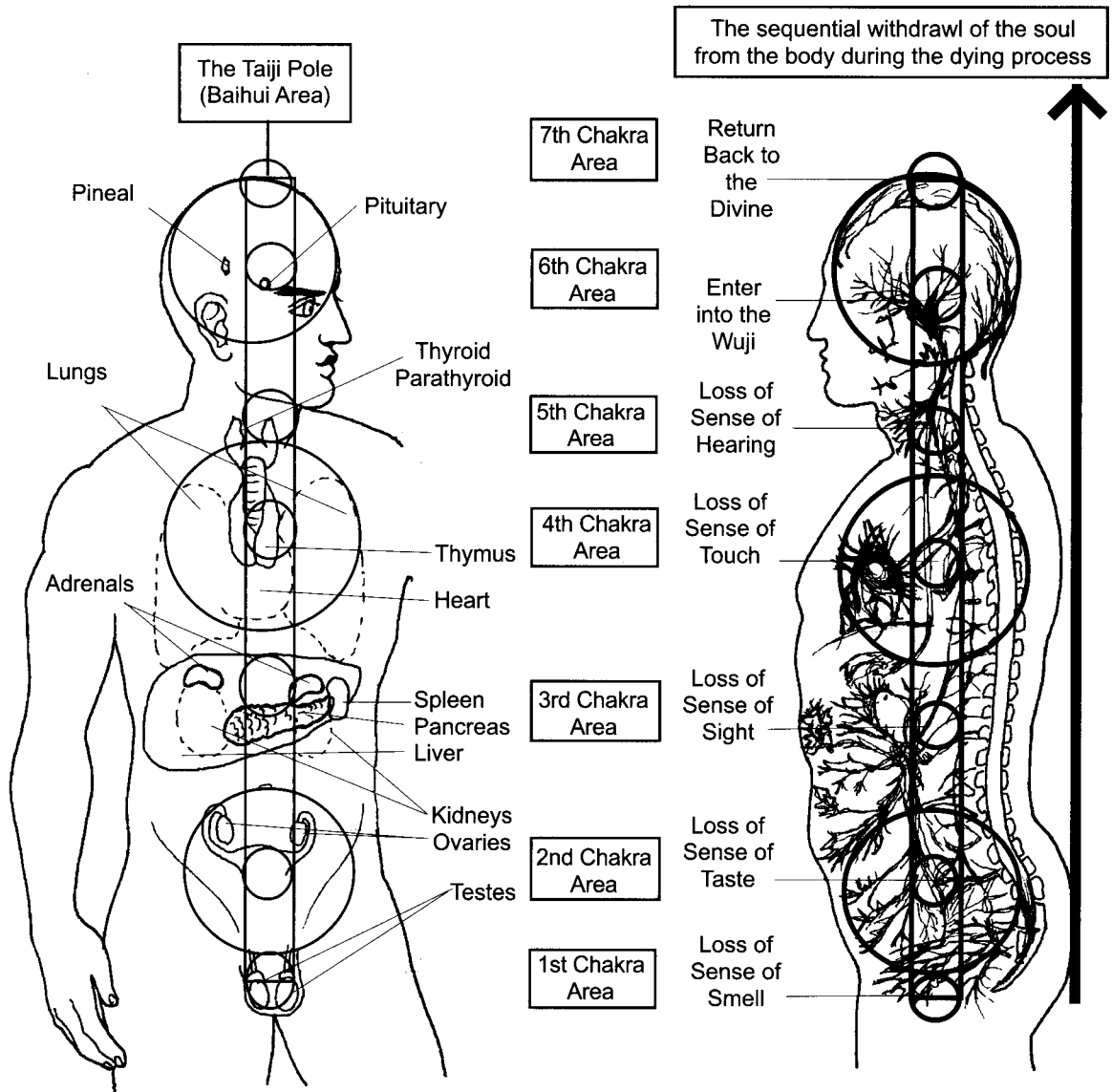


Figure 34.12. The body's Chakra system is connected by the Taiji Pole. The Taiji Pole serves as the exit portal for the Eternal Soul.

The Fourth Chakra also relates to the sense of touch. As the internal soul begins to withdraw from the Fourth Chakra area the individual begins to lose his or her sense of touch.

- **The Fifth Chakra (Throat) Area:** This energy center is associated with sound vibration, personal will, divine will, and divine communication. It is the center for clairaudience, and is also

the source of the individual's inner voice.

This energy center governs the upward movement of Qi associated with movements of the head and with facial expressions. The Fifth Chakra, together with the Sixth Chakra, rules and regulates the intuitive mind. This can be conceptualized as being the perfect harmony between the conditioned (acquired)

perceptions and the unconditioned (inherent or intuitive) aspects of the perceptive mind. It is this form of energetic mind that initiates and evolves psychic development.

The Fifth Chakra also relates to the sense of hearing. As the internal soul begins to withdraw from the Fifth Chakra area, the individual begins to lose his or her sense of hearing.

- **The Sixth Chakra (Third Eye and Upper Dantian) Area:** The Sixth Chakra is considered to be the main chakra of the mind. Intellectual and intuitive, the Sixth Chakra is the root of the plane of duality within human experience. Along with the Fifth Chakra, the Sixth Chakra rules and regulates the intuition. The Sixth Chakra is associated with the plane of austerity, in which impurities are purified and burned away by means of non-attachment to perceptions of duality, and in which the merger of individual self with the divine self takes place.

Each of the lower five chakras is associated with a physical sense, whereas the Sixth Chakra is associated with the intuitive sense of the mind itself. In an unawakened individual, the mind gathers and organizes information based only on the five senses; however, when the Sixth Chakra is developed and awakened, the individual will have access to knowledge from beyond the aid of these senses; such knowledge is non-local, being independent of time and space.

The awakening of the Sixth Chakra is said to yield clairvoyance, refined telepathy, and a myriad of other minor powers. Here, the ability to visualize becomes so acute as to involve all five senses (having been already mastered) with the mind. One is able to see beyond duality and thus affect reality directly from the substratum of creation. With these faculties in place, one is able to visit other energetic and spiritual realms and to navigate through a very wide spectrum of consciousness.

The Sixth Chakra also relates to the infinite space of the Wuji. As the internal soul begins to withdraw from the Sixth Chakra area the individual begins to lose his or her sense of

connectedness to the physical realm and begins to enter the infinite space of the Wuji.

- **The Seventh Chakra (Bai Hui) Area:** The Seventh Chakra is the primary energetic gateway of the Taiji Pole to the Divine, or “the door to kingdom of God.” While the other chakras are considered to be energetic transformers that modify and direct the energy contained within the Taiji Pole, the Seventh Chakra affects the energy of the Taiji Pole itself by controlling the flow of divine energy into the body.

The Seventh Chakra is associated with totality. It relates to the energetic body of bliss and complete enlightenment, beyond the uppermost reaches of the human realm. It is considered to be the lowest of the divine levels of consciousness.

In ancient China, it was believed that when the Seventh Chakra’s energetic center opened, it was like a golden flower opening, accompanied by a dazzling bright light and a strong, powerful feeling of connection with the divine. It is often said that when the kundalini reaches the level of the Seventh Chakra, the individual transcends all human experiences and enters into the lower divine realms.

As the internal soul begins to withdraw from the Seventh Chakra area the individual begins to reconnect with the Divine.

SPIRITUAL UNDERSTANDING OF DEATH

When the “silver cord is cut” and the spirit separates from the body, the body dies. Everything within the body’s structure becomes a vaporous type of gas and dissolves, slowly returning back to the Earth. The energetic nature of the physical body departs from the decaying tissues with the individual’s human soul. After the dissolution of the physical body, the individual continues to exist in the form of an energetic and spiritual body.

Most individuals are terrified when they observe or experience the death of the physical body. Death, even after experiencing a debilitating illness for several years, is actually painless. The departed will feel lighter and freer than he or she has ever felt. If the physical body had been crippled or wounded, in the spiritual body state

he or she will not experience any structural abnormalities or physical defects.

Our spirit is essentially a combination of our conscious and unconscious minds. Being “dead” is actually equal to the same state of dreaming or slipping into sleep. While sleeping, we actually leave our material bodies through subconscious Spirit Travel. While in this state, we feel no discomfort or physical pain.

Practicing meditation helps cleanse our innermost being, thereby preparing us for the spiritual transformation of death and rebirth. The dissolution of the physical body was considered the “first death” in ancient China. After the first death, the individual will experience what was known as the “second death.” At the point of the “second death,” the individual’s energetic body, lifelong experiences, and impressions are assimilated by the spiritual body. At this stage in the individual’s transition, the spiritual body absorbs new Heavenly energy and prepares for a new incarnation.

In ancient China, it was believed that individuals who suffered traumatic life experiences were allowed a time of peace and blissful rest. Other individuals who were ready would immediately begin a new cycle and start their descent into the world of matter.

THE RITE OF SPIRITUAL PASSAGE

When the patient is ready to “pass,” the Qigong doctor can assist in this important energetic and spiritual transformation by proceeding as follows:

1. After connecting with the Divine, the doctor may begin with three invocations:
 - **The First Invocation:** “Lord God, please fill me with your Holy Spirit and Divine healing power. Increase my skill, power, faith and wisdom. Use me as a servant for your divine healing.”
 - **The Second Invocation:** “Please fill this room with your Holy Presence and bring your healing virtue. Let your glory shine through me into this room, and sanctify (patient’s name) for his (or her) time of passage.”
 - **The Third Invocation:** “I lift (patient’s name) before your Holy Presence on your altar of

mercy. I ask that you heal these exposed wounds and free (him or her) from these chains of despair, agony, shame, and disease. Purify and cleanse their heart, mind, and soul. Embrace and accept their spirit into your loving arms. Thy will be done, Amen.

2. Energetically purge the patient, physically, mentally, emotionally, and spiritually. Use the Extended Fan Palm technique and gently sweep the patient’s body from the head to the feet.
3. Draw a cord of light from the divine and connect it to the patient’s Taiji Pole and Upper Dantian (via the Baihui), allowing the energy to extend all the way through the body and into the patient’s Lower Dantian. Imagine that the patient’s center core energy is fusing into one harmonious union with the divine white light.
4. Begin to focus on the patient’s human soul being enveloped in the divine white light, and begin to draw the energy up through the top of the patient’s head and out the body through the Baihui area.
5. In this type of spiritual passage, when the patient’s soul permanently leaves the body, there will be an energetic shift in the room. Sometimes there is an immediate glow or flash of light, followed by a calm, pleasant feeling of peace and love.
6. After the soul has permanently left its tissues, the Hun also leaves through the top of the patient’s head. However, the Po will remain with the patient’s tissues for several days unless the body is cremated (which is a common practice in several cultures, used to expedite the transformational process).

AFTER DEATH

Sometimes, after a person dies, his or her spirit hovers about the dead body confused, uncertain and wondering what to do next. Certain faiths believe that it is up to the family of the departed to help the dead by giving him or her directions in assisting with the after-death experiences. This initial support is used to help the departed minimize feelings of loneliness, confusion, and the fear of the unknown.

Some faiths offer food to their departed loved ones, believing that his or her spirit will consume the food energetically by absorbing its essence through smell rather than taste. People are encouraged never to eat food offered to the dead. Although the external form of the food does not change, its energetic structure has been polluted by the spirit's intense desire to return back to physical form, and it will thus adversely affect the mind.

Certain spiritual sects will lay the corpse on the ground facing North, along the Earth's electromagnetic lines of force that run North and South. The purpose is threefold:

1. It helps rigor mortis set in quicker and hastens decomposition.
2. The Earth's electromagnetic force reacts with the decomposing body in such a way that the individual's spirit cannot re-enter the body.
3. While facing north, it is easier for the priest to perform the purification rites, which can expedite the spirit's reincarnation.

THE ENERGETIC AND SPIRITUAL REALMS

The ancient Chinese believed that the energetic and spiritual realms contained many different types of beings. Departed human beings from the Earthly realm were said to linger within the energetic world in accordance with their degree of spiritual maturity, karma, and corresponding degree of energetic density. The more spiritually evolved, righteous, and noble the individual, the purer and more refined was the degree of his or her vibrational density.

It was believed that the human body contained 72 levels of vibrational resonance. Each level contained specific intuitions and insights, allowing the individual to experience various levels of energetic and spiritual understanding. Awareness of these 72 levels allows an individual to evolve within his or her own time frame (within the gross material world), and constitutes the various energetic and spiritual levels of human consciousness.

It was also believed that the energetic and spiritual worlds are divided into 72 levels, beginning from the lowest vibrational level and progressing to the higher spiritual levels. Each of these levels is separated by its own degree of resonance.

As the individual's energetic body begins to gradually dissolve, it begins to vibrate at an energetic frequency related to a particular level of the energetic plane. The level at which the individual stays and maintains existence is in direct correspondence with his or her spiritual maturity (hence the many definitions of levels within Heaven, Purgatory (Bardo), and Hell that exist throughout various cultures and religions).

Therefore, you are as energetically and spiritually close to God, on the gross material world as you will ever be after your physical death. Death will not actually bring you any closer; it is only the removal of the gross physical shell which covers your energetic and spiritual form. Physical existence and survival within the gross material world is given to you for training and maturing through energetic and spiritual transformations.

SECTION VIII

THE CLINICAL PROTOCOLS OF MEDICAL QIGONG THERAPY

CHAPTER 35

ENERGY EXTENSION AND QI MANIPULATION TECHNIQUES

ENERGY PROJECTION

The body's energetic constitution is a combined matrix of sound, light, heat, and electromagnetic energy. Studies on the effects of Qi projection conducted by Chinese scientists concluded that energy released by a Qigong doctor into a patient carries the properties of infrasound, electromagnetics, static electricity, infrared radiation, gamma rays, particle and wave flows, organic ion flows, and light. These properties produce physiological changes in the patient's tissues during the Qigong treatment.

A Qigong doctor can emit energy during a treatment with or without touching the patient. A treatment with the doctor's hand moving at a distance from the patient's body is considered Qi Emission. If the doctor's hand touches the patient's body, it is considered Qi Massage, which combines both tissue manipulation and energy flow. It is also helpful if the Qigong doctor has a thorough grasp of the tissue manipulation skills of Chinese massage therapy (Jie Gu for bone setting, Tui Na for traumatology, and An Mo for internal diseases and visceral manipulation), as well as acupressure and TCM theory, to ensure a high quality of treatment and to avoid misdiagnosis and erroneous treatments.

Qi is projected outside the body and travels in ripples and vibrational pulses similar to the ripples of an ocean wave. The frequency of this energy wave can be modulated into dense or dispersed resonating patterns depending on the Qigong doctor's needs.

Shen is projected outside the body as light, and travels in light beam particles. This particle light extension can change in color and intensity, depending on the doctor's intention. When Qi and Shen are combined, the light and wave frequencies facilitate maximum energy projection.

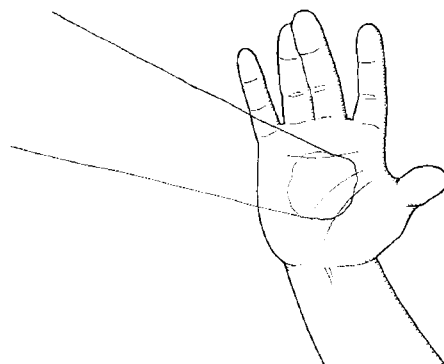


Figure 35.1. Palm Qi Extension Through the Pc-8 Area

TYPES OF ENERGY EXTENSION

There are nine types of energy extension and projection skills which are divided into three categories based on the source of the projected energy. The first three are projected from the extremities: palms, fingers, and soles of feet. The next category of Qi projection originates from the three Dantians: Upper, Middle, and Lower. The third category includes Qi emission from the eyes, throat (sound resonance), and thought projection.

ENERGETIC PROJECTION FROM THE EXTREMITIES

The first three energetic projections are released from the extremities (palms, fingers, and the soles of feet) in accordance with the doctor's imagination and intention. The primary means of transmitting healing energy is the release of Qi from the hands, described as follows:

- **Palm Extension:** This is the ability to emit energy through the center of the doctor's palm (Pc-8). It is considered the primary hand posture used by all Medical Qigong doctors for emitting Qi (Figure 35.1).
- **Finger Extension:** This is the ability to emit energy through the extended fingers (usually the index and middle fingers). The finger ex-

tension techniques allow Qigong doctors the ability to finely hone their energetic projections into a smaller, condensed energetic beam (Figure 35.2).

An additional means of transmitting healing energy is to release Qi from the feet, described as follows:

- **Foot Extension:** This is the ability to release energy through the bottom of the feet (Kd-1); this method is usually used to surround and envelop the treatment room as well as the patient (Figure 35.3).

ENERGETIC PROJECTION FROM THE DANTIANS

The next three energetic projections are released from the Upper, Middle, and Lower Dantians (Figure 35.4). These energetic projections are based upon the doctor's kinesthetic, empathic, and intuitive abilities:

- **Upper Dantian (Yin Tang) Extension:** The energy is emitted from the Qigong doctor's Third Eye area, and can be used in conjunction with the eyes for intensifying the doctor's Shen projection towards the patient.
- **Middle Dantian (CV-17) Extension:** The energy is emitted from the Qigong doctor's Heart area, and can be used in conjunction with projection from the doctor's hands or throat for vibrational resonance. This technique intensifies the emotional connection between the doctor and the patient.
- **Lower Dantian (CV-6) Extension:** The energy is emitted from the Qigong doctor's abdominal area, and can be used in conjunction with Qi emission from the feet for expansion or extension of Wei Qi. This method intensifies the projected external field of Qi around the patient.

ENERGETIC PROJECTION OF QI AND SHEN

The last three energetic projections are released from the eyes, throat and mouth (breath and sound resonance), and thought. These techniques are a form of long-distance thought projection based upon the doctor's ability to project Qi and Shen.

- **Eye Projection:** Projecting and releasing energy through the eyes is generally used to in-

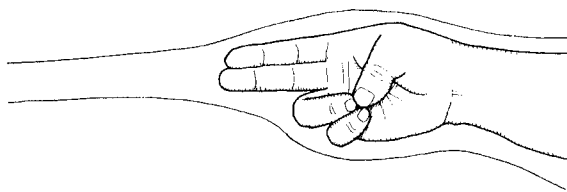


Figure 35.2. Finger Qi Extension

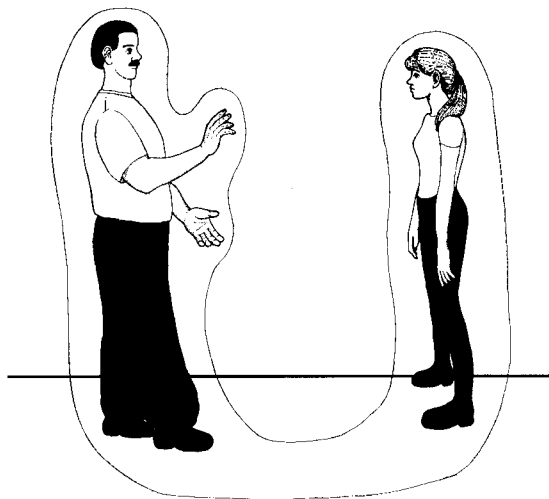


Figure 35.3. Extending Energy from the Soles of the Feet

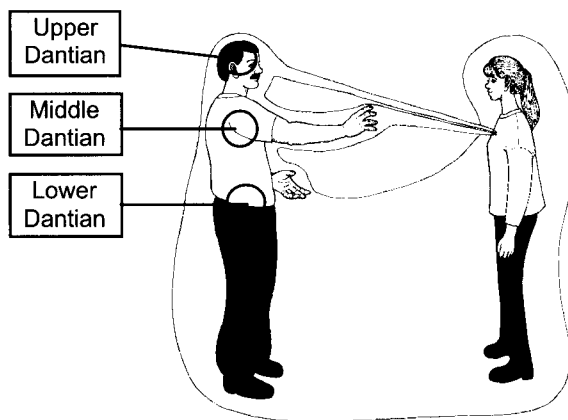


Figure 35.4. Qi Extension. When treating a patient, all Three Dantians extend energy into the patient

crease the doctor's intention and focus of Qi (Figure 35.5). The transmission of Qi is primarily mental; therefore, when projecting Qi, the doctor can increase its effect by looking intently at the area being treated and concentrating his or her Shen (Mind) and Zhi (Will). Some Qigong doctors will treat patients with only their gaze, scanning over the patient while literally bathing him or her with the Qi and Shen directed from the doctor's eyes.

- **Sound Resonation:** Energy can be projected from the doctor's breath and voice into the patient's body in order to disperse energetic stagnations by vibrating the tissues and cells of the viscera (Figure 35.6). When applied, the sound and breath are released simultaneously, from a distance of a foot or more (as if trying to blow out a candle). When used as a Breath Incantation, it can have a calming effect, sometimes producing drowsiness.
- **Thought Projection:** This is another way to release Qi. It is used for long distance energy therapy and is a form of transmuting Qi into Shen, which is transmitted through the Wuji into the patient's Yuan Shen (Figure 35.7).

CONTROLLING ENERGETIC PROJECTIONS

The challenge with energy extension lies not in releasing life-force energy but in controlling the power and flow of its projection. If the doctor is distracted or unstable in his or her projection of energy, the doctor may induce more imbalances in the patient's body. By using intention to mentally focus and direct the Qi, the doctor can intensify the size and shape of the projected energy (like a laser). Qi projection can be stabilized by two common approaches:

- First, connect with the Divine and pull an energetic cord into the Baihui (GV-20) through the Taiji Pole and into the Lower Dantian. Imagine this energy transforming into a vibrant blue color. Direct the vibrant blue colored energy up the torso and out the body through the center of the right palm (Pc-8). Visualizing and projecting specific colors (blue, red, violet, etc.) with the energy exten-

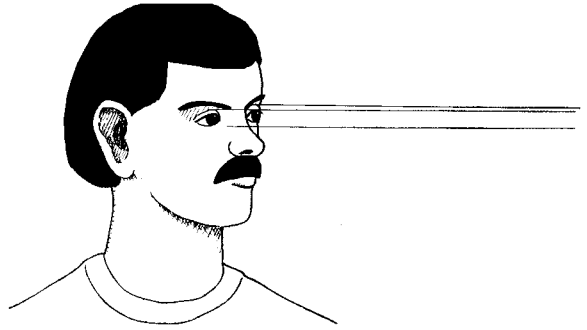


Figure 35.5. Energy Projection From the Eyes

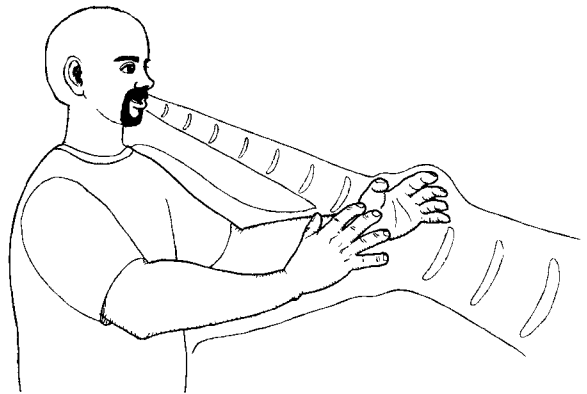


Figure 35.6. Sound Resonation Projection

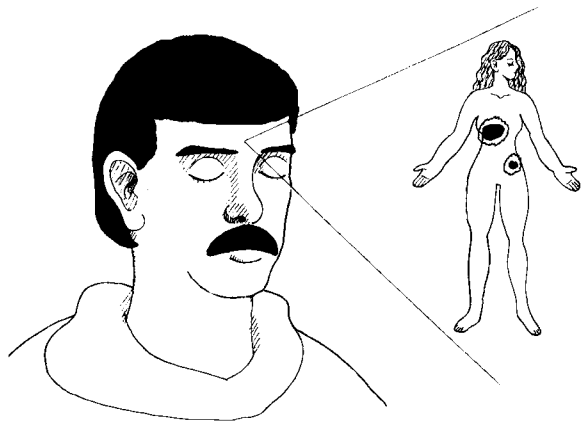


Figure 35.7. Thought Projection

sion causes the Qi to take on a dense and fuller projection, which facilitates the rooting and stabilizing of the energy into the patient's tissues.

- The second means of projecting stable energy is through absorbing Earth Qi (environmental energy). The Earth Qi is absorbed into the body through the feet and legs into the Lower Dantian. Imagine this energy in the Lower Dantian transforming into a vibrant color. Direct the vibrant colored energy up the torso and out the body through the center of the right palm (Pc-8).

THE RESPONSIVENESS OF THE PATIENT

The degree of curative effect depends both on the competence and versatility of the doctor, and on the responsiveness of the patient. If the patient is not responsive, repeated stimulation and regulation of Qi is needed to increase sensitivity.

Sometimes patients' emotions and spirits are disconnected from their bodies and minds. Although this is a perfect adaptation for a military environment, it is not beneficial for an energetic healing environment. The patients must undergo a series of Shen Gong training sessions to retrieve their emotional spirit. This training is commonly referred to as "soul retrieval" because the patients' souls are in a state of shock (or suspended animation) due to severe emotional trauma, and must be returned to the Yuan Jing within the patients' tissues. (See Chapter 19).

In addition to Shen Gong training, the Qigong doctor must make the patient's Qigong meditations and prescriptions more active so that a satisfactory effect can be achieved. However, a desirable effect can only be attained when the patient cooperates with the doctor and is consistent with the assigned Medical Qigong prescription exercises and meditations.

ENERGIZING THE TISSUE AREA

When treating a patient, the diseased tissue must be appropriately energized. Inadequate energizing results in only slight improvement or a slower rate of healing; over-energizing may cause Qi congestion.

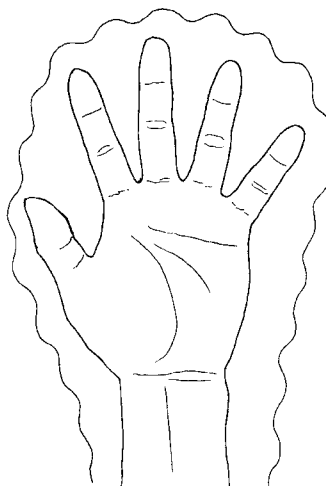


Figure 35.8. The Extended Fan. This palm is the primary hand posture used for emitting Qi.

HAND POSTURES FOR QI EMISSION

There are many hand postures used in emitting and absorbing in energy. Each variation depends on the skill and particular background of the Qigong doctor. Generally, the doctor uses the entire hand to extend energy, while constantly changing the intensity of the Qi being extended. By expanding and contracting the hand and fingers, the "beam of Qi" being emitted into the patient's body will expand and contract. Presented here are six of the most common hand postures utilized by Medical Qigong doctors in clinics throughout China.

THE EXTENDED FAN PALM

This first hand posture is the most popular in terms of Qi emission. It releases the widest field of Qi emission. In the Extended Fan Palm hand posture, all five fingers stretch naturally, separate, and open like a Chinese fan (Figure 35.8). There should be no tension, and the focus of the energy should be in the center of the palm (Pc-8). The Extended Fan Palm is the primary hand posture for extending energy because it can be easily used for emitting either Hot or Cold energy. It can also be used in conjunction with other techniques as a re-

inforcing method to strengthen the flow of energy extension.

There are many different methods of training the Qigong doctor in acquiring the skill of using the Extended Fan Palm for Qi emission. The following exercise is a popular method used in ancient Daoist schools for training Qi emission, and is used in medical, martial, and spiritual instruction.

Note: Before beginning these exercises, it is important not to eat a heavy meal at least one and a half hours before practicing, in order to allow food to digest.

PALM BREATHING ENERGY EXERCISE: STAGE 1

1. From a Wuji posture, bring both hands up in front of the body, with the palms facing the Lower Dantian. Breathe naturally while concentrating on the Lower Dantian. Next, place the left palm facing the right palm, as if holding an imaginary ball. Allow the energy between both hands to build and increase its energetic field (Figure 35.9).
2. Press the Mingmen backwards and feel the energy absorbing through the arms into the Lower Dantian. Next, release the pressure from the Mingmen and feel the Qi return back into the center of the palms.
3. Shift the attention to the center of the right palm and begin to extend energy into the center of the left palm. Next, shift the attention from the center of the left palm and begin extending energy into the center of the right palm.
4. As a feeling of pressure begins to build between the hands, perform the "Pushing" (energy extension) and "Pulling" (energy retraction) manipulation technique. This technique is practiced by pushing the Qi of the right palm into the center of the left palm. Hold it there, feeling the pressure mount, and then withdraw the Qi back into the center of the right palm.
5. Repeat for several minutes, alternating hands. Do this exercise twice a day for 15-30 minutes each practice. Be careful not to let the hands touch when moving the Qi back and forth between the palms. After one hundred days, go to Stage #2.

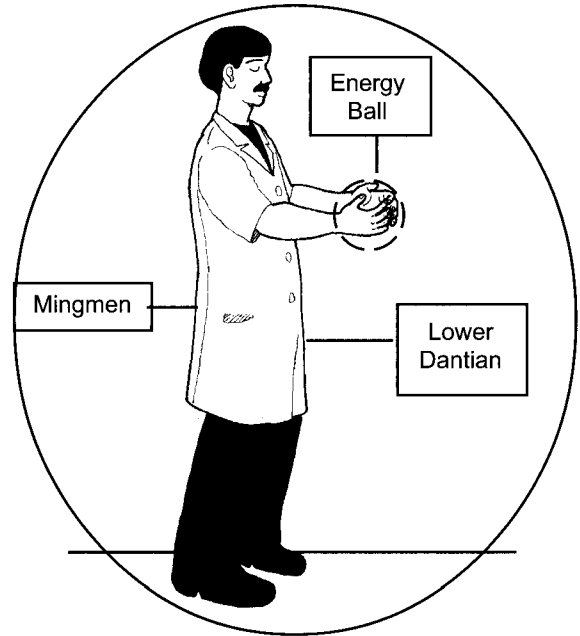


Figure 35.9. The Image of Holding a Ball of Energy

PITUITARY PAIN SYNDROME

When training to increase their own energetic field, Qigong doctors must strive to overcome the Pituitary Pain Syndrome. This is a state of transition during which the body is overcome by pain to the extent that the mind gives up and the doctor quits practicing (e.g., due to a feeling of fatigue when practicing a "Holding the Ball" posture). It is important that as the doctor becomes stronger, the training posture be maintained longer, so that the pituitary gland is challenged to activate the hypothalamus. The hypothalamus causes the body to produce endorphins such as ACTH, which is a natural form of cortisone that helps to escalate the doctor's healing potential.

PALM BREATHING ENERGY EXERCISE: STAGE 2

1. Light a candle and place it on a table. From a Wuji posture place the center of the right palm several inches to the right of the tip of the flame (Figure 35.10). The left palm should be placed on the opposite side of the candle, facing the right palm. The Laogong points and the tip of the candle should be in a straight line with each other.

2. Breathe naturally while concentrating on the Lower Dantian. Shift the attention onto the center of the right palm and begin extending energy into the center of the left palm.
3. Once a feeling of pressure begins to build between the palms, begin the Pushing and Pulling energy manipulation technique. Push the Qi of the right palm into the left palm. Hold it there for several minutes feeling the pressure mount, then draw the Qi back into the center of the right palm. Practice this exercise for several minutes.
4. Next, place the left palm on the Lower Dantian while continuing to extend and retract energy from the right palm. After several minutes, switch hands. Notice that as the Qi is being extended out the palm that the flame bends away; and as the Qi is retracted back into the palm, the flame bends towards the center of the palm. Practice this exercise twice a day for 15-30 minutes each time.

Note that the Yintang area (the Upper Dantian's projection point) can grasp the flame and hold it stationary. Since this technique (grasping and rooting) is used for rooting and securing the patient's Qi, its application can be counter productive when trying to move the flame tip. To avoid this condition, the doctor should relax the mind and use the imagination when projecting Qi.

PALM BREATHING ENERGY EXERCISE: STAGE 3

1. Light a candle and place it on a table. From a Wuji posture place the center of the right palm several inches in front of the tip of the candle's flame. The left palm should be placed on the Lower Dantian. The Laogong point of the right palm should be directed at the tip of the candle.
2. Breathe naturally while concentrating on the Lower Dantian. Shift the attention onto the center of the right palm and begin extending energy into the center of the candle flame. Connect a line from the candle flame, through the right palm and arm, into the to the Lower Dantian, and then into the ground.
3. Once you feel your Qi envelop the flame, begin to spiral the Qi into the Earth in a clock-



Figure 35.10. Posture for Palm Breathing Exercise

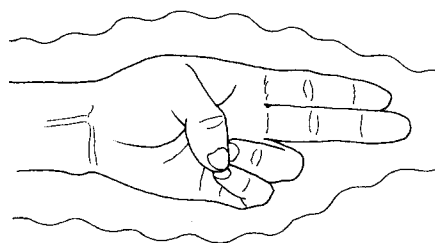


Figure 35.11. The Sword Fingers Technique

wise direction. This clockwise spiraling action will draw the candle flame into your palm. Hold it there for several minutes feeling the pressure mount, then release the Qi back into the center of the right palm. Practice this exercise twice a day for 15-30 minutes each time.

SWORD FINGERS

In this second hand posture, the expansive field of Qi being released is condensed into a more solid beam of light. In the Sword Fingers hand posture, the index and middle fingers of the right hand are extended and joined together, while the ring and little fingers curl into the center of the palm (Figure 35.11). The thumb should rest on the nails of the ring and little fingers, forming a circle where Qi is gathered.

The index finger corresponds to Wood or the Liver's Qi, and the middle finger corresponds to Fire or the Heart's Qi. Using both fingers together activates the Qi of Fire and Wood, which is a cata-

lyst for the Yang energy needed for guiding Yang Heat with the intention (Yi). When extending energy, the Qi is gathered first in the palm and the circle between the thumb and last two fingers; then it is released through the tips of the index and middle fingers.

SWORD FINGER QI EXTENSION: STAGE 1

1. From a Wuji posture, extend both hands to form an imaginary circle of energy in front of the Lower Dantian. As soon as the Dantian is activated and full, bring the ball of energy in front of the body, level with the Middle Dantian (Heart and solar plexus level). Direct the Qi from the Lower Dantian into both hands (Figure 35.12).
2. Point the middle and index fingers of the right hand towards the left palm (Pc-8) and feel the energy press into the tissues (Figure 35.13). After a while, neutralize the energy by turning the palms towards each other, then switch and feel the energy of the left sword fingers (index and middle finger) press into the center of the right palm. Practice this exercise twice a day for 15-30 minutes each practice. After 100 days go to the next stage.

SWORD FINGER QI EXTENSION: STAGE 2

1. Light a stick of incense and place it in a standing upright position on a table. From a Wuji posture, place the center of the left palm (Pc-8) several inches to the left of the incense. The right hand sword fingers point through the tip of the incense, extending Qi into the center of the left palm. All three points - left center palm (Pc-8), tip of the incense, and the right sword fingers - should be in a straight line (Figure 35.14).
2. Breathe naturally while concentrating on the Lower Dantian. Shift your attention onto the tip of the incense and focus your concentration there. Continue to extend Qi until you have a strong feeling of Qi in the center of your left palm. Emit Qi from the Sword Fingers until it pushes and moves the smoke from the incense. After a while switch to the right palm. Practice this exercise twice a day for 15-30 minutes each time.

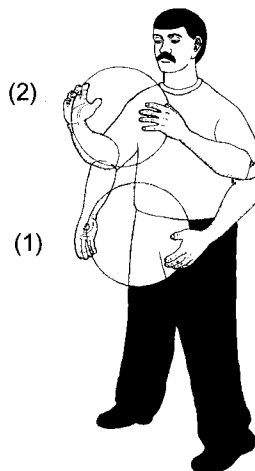


Figure 35.12. Imagine a ball of energy in front of the Lower Dantian, then raise it up to the level of the Middle Dantian.

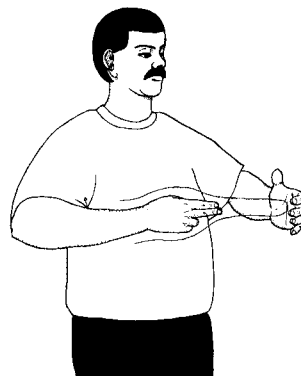


Figure 35.13. Point the Sword Fingers of the right hand towards the center of the left palm.

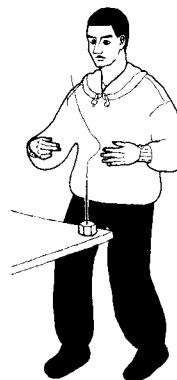


Figure 35.14. The Sword Fingers point at the tip of the lit incense.

THE ONE FINGER SKILL

In this third hand posture, the field of released Qi is further condensed into an even more solid beam of light. In the One Finger Skill hand posture, the hand forms a soft fist with one appendage (finger or thumb) extended (Figure 35.15). The energy is projected in a straight line (like a laser beam) and can be used to heat the patient's tissues, channels, or points, as well as to lead, extend, and tonify the energetic field (Figure 35.16).

SCAR TISSUE TREATMENT

In treating scar tissue formations which have laid dormant for quite some time, the Qigong doctor uses the One Finger Skill technique along the line of the patient's external scar. To perform this method, one thumb is placed on the end of the scar, while the doctor's other thumb presses into tissue, slowly outlining the entire scar (this heats and energizes the patient's tissues). The doctor holds the points until it feels like the tissue area begins to melt. Then, the doctor will move the thumb to the next area along the scar, while extending his or her energy through the patient's tissue in a circular pattern. The doctor ends the treatment with one thumb placed at the beginning of the scar and the other thumb placed at the ending of the scar (see Volume 5, Chapter 76). This technique naturally induces an energetic emotional release of the memories trapped within the scar tissue. Sometimes, the patient may discover that a physical and emotional release occurs through the subconscious by dreaming about the trauma.

INTERNAL AND EXTERNAL APPLICATION

One Finger Skill can be used to extend emitted energy into the patient's channels from a distance, or to regulate tissue and channel points through visceral manipulation. The former technique is regarded as an external application, and the later technique is regarded as an internal application.

- **The External Application:** This requires that the Qigong doctor extend his or her arm, pointing a finger at a particular area on the patient's body. The doctor then focuses on that specific channel point, leading and directing the emitted Qi into or out of the patient's body.
- **The Internal Application:** This requires that the

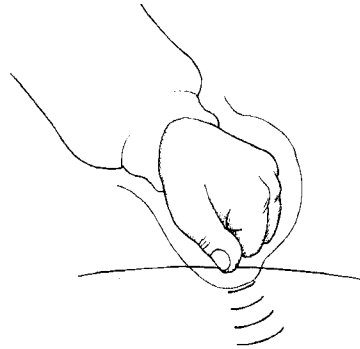


Figure 35.15. The use of the thumb to emit Qi is an example of the One Finger Skill technique.

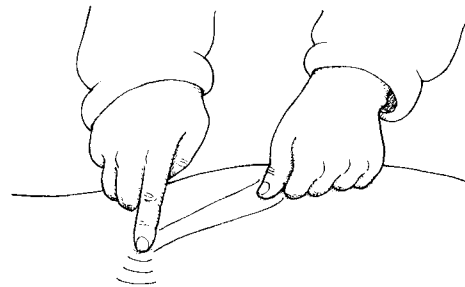


Figure 35.16. Energy is extended through the One Finger Skill technique.



Figure 35.17. The doctor makes contact with the patient's tissues, extending his or her intention along the patient's channels, and leading Toxic Qi out the body.

doctor make physical contact with the patient's tissues, extending the mind deep into the specific areas, channels, or points to be treated. The Qigong doctor physically rotates and shakes his or her finger (or thumb) from side to side while emitting Qi into the patient's tissues or energetic fields (Figure 35.17).

RIPPLING POINT THERAPY

One Finger Skill can also be used in Rippling Point therapy. For example, the Qigong doctor can touch a specific point on the patient's body while extending his or her intention deep into the tissues. The doctor then softly pulls on his or her own tendons facilitating a mild vibration within the specific channel point area. This emitted vibration allows the Qi to ripple from the point outward, in all directions (Figure 35.18). Rippling Point therapy is generally utilized in the dispersion of Qi stagnations.

ONE FINGER SKILL ENERGY EXTENSION EXERCISE

1. From a Wuji posture, focus the concentration on the Lower Dantian area and bring both arms up to chest level and form an energy ball. Once the Qi in the Lower Dantian becomes activated, direct its energy flow to the tip of the right index finger. Once a feeling of heat and expansion of energy is felt within the right index finger, point the energy beam into the heart of the left palm (Figure 35.19).
2. Once the energy is felt pressing into the left palm, begin to circle-rotate the energy beam in a clockwise direction for several minutes; then, in a counterclockwise direction for several minutes.
3. Next, extend and focus the Qi from the Lower Dantian into the left index finger and repeat the exercise.

SOARING DRAGON TECHNIQUE

The Soaring Dragon technique is a variation of the One Finger Skill energy extension technique. If the pathogens are strong and too much Heat is being emitted from the patient's tissues (as in certain types of cancer), the Qigong doctor may decide to use this particular variation to avoid absorbing the dangerous toxins being released from

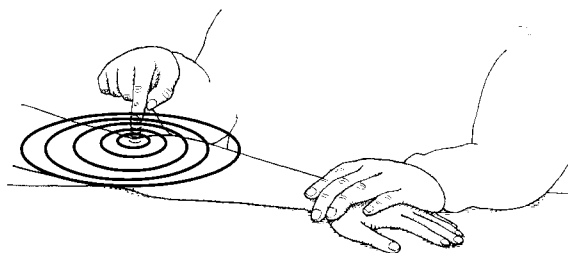


Figure 35.18. In Rippling Point Therapy, the Qigong doctor will extend his or her intention deep into the patient's tissues in order to stimulate the energy flow.



Figure 35.19. One Finger Skill Energy Extension Exercise

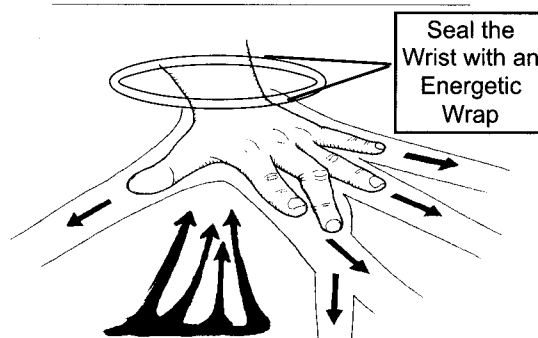


Figure 35.20. Soaring Dragon Hand Posture Technique

the patient's body. The Qi is emitted out the doctor's middle finger into the patient's body while the other four fingers disperse the pathogenic Heat into the ground (Figure 35.20).

Before initiating the Soaring Dragon technique, it is important for the Qigong doctor to use his or her mind's intention to seal the wrist. This enables the doctor to pull the patient's Qi into the palm and disperse it into the Earth via the other four fingers, thus avoiding the absorption of the patient's pathogenic Qi.

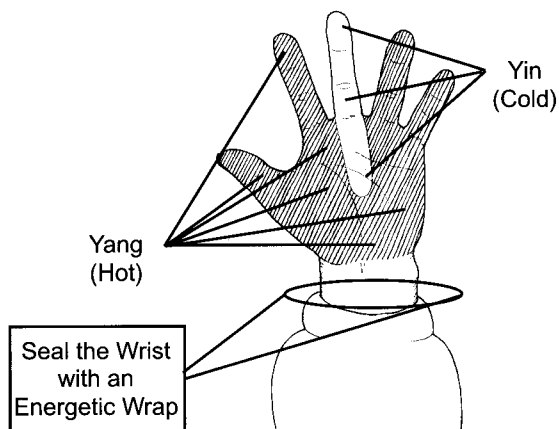


Figure 35.21. When using the Bellows Palm technique, the center of the palm and middle finger remain white in color, while the rest of the palm remains red

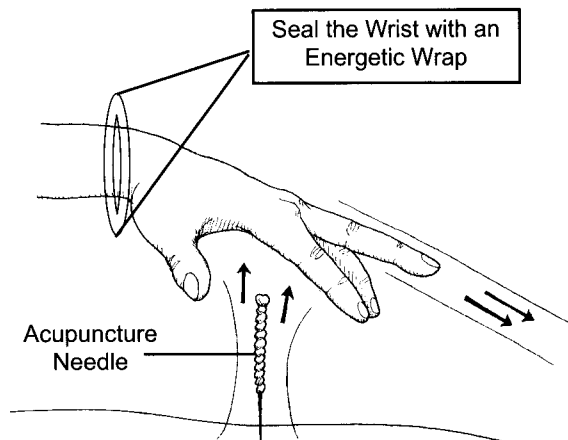


Figure 35.22. The doctor absorbs the patient's Toxic Qi through the center of the palm and disperses the pathogens out of the middle finger into the Earth.

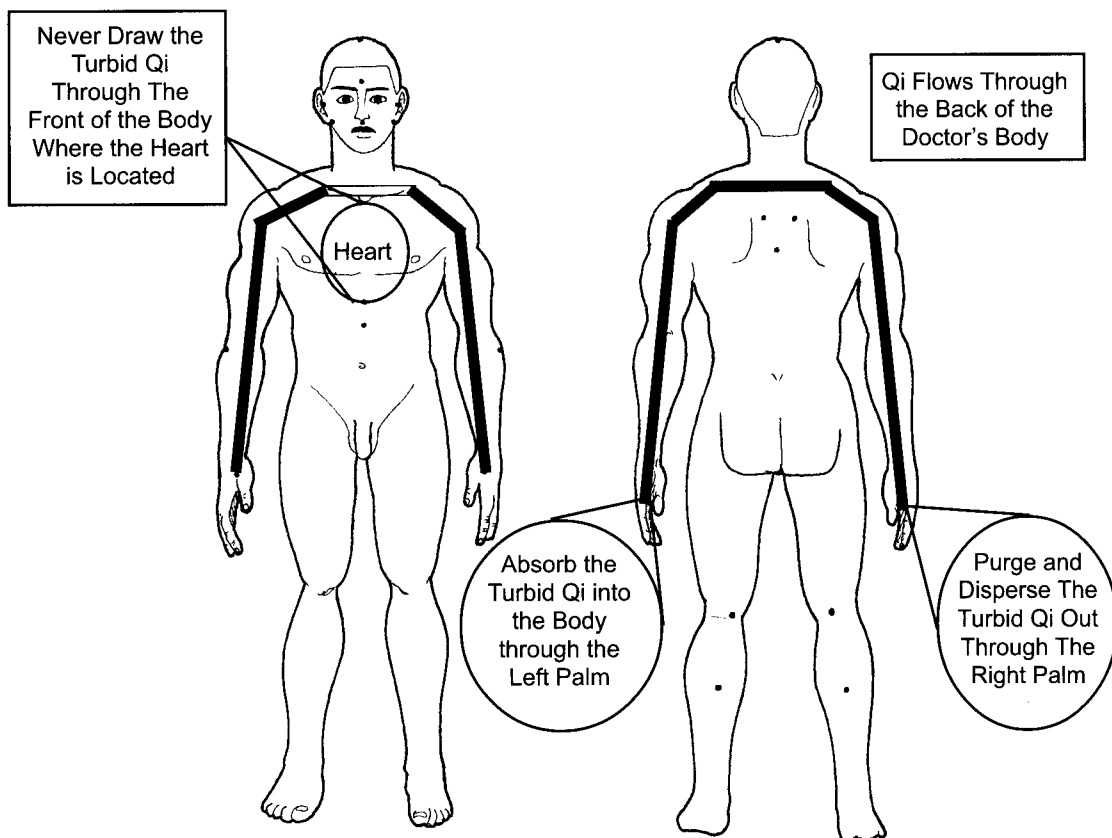


Figure 35.23. The Back Bridge Bar Technique

This technique is very effective in dispersing pathogenic Heat. As the pathogenic Heat from the patient's tissues releases upward, the dispersing energy that flows from the four fingers causes the patient's toxic Heat to dissipate and be carried away from the doctor.

BELLOWS PALM TECHNIQUE

Another variation of the One Finger Skill is the Bellows Palms technique, which uses the Lao Gong, Pc-8 point at the center of the palm as a pump to expel Qi out of the middle finger. Originally, while treating patients, the palm is Hot (in a Yang state). However, when pulling Qi from the center of the palm and directing it out through the middle finger, the polarity of the palm changes from Yang to Yin, causing the center of the palm and the middle finger to turn white (Figure 35.21).

Because this technique is used to pull out Heat from the patient's body, before initiating the Bellows Palm it is important for the Qigong doctor to use his or her mind's intention to seal the wrist. The doctor then pulls the patient's Qi into the palm and disperses it into the Earth via his or her middle finger to avoid absorbing any of the patient's pathogenic Qi (Figure 35.22).

THE BELLOWS PALM AND THE BACK BRIDGE BAR TECHNIQUE

The Bellows Palm technique is also used with the "back bridge bar" (where the trapezius muscles join both arms across the doctor's shoulders) to aspirate toxic energy from the patient's body. In this particular technique, the doctor's left palm is used as a vacuum to aspirate a specific toxic area inside the patient's body. The toxic energy travels through the doctor's left arm, across the shoulders and back (never the chest), out through the doctor's right palm into the Earth. The right palm applies the "bellows" technique used to create the energetic suction through the left palm for removing Toxic Qi. This technique is contraindicated when treating cancer patients (Figure 35.23).

THE INVISIBLE NEEDLE PALM

In the Invisible Needle Palm hand posture, the field of Qi being released is further condensed into an intense beam of light, similar to that of a laser

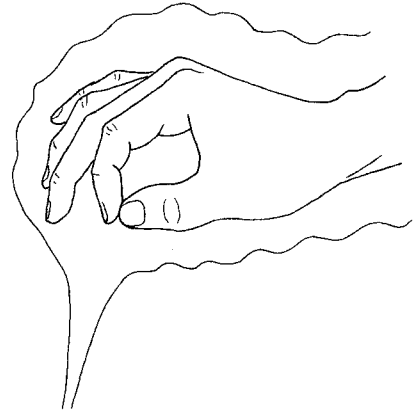


Figure 35.24. The Invisible Needle Palm

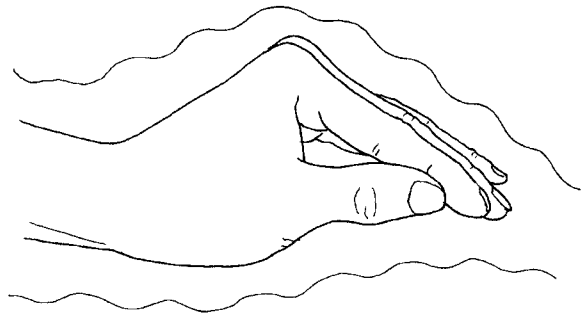


Figure 35.25. The Dragon's Mouth Palm

beam (Figure 35.24). When inserting an Invisible Needle, three fingers on the right hand are curled into the center of the palm with the thumb resting against the tip of the index finger (see Chapter 37 for Invisible Needle Theory and Application).

THE DRAGON'S MOUTH PALM

The Dragon's Mouth Palm hand posture is sometimes also called the Duck's Bill Palm and is used to pull energy (like pulling a silk thread). The thumb and all four fingers perform the action of "pulling the golden thread" in order to lead or pull energy along and through the body's channels and points. The intensity of the Qi and movement between the thumb and fingers is determined by the relaxed movements of the wrist and finger joints. This hand technique is often used to purge energy away from specific points when treating areas of excess (Figure 35.25).

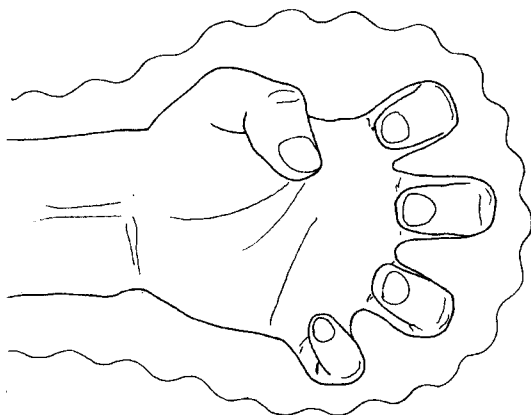


Figure 35.26. The Kneading Tiger Palm

THE KNEADING TIGER PALM

In the Kneading Tiger Palm hand posture, all five fingers naturally curl as if embracing a ball. The wrist action is very fluid and supple allowing the fingers to expand open like the Extended Fan Palm and then gently close as if kneading a cotton ball. The entire action should be similar to a jellyfish moving in the ocean. This is an excellent technique for pulling, shaking, and rotating stagnant energy (Figure 35.26).

KNEADING TIGER TECHNIQUE

This hand posture is used for dispersing stagnations and dissolving energy blocks. Once the doctor has selected the area to be treated, the doctor places his or her hands and fingers above the patient's body, performing a repetitive kneading action (slightly opening and closing the palm) while simultaneously extending energy into the patient's body. The spiralling energetic frequency should be synchronized with the doctor's hand kneading and the patient's pulse and respiration. Both the pressure and the strength of energy extended into the patient are determined according to the severity of the illness. The Tiger Kneading technique is used for extending Qi into energetic points of the chest, abdomen, and extremities in order to purge Qi stagnation and improve energetic circulation.

KNEADING TIGER CLAW HOOKING TECHNIQUE

The "Tiger Claw Hooking" is a modified Kneading Tiger hand technique, and is used for dispersing stagnations and raking through energy

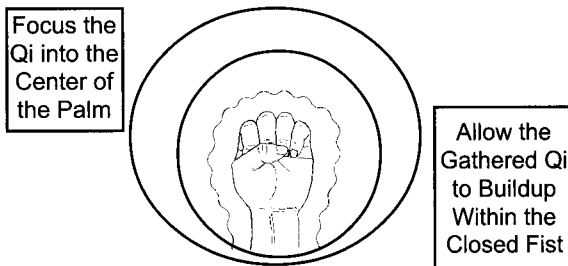


Figure 35.27. The Five Thunder Finger Palm Beginning Posture

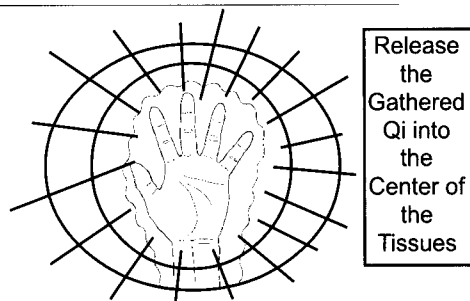


Figure 35.28. The Five Thunder Finger Palm Ending Posture

blocks. The doctor can preform the Tiger Claw Hooking technique by having the patient sit upright on the treatment table. Next the doctor will insert both right and left Kneading Tiger palms into the patient's stagnant tissue area like inserting two "claws." Think of two backhoes breaking into hard soil. The doctor will imagine each claw breaking and dragging through the patient's internal organ stagnation. Starting on the anterior and posterior right side of the patient's Liver (for example), the doctor will gradually work through the patient's body towards the left side (through the entire Liver organ) purging and dredging the organ stagnation.

THE FIVE THUNDER FINGERS

The Five Thunder Fingers hand posture is one of the most popular techniques used for dispersing stagnations, dissolving energy blocks, and treating cancer, tumors, and cysts. In the Five Thunder Fingers hand posture, all four fingers curl into the center of the palm with the thumb resting against the nail of each finger. Keep the center of the palm hollow. Qi is gathered and collected there upon inhalation (Figure 35.27).

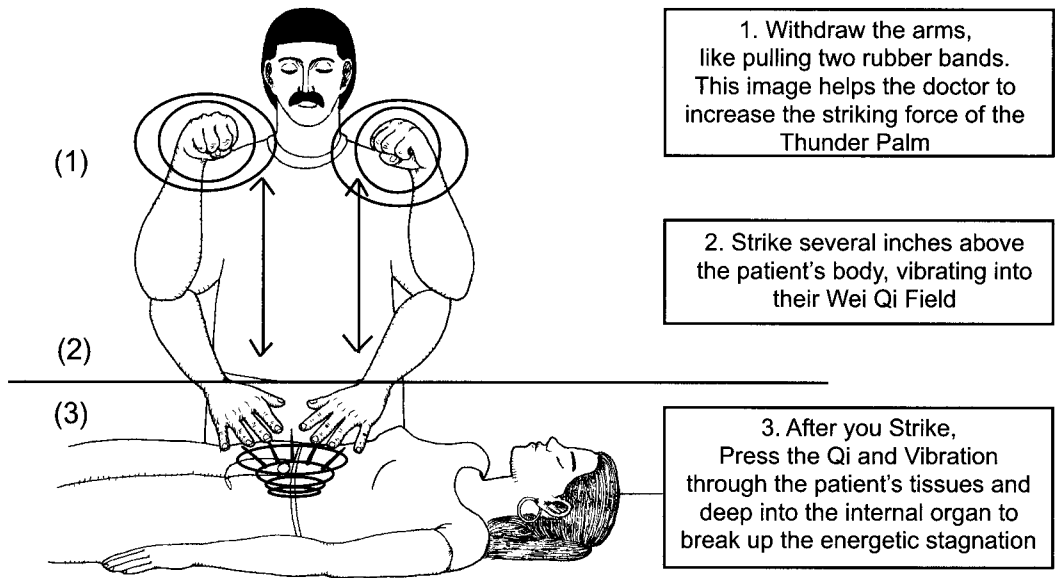


Figure 35.29. The Five Thunder Fingers. This technique is used primarily to destroy cysts, tumors, and pathogens.

When emitting or extending Qi, the doctor exhales while suddenly stretching the palm open like “a tiger exposing its claws” (Figure 35.28). After extending the energy, the doctor inhales and resumes the Five Thunder Fingers beginning posture while gathering Qi back into the center of the palm.

When performing the Five Thunder Fingers hand technique, the doctor will exhale and imagine dipping into the patient's first two Wei Qi fields, energetically connecting with the tissue where the stagnation is located. As the doctor inhales, he or she begins stretching the energy upward away from the patient's body (like pulling on a rubberband). An increase in pressure is then created between the Five Thunder Fingers' palm and the patient's body. The doctor then relaxes and allows the palm to snap downward, emitting Qi deep into the tissue area to destroy the stagnation. This is the primary palm technique used to break up stagnations; it also builds the doctor's Qi guiding and gathering skill (Figure 35.29).

QI BLAST EXERCISE #1

Stand in a Wuji posture, with both knees slightly bent. Raise both palms upward to shoulder level. Both hands form the Five Thunder Fin-

gers posture. Concentrate on the Lower Dantian when inhaling. Imagine drawing Qi up from the Lower Dantian through the chest, and gather the energy into both palms as the arms raise upward.

Upon exhalation, concentrate the attention into the center of the palms, then jump and suddenly strike out (chest level) with both palms facing forward. Sink the body's weight upon impact and immediately stretch out the fingers (like extending a claw) at chest level, striking the air. This action should look like each hand is heaving a solid steel ball. Perform this exercise once or twice a day, using 24 or 48 breaths each practice time.

QI BLAST EXERCISE #2

Stand in a Wuji posture, to the side of a treatment table. Raise both palms upward to shoulder level. Both hands form the Five Thunder Fingers posture. Concentrate on the Lower Dantian when inhaling. Shift your body's weight onto your left leg while simultaneously raising your right heel of the ground (your shoe need not raise off the ground). Imagine drawing Qi up from the Lower Dantian through the chest, then increase the energy into both palms as the arms raise upward.

Upon exhalation, drop the body's weight

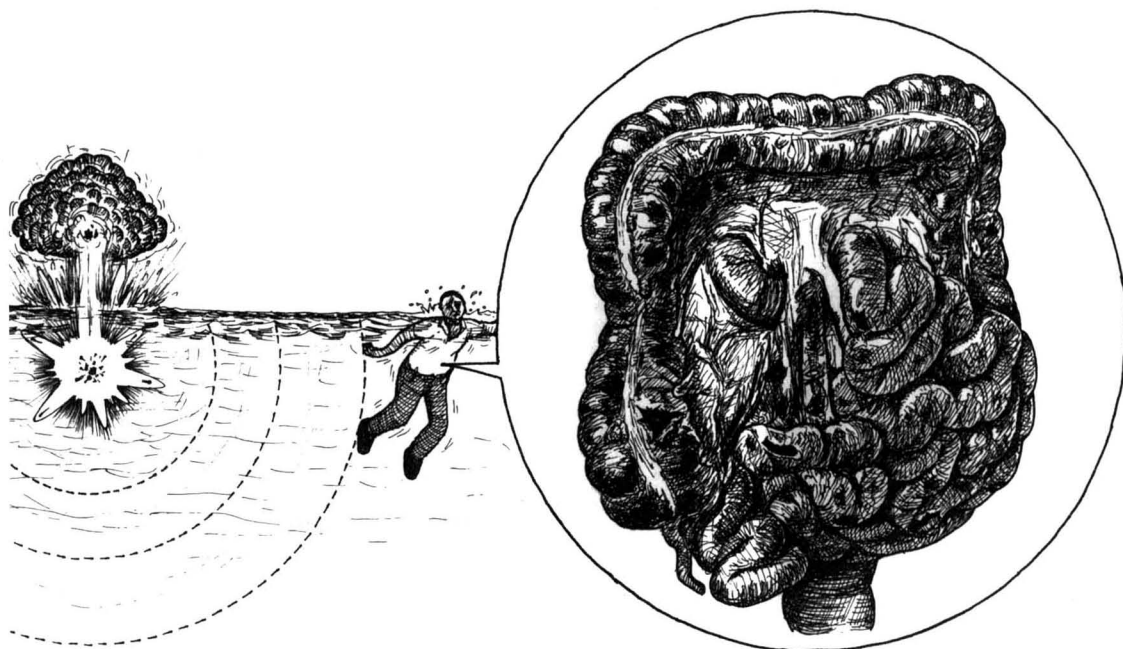


Figure 35.30. The Five Thunder Fingers technique is used primarily to destroy Qi, Blood, and tissue stagnations. This technique is similar to the way a wave frequency created from a depth charge will destroy the internal organs of an individual caught in its wake.

through your right foot deep into the Earth, while suddenly striking towards a specific fixed point, located on the treatment table. This action should look like each hand is slapping the opposite ends of a tubular drum. Direct your attention on causing both shock waves to collide at a single fixed area. Then focus your attention on both palms vibrating and pulsating back and forth for several seconds. Perform this exercise once or twice a day, using 24 or 48 breaths each practice time.

QI BLAST RESONANCE

Many years ago, wave frequencies were studied by the US government because of their poten-

tial to destroy tissues, and for the safety of the American soldiers. It was noted (during World War II) that when sailors were submerged in the ocean water and subjected to close sound wave resonances caused from an underwater explosion, the underwater shock wave could penetrate the sailor's bodies and literally tear into their internal organs, creating severe internal organ injury (Figure 35.30).

This technique gave way to the modern treatment for Kidney stones, in which the patient is submerged into a tub of water and precise ultrasound vibration is directed towards the specific Kidney stone.

CHAPTER 36

QI EXTENSION, VIBRATION, AND ADVANCED EMISSION TECHNIQUES

INTRODUCTION

Qi extension is most effective in activating, purging, tonifying, and balancing the patient's flow of Qi, as both the doctor and patient are enveloped in a strong Wei Qi field. In the clinic, Qi Extension and Qigong Massage are usually combined to provide the most effective and efficient means of energetic therapy. The combination of soft touch and Qi Emission allows all patients (energetically sensitive patients, as well as non-responders) to more effectively experience a healing response. When combining techniques of Qi Emission with Qigong Massage, the patient's channels are more easily dredged and their Yin and Yang energies are often adjusted much more quickly because of the stimulation produced by the doctor's hands on the patient's channels and points.

This chapter will focus on specific Qi Extension techniques used in order to establish a working format with which to treat the patients. In the Medical Qigong clinics in China, treatment protocols are composed of the following Qi Extension, Guidance, and Regulation Techniques:

QI EXTENSION TECHNIQUES

The guiding and directing of Qi is performed by extending energy outside of the doctor's body. The quality, amount, direction of flow, and pattern of the energy emitted follow the dictates of the doctor's intention. In the Medical Qigong clinic, Qi is emitted using three basic techniques: Linear Energetic Flow, Circular and Spiral Energetic Flow, and Vibrational Energetic Flow (Figure 36.1). The combination of these three energetic patterns ensures that the patient is receiving maximum therapeutic benefits from the treatment. These three energetic patterns may also be combined with Hot and Cold energy extension, Five

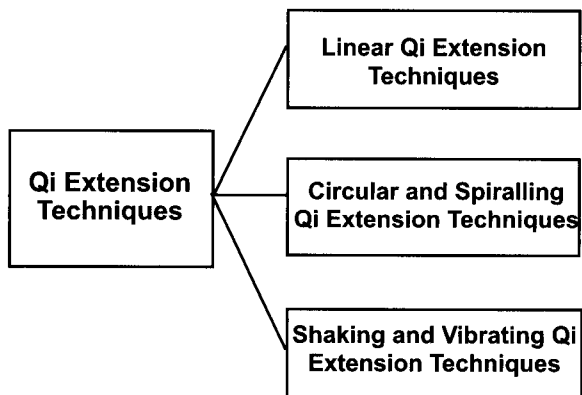


Figure 36.1. In the Medical Qigong clinic, Qi is emitted using three basic techniques: Linear, Circular and Spiral, and Vibrational Energetic Flow.

Element energy extension, and Qigong massage. These following exercises lay a foundation for guiding and directing Qi within the patient's channels, points, and Wei Qi fields.

LINEAR QI EXTENSION TECHNIQUES

This method refers to a straight line of energy movement being emitted from either both of the doctor's hands, or from one of the doctor's hands (usually the right) into a certain point or area on the patient's body. This is the primary Qi guiding method used in Medical Qigong therapy. It is used to sweep over the patient's body in a straight line, flowing in the direction of the emitted Qi.

As patients vary in their sensitivity to transverse energy wave flow, the doctor should be aware of the influence of the different wave patterns affecting the patient during treatment. Linear energy is relatively mild and often induces within the patient the various sensations known as the "Eight Energetic Touches": expansion, contraction, heavy, light (weightlessness), cold, hot, tingling (or itching), and vibrating (shaking, rippling, or moving). This is the

basic means of stimulating the channel Qi to purge excess conditions and to supplement any deficiencies. When using the Linear flow of energy, Qi is directed into the patient's body using either Pushing, Pulling, Leading, or Sweeping techniques, described as follows (Figure 36.2):

PUSHING ENERGY

Pushing energy is initiated by first extending Qi over the surface area of the patient's body (Figure 36.3). Once the doctor has selected the appropriate hand posture above the patient (between four inches to three feet from the channel point or area), he or she will decide whether to push the energy in a linear or circular fashion.

Using intention, the Qigong doctor gently extends energy to the desired area and begins treatment. Pushing energy is an essential energetic manipulation used to open up the points and activate or replenish the body's Qi. Patients who are energetically sensitive will generally feel pressure from the doctor's Qi emission, and may experience heat, tingling, contraction, expansion, swelling, or heaviness as the energy is "pushed" through their tissues.

Sometimes when the doctor uses the pushing energy technique, the patient may spontaneously lift the stimulated body area towards the hand of the doctor. This spontaneous reaction enables the doctor to implement a combination of manipulation therapies such as push-pull, push-pull-rotate (spiral), or push-pull-shake.

Pushing Energy Techniques: The Divine River of Light

The following Pushing Energy Technique is one of the most powerful Linear Qi Flow applications used in the Medical Qigong clinics. It is most often used when treating cases of severe atrophy and terminal disease. The purpose of this particular Medical Qigong Pushing Energy Technique is to rebuild the patient's physical, energetic and spiritual bodies, described as follows:

1. Begin by performing the One through Ten meditation and Three Invocations, enveloping the patient's body and creating an energetic vortex into which to Purge the patient's Turbid Qi.

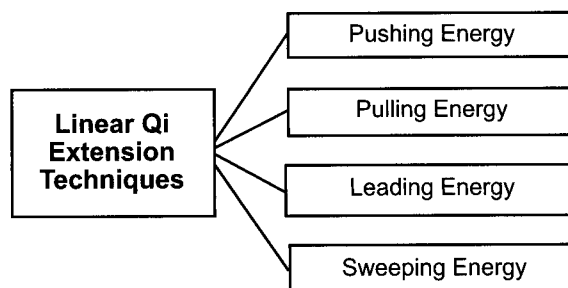


Figure 36.2. When using the Linear flow of energy, Qi is directed in one of four basic directions.

2. Connect with the Divine and focus on filling your Lower Dantian with divine healing white light energy.
3. Place yourself at the head of the table. Reconnect with the Divine, and imagine and feel the divine white light energy flowing from your body and out your palms. Imagine the divine light flowing over the patient's tissues like a mighty river of white light energy. The divine river of light should be flowing through the patient's head and toes, washing over the entire body, and terminating into the energetic vortex created within the Earth.
4. Imagine and feel the Toxic Qi within the patient's physical body completely dissolving as this divine river of light washes over the tissues, flowing into the Earth.
5. Imagine and feel the Toxic Qi within the patient's energetic body completely dissolving as this divine river of light washes over the energetic fields, flowing into the Earth.
6. Imagine and feel the Toxic Qi within the patient's spiritual body completely dissolving as this divine river of light washes over the spiritual fields, flowing into the Earth.
7. Once the Qigong doctor has determined that the patient's three bodies have been completely purged, he or she will begin to rebuild the patient's physical, energetic and spiritual bodies. The doctor will begin by imagining and feeling the spiritual body completely rebuilding, as the divine river of light washes over and reconstructs the spiritual matrix of the patient's tissues.

8. The doctor will imagine and feel the energetic body completely rebuilding, as the divine river of light washes over and reconstructs the energetic matrix of the patient's tissues.
9. The doctor will imagine and feel the physical body completely rebuilding, as the divine river of light washes over and reconstructs the physical matrix of the patient's tissues.
10. End the treatment by connecting the patient's body with the divine energetic field and enveloping and sealing each of the patient's three external fields of Wei Qi. Hold this intention for several breaths.

PULLING ENERGY

Pulling energy is initiated by extending energy over the surface area of the patient's body. After selecting the appropriate hand position, the doctor chooses to pull the energy in a straight line or spiral it along the channels.

Using intention, the Qigong doctor usually begins by pulling the patient's toxic energy along the channels (Figure 36.4). Pulling energy is an essential energetic manipulation used for dredging and expelling pathogenic factors from the patient's body, and can also be used to open up channel points to activate or replenish the patient's Qi.

During treatment the doctor actually feels the pathogenic factors being pulled out of the patient's body. This causes the patient to feel heavy, tingling, dryness, heat, cold, or chills. When combining multiple manipulation methods, the pushing and pulling actions cause the energy inside and outside of the patient's body to flow into each other, thus opening the patient's channel points.

The combination of pulling and shaking techniques promotes the flow of the patient's Qi and induces spontaneous reactions in the tissue's energetic fields.

LEADING ENERGY

Leading energy is initiated by extending energy over the surface area of the patient's body. After selecting the appropriate hand posture, the doctor extends energy towards the affected area and begins to lead the patient's channel Qi up, down, left, right, with, or against the flow of the body's channels (Figure 36.5).

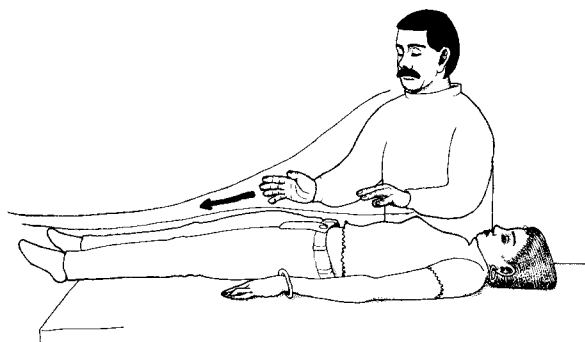


Figure 36.3. A Qigong doctor using the Pushing Energy technique in a Straight Linear energy flow.

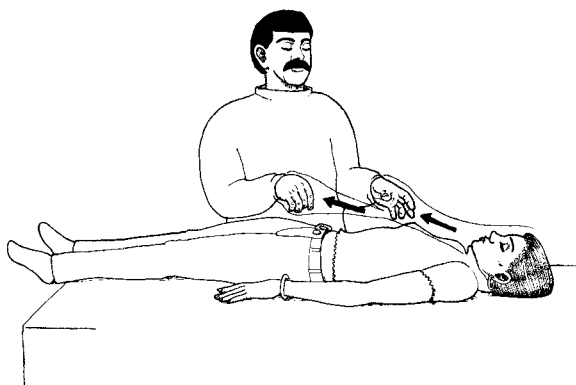


Figure 36.4. A Qigong doctor using the Pulling Energy technique in a Straight Linear energy flow.

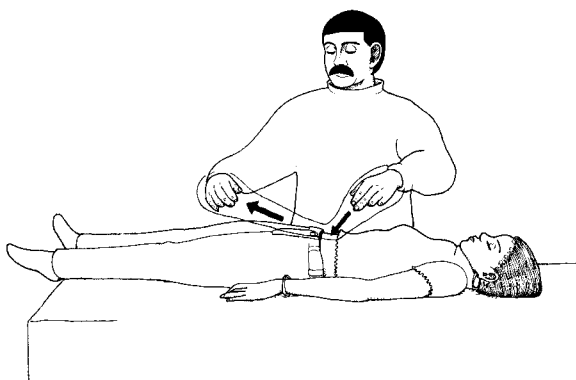


Figure 36.5. A Qigong doctor using the Leading Energy technique (with the left hand) while Pulling Toxic Energy (with the right hand) from the patient's body.

The Qigong doctor bases the decision of whether and where to lead the patient's energy (and which technique should be used) upon the patient's condition and the severity of the illness. This manipulation technique is used for guiding the circulation of channel Qi, regulating any excess or deficiency of Yin and Yang energy, and transferring Qi back to its origin (the internal organ from which it originated). Once the channel Qi and point Qi have been stimulated, it is important that the doctor immediately use the "leading energy" technique to smoothly guide the patient's energy.

SWEEPING ENERGY

Sweeping energy is generally used to Purge the patient's energetic field, and is initiated by extending energy over the surface area of the patient's body and quickly sweeping away the Toxic Qi. In this type of Linear technique, both hands (Extended Fan Palm) are raised above the treatment area and extend energy that is moved through the tissues by using either a Longitudinal Sweeping or Transversal Sweeping method. A slow sweeping movement, made from a distance of three to four inches from the body, will produce a sense of comfort and relief. A rapid sweeping movement, made from a distance of twelve inches from the body, will produce a stimulating effect and create a sense of active energy within the tissues and cells. Rapid and vigorous movement performed at a distance of several feet from the body, will produce a strong purging effect and create a great sense of relief when treating excess conditions.

The Longitudinal Sweeping and Transversal Sweeping methods are described as follows:

- **Longitudinal Sweeping:** This form of Sweeping technique is utilized by sweeping the palms in a downward direction (e.g., head to toes) along the surface of the body. The technique can be directed over the entire body or through specific tissue areas. When performing the Sweeping method, visualize that you are emitting a form of energetic steam from the tips of your Extended Fan Palm fingers. After each pass, close the palm so as not to disrupt the energetic flow and begin again. It is important to

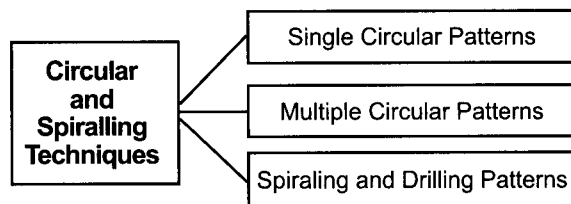


Figure 36.6. Circulating and Spiralling Qi Extension Techniques

remember to always sweep downward towards the Earth, and never upwards.

- **Transversal Sweeping:** This form of Sweeping technique is utilized by sweeping the palms across (e.g., from the center to the sides) the body. The technique can be directed over the entire body or through specific tissue areas. When performing this Sweeping method, visualize that you are emitting a form of energetic steam from the tips of your Extended Fan Palm fingers. After each pass, close the palm so as not to disrupt the energetic flow and begin again.

CIRCULATING AND SPIRALLING QI EXTENSION TECHNIQUES

After learning how to Push, Pull, and Lead Emitted Qi, The doctor will expand his or her skill to include the Circulating Qi and Spiralling Qi extension techniques. The Circulating and Spiralling Qi methods refer to the rotating of Qi in clockwise, counterclockwise, circular, or spiralling patterns inside the patient's body. The Circulating and Spiralling Qi extension techniques are described as follows (Figure 36.6):

CIRCULATING QI TECHNIQUES

When using circling energy, the Qigong doctor will extend his or her Qi into the patient's body and begin implementing the circle technique with the right hand, while rooting and discharging the patient's toxic Qi with the left hand (Figure 36.7). There are many variations of these circular energetic techniques, and the Qigong doctor must become familiar with several modalities of this type of healing in order to utilize its full potential when treating patients.

SINGLE AND MULTIPLE CIRCULAR PATTERNS

The energetic patterns use the pushing, pulling and leading Qi can be utilized clinically with single and multiple circular patterns. Emitting Qi in either a single or multiple circular pattern is commonly used to move and circulate Stagnant Qi. The flow of energy can be moved in a continuous pattern with or against the channel flow and is used to regulate the patient's channel and organ Qi.

1. SINGLE CIRCULAR PATTERN

The doctor can use the Single Circular Pattern to dissolve stagnations, as well as remove Phlegm. This type of treatment is commonly used when treating stroke and brain tumor patients. The doctor can begin treating with the Single Circular Pattern by standing above the patient, at the top of the treatment table. For example:

Begin by emitting Qi into the patient's right ear. Imagine that the emitted Qi is enveloping the entire tumor (or stroke area), circulating completely around and through it, dissolving stagnation, and removing Heat and Phlegm. The doctor will use the Bellows Palm technique to remove the Toxic Qi out through the patient's left ear. Then, the doctor will emit Qi into the patient's left ear and remove the Toxic Qi via the patient's right ear. Continue alternating ears for several minutes (Figure 36.8).

2. MULTIPLE CIRCULAR PATTERNS

Multiple Circular Patterns are specific energetic templates that are used for circulating the body's internal and external Qi. Each pattern has an advantage over the others when used for the regulation of Yin and Yang disharmony. The Qigong doctor will select the appropriate energetic pattern according to the patient's condition. These are also commonly used in the clinic to treat stroke patients.

The depth of energetic penetration will vary in accordance with the doctor's intention. Each pattern's movement will utilize the ring of energy that surrounds the center of each Dantian. The Multiple Circular Pattern techniques include: The Eternity Pattern, Chain of Pearls Pattern, Microcosmic Orbit Pattern, and Yin and Yang Pattern. These four patterns are described as follows (Figure 36.9):

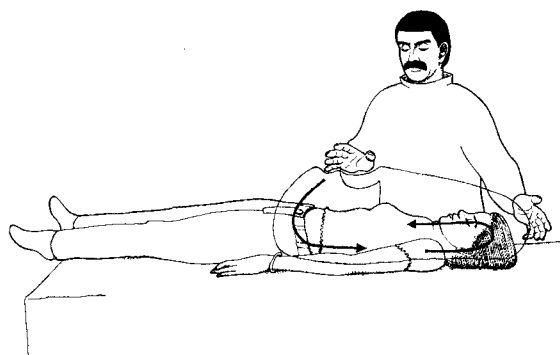


Figure 36.7. An example of a Qigong doctor using the Circling Energy technique to regulate the Heart Fire and Kidney Water through the Microcosmic Orbit.

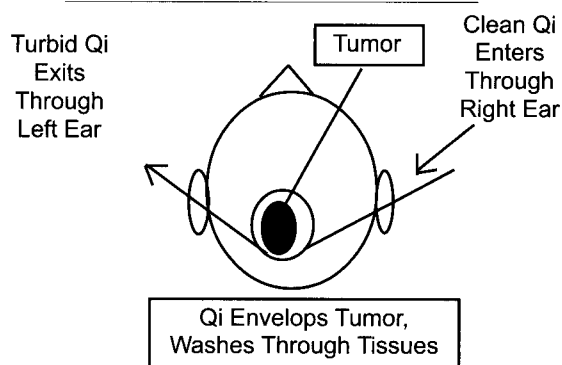


Figure 36.8. An example of a using the Single Circling energy technique to dissolve a brain tumor.

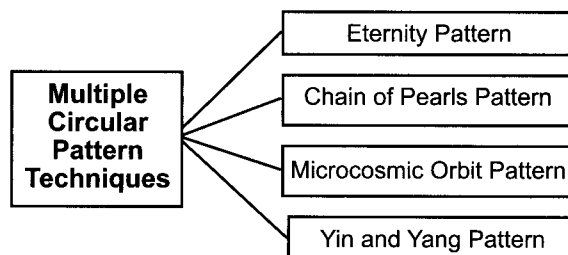


Figure 36.9. The Multiple Circular Patterns

1. **The Eternity Pattern:** This energetic pattern is used for balancing the energy between the Lower Dantian and the Middle Dantian. The doctor moves the energy in a "figure 8" pattern, leading and guiding the Qi from the Lower Dantian through the Yellow Court, around the Middle Dantian, and then back again into the Lower Dantian. The doctor continues this pat-

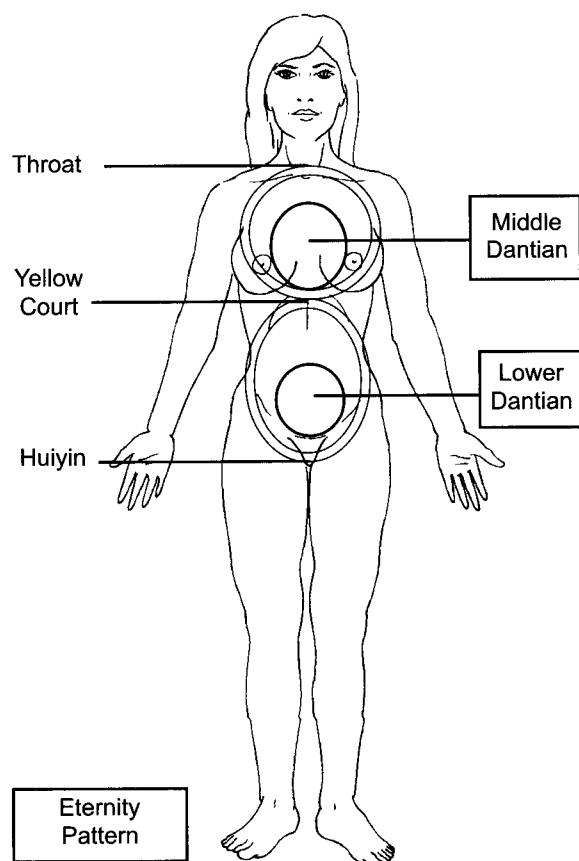


Figure 36.10. The Eternity Pattern

tern until the patient's Qi is regulated. If the patient is suffering from an Excess Yang condition in the upper part of the body and a Deficient Yin condition in the lower part of the body, the doctor can regulate this condition by using the Eternity Pattern for Qi Regulation. Always end the treatment by returning the patient's Qi to the Lower Dantian (Figure 36.10).

2. **The Chain of Pearls Pattern:** This energetic pattern is used for balancing the energy between all three Dantians. The doctor moves the energy from the Lower Dantian, through the Yellow Court to the Middle Dantian, then through the throat into the Upper Dantian. Upon circling the Upper Dantian, the Qigong doctor will proceed back down the torso through the throat and Yellow Court, again

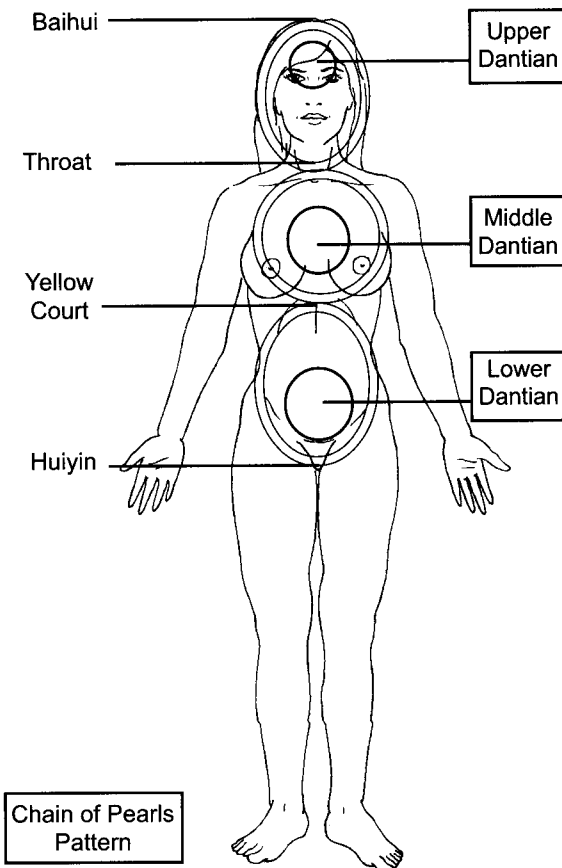


Figure 36.11. The Chain of Pearls Pattern

ending in the Lower Dantian. The Qi is swept up and down the entire torso, combining and regulating the energies of the patient's Wei Qi, Channel Qi, and Organ Qi. The doctor continues this pattern until the patient's energy feels regulated. If the patient is energetically disconnected from the upper and lower parts of the body due to emotional congestion and energetic stagnation in the throat and Yellow Court areas, the doctor can reconnect these areas by using the Chain of Pearls Pattern for Qi Regulation. Always end the treatment by returning the patient's Qi to the Lower Dantian (Figure 36.11).

3. **The Microcosmic Orbit Pattern:** This energetic pattern is used for balancing the energy between the Three Dantians by connecting the

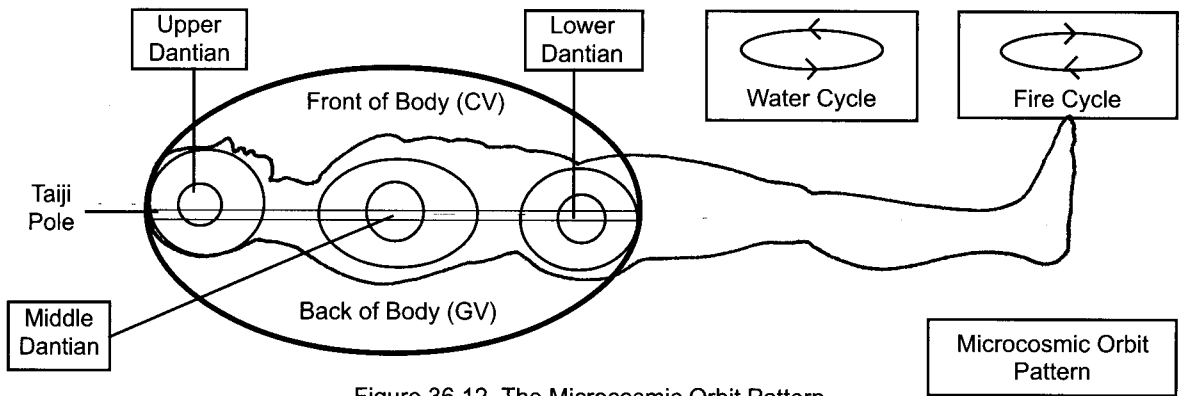


Figure 36.12. The Microcosmic Orbit Pattern

Taiji Pole, Heart Fire, and Kidney Water energies with the Three Dantians. In this particular energetic pattern the doctor moves the energy through the Governing and Conception Vessels, connecting the Lower Dantian, Middle Dantian, and Upper Dantian by completing a "Small Heavenly Cycle," or Microcosmic Orbit. The doctor continues this energetic pattern until the patient's energy is completely regulated. The Microcosmic Orbit Pattern is used when ending a Medical Qigong treatment. The Microcosmic Orbit regulates the body's Yin and Yang energy, naturally Purging any excess areas, Tonifying any deficient areas, and Regulating the Governing and Conception Vessels. Always end the treatment by returning the patient's Qi to the Lower Dantian (Figure 36.12).

One way to Tonify and Regulate the body using both the Microcosmic Orbit Fire and Water Cycle Patterns is described as follows:

- After purging the patient's body (with the patient in a supine position), the doctor positions him or herself at the patient's feet. The doctor then connects with the Divine and concentrates on forming a bright luminous ball of blue light energy within his or her own Lower Dantian. Once the doctor feels that the Lower Dantian is full, he or she begins to emit the blue light energy up the chest, out the arms, and into both heels of the patient's feet.

The doctor leads this blue light energy up the back of the legs into the patient's

perineum, filling the patient's Lower Dantian. Once the patient's Lower Dantian is full, the doctor continues leading the vibrant blue light up the patient's spine through the Sea of Marrow, moving the Qi up the Governing Vessel into the brain and Upper Dantian area. Next, the doctor leads the vibrant blue light down the patient's Conception Vessel ending at the Lower Dantian. The doctor continues leading the blue light through the patient's Microcosmic Orbit Fire Cycle Pattern for several minutes (36 breaths).

- The doctor disconnects from the patient, and then connects again with the Divine, concentrating on forming a bright luminous ball of red light energy within his or her own Lower Dantian. Once the doctor feels that the Lower Dantian is full, he or she begins to emit the red light energy up the chest, out the arms and into the balls of patient's feet.

The doctor leads this red light energy up the front of the patient's legs into the perineum, filling the patient's Lower Dantian. Once the patient's Lower Dantian is full, the doctor then continues leading the vibrant red light up the patient's chest via the Conception Vessel into the brain and Upper Dantian area. Next, the doctor leads the red light down the patient's Governing Vessel ending at the Lower Dantian. The doctor continues leading the red light through the patient's Microcosmic Orbit Water Cycle Pattern for several minutes (36 breaths).

- The doctor disconnects from the patient, and then connects again with the Divine, concentrating on forming a bright luminous ball of white light energy within his or her own Lower Dantian. Once the doctor feels that the Lower Dantian is full, he or she begins to emit the white light energy up the chest, out the arms and into the center of patient's feet.

The doctor leads this white light energy up the middle of the patient's legs into the Huiyin point within the patient's perineum, filling the patient's Lower Dantian. Once the patient's Lower Dantian is full, the doctor continues leading the vibrant white light up the patient's Taiji Pole into the Upper Dantian area. Next, the doctor imagines the energy within the patient's Taiji Pole expanding upward and outward like a fountain, piercing through the patient's tissues and covering the body like a sprinkler of white light sparkles. The doctor continues leading the white light energy to flow through the patient's Taiji Pole for several minutes (36 breaths).

- Finally, the doctor disconnects from the patient. The doctor then connects again with the Divine and envelops the patient's three Wei Qi fields, ending the treatment.

4. The Yin and Yang Pattern: This energetic pattern is used for balancing the energy between the right and the left sides of the body. The doctor moves the energy in a horizontal "figure 8" pattern as follows:

- Begin by connecting with the Divine and placing a divine energetic cord into the patient's Lower Dantian.
- From the Lower Dantian, begin to guide the Qi upwards, leading the Qi past the patient's chest to the left shoulder. From the left shoulder, move the Qi down the outside of the patient's body, flowing through the Three Yang Channels on the outside of the left torso (G.B., U.B., and St.), to the bottom of the feet.
- From the bottom of the feet, move the Qi up the inside of the left leg's Three Yin Channels (Kd., Lv. and Sp.), into the Lower Dantian, then past the chest to the right shoulder. Next,

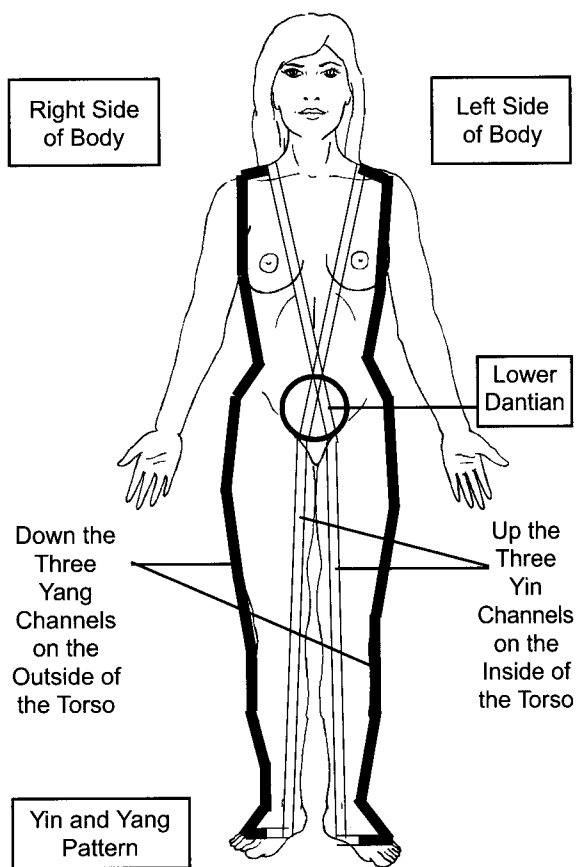


Figure 36.13. The Yin and Yang Pattern

move the Qi down the outside of the right leg through the Three Yang Channels (G.B., U.B. and St.), to the bottom of the right foot.

- Then, begin the pattern again by starting up the inside of the Three Yin Channels on the right leg (Kd., Lv. and Sp.), moving through the Lower Dantian, up the chest, and to the left shoulder. Then follow the Three Yang Channels down the outside of the left side of the patient's body (G.B., U.B. and St.), to the bottom of the left foot.

In cases of paralysis after a stroke, for example, the doctor will use this type of regulation of Qi to end the treatment. This energetically balances the patient's left and right sides. Always end the treatment by returning the patient's Qi to the Lower Dantian (Figure 36.13).

ENERGY BALL ROTATION FOR DEVELOPING CIRCLE ENERGY FLOW

- Light a stick of incense and stand it on a table. From a Wuji posture, place the center of both palms on opposite sides of the tip of the incense. All three points (the tip of the incense, and the heart of each palm), together form a triangle.
- Breathe naturally while focusing on the Lower Dantian. Slowly shift the attention to lead the energy into the center of each palm to form a ball of energy (basketball sized). Concentrate and imagine the ball condensing to form a powerfully compacted ball of energy (about the size of a marble). Next, imagine a circle or rounded triangle between both palms and the tip of incense. Exhale lightly while extending the energy ball toward the tip of the incense. Imagine the ball of energy moving counter-clockwise from the right palm to the incense and then to the left palm, moving in a circle. The right hand pushes while the left hand pulls. The incense smoke should move in accordance with the Qi movement. After a while, reverse the energetic flow of the circle. Practice this exercise twice a day for 15-30 minutes each time (Figure 36.14).

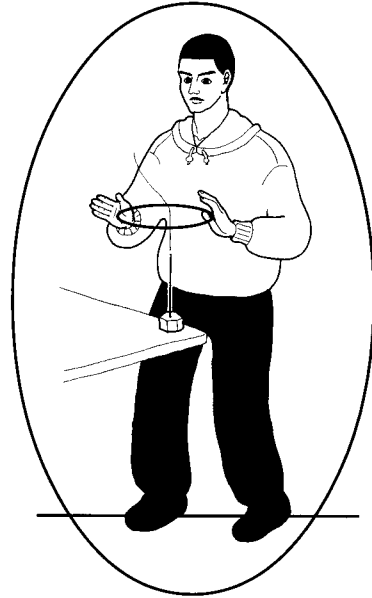


Figure 36.14. An example of a Qigong doctor moving incense smoke using the image of an energy ball.

SPIRALLING QI TECHNIQUES

When using Spiralling energy techniques, the Qigong doctor extends his or her Qi into the patient's tissues and begin to initiate an energetic drilling action. This drilling action causes the Qi to move in a spiralling pattern. Spiralling energy is an essential energetic manipulation technique used for activating the channel Qi by guiding the energy to spiral in, up, or down, like a cyclone. In the clinic, patients may experience energetic sensations (e.g., light, sound, mild electric shock) as the Spiralling Qi drills into their body.

When implementing the Spiralling technique, the right hand is generally used to create the energetic vortex, while the left palm is used for rooting and discharging the patient's toxic Qi (Figure 36.15).

There are many variations of the Spiralling energetic techniques, and the Qigong doctor must

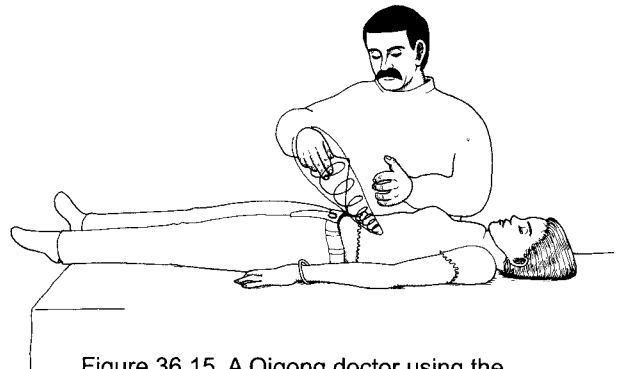


Figure 36.15. A Qigong doctor using the Spiralling energy technique to purge Toxic Qi from the patient's body.

become familiar with at least several different modalities of this type of Qi manipulation in order to fully utilize its healing potential when treating patients. For example, when a patient is lying supine, the doctor may choose to Purge by spiralling the energy above a specific internal organ in order to pull Toxic Qi away from the diseased tissues of that organ; or, the doctor may choose to Tonify by spiralling the energy below a specific

internal organ in order to “push” Righteous Qi back into the organ’s tissues (Figure 36.16).

The Qigong doctor can also choose to combine both the Circular and Spiralling energy techniques based upon the patient’s current condition. Most often, these two energetic techniques are combined to achieve a greater effect in treatment. The Qigong doctor can, for example, use Spiralling energy to drill into the body and access the toxic energy stored deep inside the patient’s organs. Once the patient’s toxic Qi has been reached, the doctor will utilize Purging techniques to remove the energetic debris. After Purging the Toxic Qi, the doctor can circulate the patient’s energy to move the Stagnant Qi from the organs. This may also be followed by utilizing the Microcosmic Orbit to regulate the patient’s energy.

The Spiralling Energetic Patterns can be divided into five basic techniques: Clockwise Drilling, Counterclockwise Drilling, Creating an Energetic Cast, Energetic Unwinding, and Energetic Cupping. These five Spiraling techniques are described as follows (Figure 36.17):

CLOCKWISE DRILLING TECHNIQUES

The clockwise rotation is considered Yang and is used to increase energy and warm the patient. When using Medical Qigong Spiralling techniques, clockwise drilling will generate a sinking flow of Qi that is generally used to Tonify conditions of deficiency. The “drilling” action caused by the clockwise spiralling of energy allows for deeper penetration, driving the Qi deep inside the patient’s body.

When using the Clockwise Drilling technique, the Qigong doctor will begin by focusing on sensing and creating an internal energy vortex within his or her own Lower Dantian. As the energetic vortex builds, the doctor will direct the Qi to move up the body in a clockwise spiralling pattern. Only then is the spiralling Qi projected out through the doctor’s right hand into the patient’s body. Using the appropriate hand position, the doctor slowly spirals his or her Qi in a clockwise direction to guide energy into a deficient tissue area, or penetrate a specific internal organ for the purpose of removing Toxic Qi from a stagnant, diseased area.

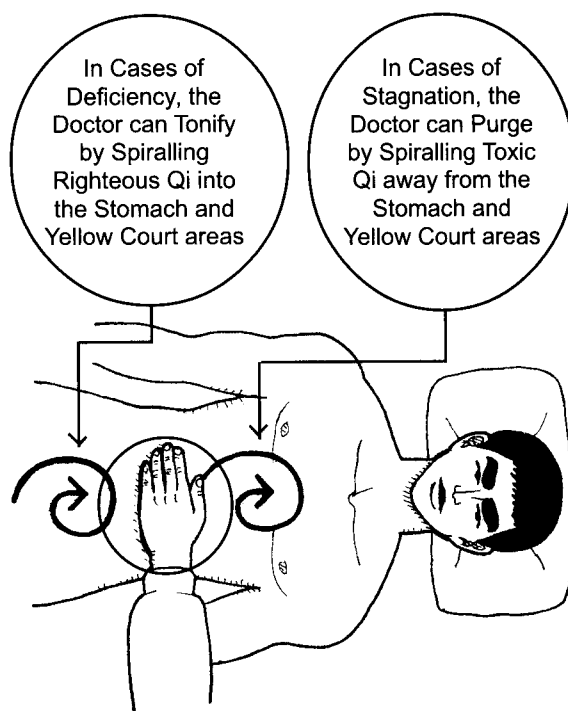


Figure 36.16. A Qigong doctor Spiralling the Qi to penetrate the patient's tissues.

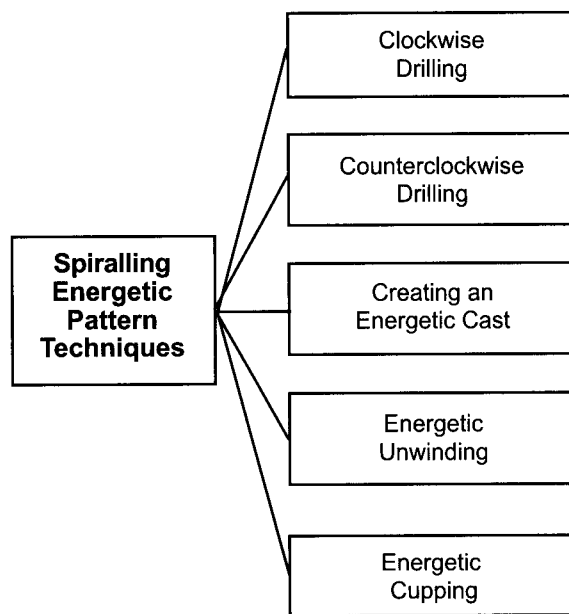


Figure 36.17. The Spiralling Qi Extension Techniques

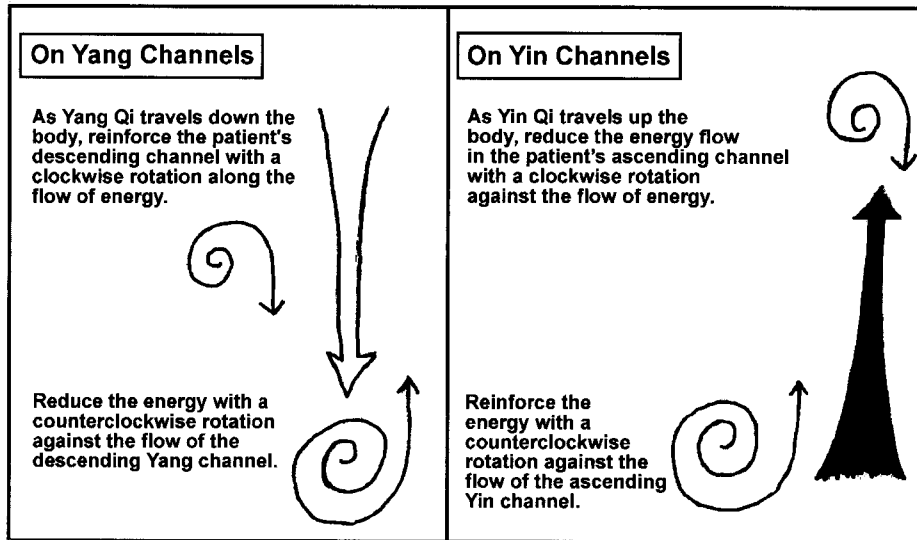


Figure 36.18. Whether to move energy along the patient's channels to Tonify or Purge is determined by the direction of the Spiralling Energy flow.

The clockwise spiralling energy originating in the Lower Dantian is emitted and synchronized with the doctor's circling hand movements to reinforce the patient's Qi. To reduce the flow of the channel's Qi, the counterclockwise spiralling technique is used (Figure 36.18).

COUNTERCLOCKWISE DRILLING TECHNIQUES

The counterclockwise rotation is considered Yin and is used to reduce Heat and to cool the patient. It is generally used to Purge conditions of excess (think of unscrewing the pathogens from the diseased area when purging). The counterclockwise energy flow is also excellent for breaking up Qi and Blood Stagnations, especially when combined with the Kneading Tiger Palm or the Five Thunder Fingers techniques.

When using the Counterclockwise Drilling technique, the Qigong doctor begins by focusing on sensing and creating an internal energy vortex within his or her Lower Dantian. As the energetic vortex builds, the doctor will direct the Qi to move up the body in a counterclockwise spiralling pattern. Only then is the Spiralling Qi projected out through the doctor's right hand into the patient's body. Using the appropriate hand position, the doctor slowly spirals his or her Qi in a

counterclockwise direction to remove energy into an excess tissue area or remove Toxic Qi from a stagnant diseased area.

- One popular method of using the counterclockwise spiralling rotation for Purgation is for the doctor to energetically insert his or her left hand into the patient's tissues while using the right Bellows Palm hand technique to Purge toxins from the patient's body. The Toxic Qi should be directed from the left palm through the back of the doctor's shoulders and be released outward into the Earth through the right Bellows Palm (which is spiralling in a counterclockwise direction).

SPIRALLING QI EXERCISE

- From a Wuji posture, place the left palm on the Lower Dantian. Slowly extend the right palm (keep elbow bent) in front of the chest, aligned with the center line at the Middle Dantian (CV-17), palm facing outward.
- Breathe naturally while focusing on the Lower Dantian. With the mind's intention, begin to spiral the Qi in the Lower Dantian in a clockwise circle. Lead the energy up through the chest and out the extended right palm. Make sure that the spiralling of the Lower Dantian

is synchronized with that of the right palm, making the Lao Gong Pc-8 points the center of concentration (Figure 36.19). Start slowly and gradually increase speed. The energy circle spirals outward with an increasing or decreasing radius, depending upon the doctor's intent.

Repeat the exercise using counterclockwise spiralling.

CREATING AN ENERGETIC CAST

A commonly used Spiralling Energy technique is called "energetic casting." Energetic casting is initiated by creating an energetic vortex which envelops and remains on the patient similar to a cast. A clockwise energetic vortex is spun, like a cocoon, up and down the patient's extremities (Figure 36.20). The doctor can create the cast out of white light energy or can choose one of several different colors depending on the patient's needs.

ENERGETIC CAST EXERCISE

The energetic cast can be used either to fill and Tonify the patient's body, extremities or, internal organs, or to embrace and protect certain tissues. It can be used in cases of atrophy syndromes when the internal organs, tissues, and external limbs need to be moistened and filled. Begin as follows:

1. Perform the One through Ten meditation and the Three Invocations.
2. Connect with the Divine and focus on filling your Lower Dantian with divine healing white light energy.
3. Begin to move the divine white light energy up your body and out your right palm. As you emit energy onto the patient's ankle (for example), allow the Qi to flow in a clockwise direction. Use your left palm to stabilize the energy flow around the patient's ankle.
4. Wrap the ankle for 36 rotations, forming an energetic cast. Use intention to program the duration of the energetic cast.
5. Next, connect with the Divine and pull a cord of white light energy from the Heavens into the energetic cast. Perform a slight compression in order to energize and seal the cast,

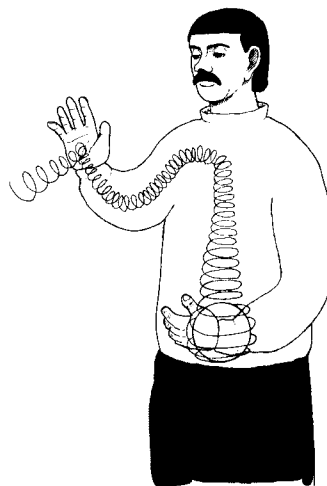


Figure 36.19. An example of a Qigong doctor practicing the Spiralling Energy exercise.

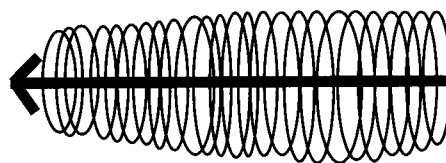


Figure 36.20. An example of the spiralling loops of an Energetic Cast.

making it solid. It is important to remind the patient that immediately exposing the energetic cast to water tends to dissolve its energetic effect.

6. Finally, maintain the intention of keeping the energetic cast by thinking, "stay, stay, stay." This thought process will program the energetic structure to maintain its form around the patient's body (instead of dispersing), once the doctor releases control of the projected Qi.

ENERGETIC UNWINDING

Another common Spiralling Energy technique is called "Energetic Unwinding." It is initiated by creating an energetic vortex which remains on the patient, pulling, draining, and purging energy from the patient's tissues. This unwinding technique is used for purging excess conditions (e.g., swelling, edema, heat, dampness, phlegm).

Imagine creating and pulling an energetic sock over the swollen limb. For treating such con-

ditions as edema, the Qigong doctor will create a counterclockwise energetic circle around the energetic sock that envelops the swollen tissues and Purges the excess condition.

It is important to Imprint the energetic cast with the mental command to Purge and disperse the tissue's stagnant Qi into the infinite space of the Wuji. This counterclockwise energetic circle will cause the Excess Qi trapped within the patient's tissues to automatically disperse. The released pathogens need to be disposed by directing them through the energetic vortex created within the Earth.

ENERGETIC CUPPING

Another popular Spiralling Energy technique is called "Energetic Cupping." The Energetic Cupping technique is initiated by creating an energetic vortex which remains on the patient, pulling into or drawing energy out from the patient's tissues, similar to that of an acupuncturist's cupping method. There are two directions of energy flow that the Qigong doctor can create within the energetic cup: A clockwise energetic vortex for tonifying, or counterclockwise energetic vortex for purging.

- **The Clockwise Energetic Vortex:** This can be used to fill or tonify the patient's body. This technique is used to strengthen deficient tissue areas. One example used for tonification is as follows: when the patient is prone, the Qigong doctor stimulates points LI-15, GV-4, and GV-14 (Figure 36.21).
- **The Counterclockwise Energetic Vortex:** This can be used to drain or purge pathogens from a specific point or area on the patient's body. If combined with the "shaking" technique, the Energetic Cupping becomes especially effective for relieving pain.

Using his or her intention, the doctor can pull with one hand while the other hand pushes, increasing the clockwise spiralling action already set in motion. This initiated energetic torque can sometimes cause the patient's body to turn, twist, bend, or sway. This modality of treatment simultaneously activates the patient's channel Qi, regulates the Yin and Yang organs, and balances the patient's Yin and Yang energies.

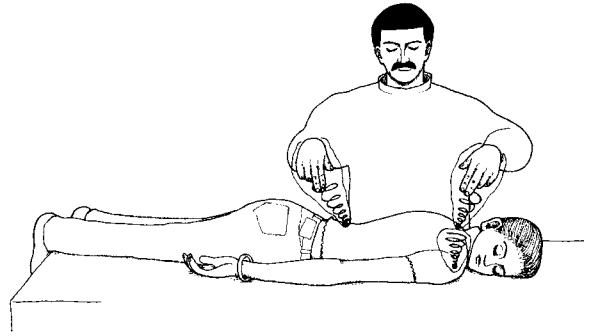


Figure 36.21. An example of a Qigong doctor performing multiple point stimulation with the Energetic Cupping Technique.

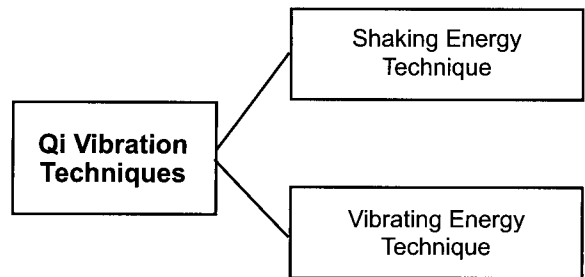


Figure 36.22. The Two Qi Vibration Techniques.

The doctor is advised to rely on intuition and proper diagnosis in choosing the right method after careful consideration of the patient's condition (age, gender, personality, illness, etc.).

QI VIBRATION TECHNIQUES

In the Medical Qigong clinic, it is imperative to disperse Qi, Blood, and Phlegm Stagnations when treating serious disease conditions. In order to accomplish this task, the doctors employ two main techniques of emitting energetic pulsations into the stagnant tissue areas: The Shaking Energy technique and the Vibrating Energy technique, described as follows (Figure 36.22):

SHAKING ENERGY TECHNIQUE

The Shaking Energy technique is initiated by the doctor first extending his or her energy over the surface area of the patient's body. After using the Tiger Kneading Palm technique to grasp the

Turbid Qi, the doctor slowly begins to guide the patient's Qi out of the tissue area. The doctor then shakes his or her hand from side to side while continuing to pull the stagnant or toxic Qi from the area being treated (Figure 36.23).

After selecting the appropriate technique, the doctor positions his or her hand above the area being treated and emits energy from a fixed or stationary position. This is the most common energy projection technique in which Qi flows like dense waves or is spaced like a chain of moving pearls flowing outward one after another (Figure 36.24). The patient often feels the sensation of vibration, tingling, or heat. It is not uncommon for the patient to have spontaneous involuntary reactions such as full body spasms, shaking, or leg jerking.

SHAKING ENERGY EXERCISE

- To practice this particular exercise, the Qigong doctor begins from a Wuji posture using natural and slow breathing. The doctor imagines the waist as the axis and the abdomen as a pump. Next, the doctor vibrates the Qi inside his or her Lower Dantian and then allows the energy to flow upward and out the palm into the patient. It is important for the doctor to use the mind's intent to follow, guide, and direct this vibration of energy flow, instead of forcing the muscles and palm to shake.

VIBRATING ENERGY TECHNIQUE

Physicists confirm that everything within the universe is in some state of energetic vibration; every atom of the human body is also in a state of constant vibration, and likewise every cell of the body vibrates at its own specific frequency. Every internal organ and tissue of the body is constructed of these vibrating cells. In addition to performing its various functions, each cell vibrates and radiates energy through cellular activity. As the cells increase their vibratory rate (through active stimulation) they influence the surrounding cells, creating what is known as a sympathetic vibrational resonance or vibrational trembling. Vibrational trembling is one way that memory is stored and processed in the physical body.

Cells vibrate constantly, creating a type of energetic force field around the structure of the cell,

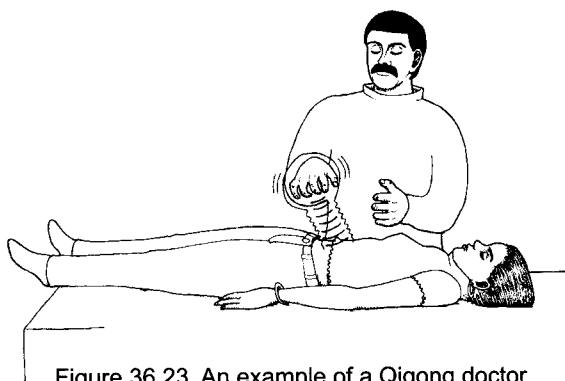


Figure 36.23. An example of a Qigong doctor using the Shaking Energy technique along with the Kneading Tiger Palm.

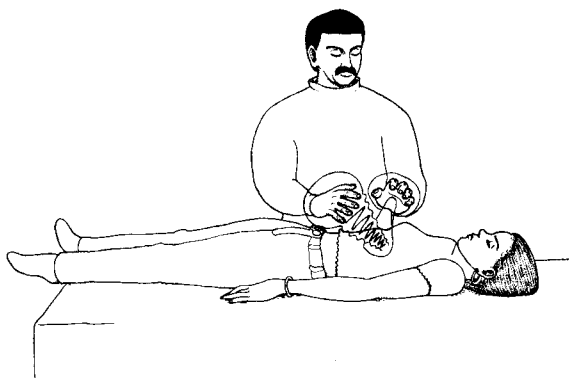


Figure 36.24. When a Qigong doctor extends energy from a stationary position, the Qi flows either like a dense wave or is spaced like a chain of moving pearls.

tissues, and organ. As the cells within the same type of tissues radiate Qi, they combine to form the characteristic energetic field of that organ. Therefore, each internal organ has a specific energetic field due to its own unique cellular resonance.

While emitting Qi, the Qigong doctor's vibrational energy enters the patient's field of "vibrational activity" (the body's natural vibrational rhythm), awakening memories and allowing the patient to release trapped thoughts, pain, and emotions (Figure 36.25).

Qi naturally oscillates and vibrates in the doctor's Three Dantians, with each Dantian vibrating at its own unique frequency pattern. The body's bone structure is built similar to that of "tuning forks" positioned in both the arms and the legs. These tuning forks are connected together

through the body's spinal column and are used to vibrate and increase the body's energetic resonance. A natural vibration is produced from a balanced interplay of stretching and releasing the body's tendons, ligaments, and muscle fibers (in a rhythmic pattern). After diligent training (by naturally twisting and stretching the tendons), the Qigong doctor, using proper hand postures and intention, is able to direct and lead this vibration throughout his or her entire torso and extend it outwards through the hands.

THREE FORMS OF VIBRATIONAL RESONANCE

Vibration is released through three forms of resonance (Figure 36.26):

1. **Jing Vibrational Resonance:** This is very dense and is felt within the patient's external tissues and bones. It is related to the energetic release of Heat and the energy of the patient's Lower Dantian.
2. **Qi Vibrational Resonance:** This is subtle and is felt deep within the patient's internal organs. It is related to the energetic release of the patient's emotions and the energy of the patient's Middle Dantian.
3. **Shen Vibrational Resonance:** This is very refined and is felt within the patient's center core. It is related to the energetic release of the patient's spirit and the energy of the patient's Upper Dantian.

The release of energetic vibration is primarily used to activate the patient's channel Qi. Clinically, it is most effective when the frequency of the doctor's hand vibrations matches and synchronizes with the vibrational frequency of the patient.

While treating the patient, the doctor's palm usually becomes hot and vibrates when coming in contact with Qi stagnation. If a patient's channel point is blocked, energy builds up, causing Qi stagnation. Once the Qi stagnation is removed, the doctor's hands will cease to vibrate as the channels open and flow freely. When cleared, the patient feels fatigue as the toxins are released from the body and the energy seeks to balance itself.

VIBRATING ENERGY EXERCISE

- To apply the Vibrating Technique, the doctor selects the proper hand posture and the area

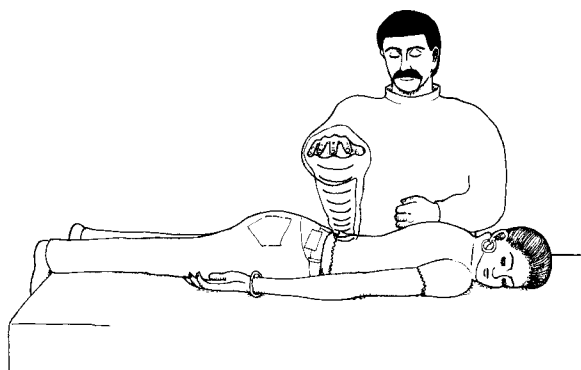


Figure 36.25. An example of a Qigong doctor using Vibrating Energy with the Extended Fan Palm technique.

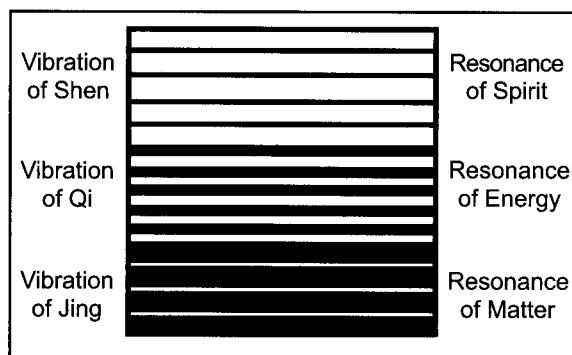


Figure 36.26. Vibration is Released through Three Forms of Resonance.

to be treated. The doctor then lightly touches the patient's body. Any firm pressure should be avoided, because it hinders the extending and directing of Qi. The doctor initiates the vibrational extension of Qi from the Lower Dantian, slowly spiralling clockwise or counterclockwise while directing the vibration out through the hands. The doctor focuses on his or her own breath to adjust the frequency and amplitude of the vibration, the shape and nature of the emitted Qi (Yin or Yang), and the strength and magnitude of the energy.

VIBRATING ENERGY HAND POSTURES

Some examples of hand postures and tissue regulation techniques for emitting vibrational energy include:

The Extended Fan Palm: This palm technique can be used for activating and regulating Qi by:

- Vibrating the Extended Fan Palm on the Baihui GV-20 point to descend the patient's Yang Qi, tranquilize the patient's mind, regulate Qi in the Upper Burner, and induce sleep.
- Vibrating the Zhong Wan CV-12 point to replenish the patient's Qi, to regulate the Stomach's energy, and to induce sleep.
- Vibrating the patient's Lower Dantian to lead the Qi back to its origin by supplementing its Qi.
- Vibrating the Mingmen GV-4 and Da Zhui GV-14 points to activate Qi in the Governing Vessel.

The Sword Fingers: This technique can be used for directing and emitting concentrated vibrational energy into channel points to stimulate the patient's energetic field.

The Invisible Needle: This technique can be used for directing and emitting the most condensed form of concentrated vibrational energy into the channel points to stimulate the patient's energetic field.

VIBRATING PALM EXERCISES

In ancient China, the training for the Vibrating Palm was a very heavily guarded secret, due to its potential to do harm. Initially, the Vibrating Palm training was divided into several stages: establishing proper bone structure, tendon and ligament stretching, and controlling the vibration (Figure 36.27).

ESTABLISHING PROPER BONE STRUCTURE

The skill and discipline needed to establish solid Bone Structure is explained in the "Eighteen Rules of Proper Dao Yin Posture" training (see Volume 2, Chapter 16). The main goal of Postural Dao Yin training is to seek a state of physical and energetic balance through proper bone, muscle, and nerve "structure." Basically, the term "structure" refers to proper bone alignment and tissue linkage, held or maintained while in a state of relaxation.

Relaxed muscles and a properly aligned body facilitate maximum Qi flow and form a foundation for obtaining "root" (solid connection to the Earth). Proper structure is also important for all Medical Qigong exercises and prescriptions.

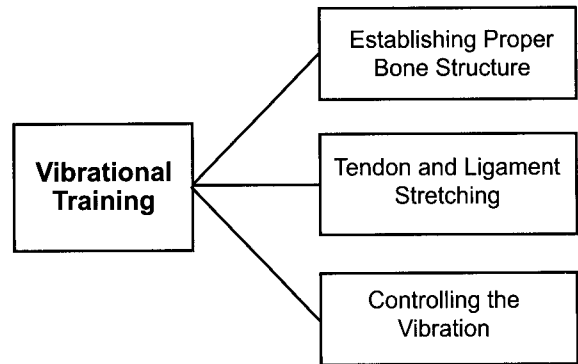


Figure 36.27. The Various Stages of Vibrational Training

Many Traditional Chinese Medical Qigong schools will have beginning students spend months simply standing and holding postures. Proper posture begins with relaxation and being aligned with gravity so that all of the tissues can be completely supple. It is essential that the student align him or herself with gravity. Proper alignment with gravity can only be accomplished through physical relaxation. If the body's tissues are relaxed and aligned with the natural forces of gravity, the energy is free to move within the body according to the student's intention.

TENDON AND LIGAMENT STRETCHING

Once the foundation of proper bone alignment has been established, the physical stretching and pulling of the muscles, joints, tendons, and ligaments will facilitate a stretching and dilation of the body's channels and collaterals. This dilation is needed in order to prepare the tissues for maximum energy flow, as well as to increase the Qi flow within the body's inner fascia connections.

The body's tendons and ligaments should be completely stretched and open. In ancient China, the skill of pulling, stretching, and twisting the tendons was commonly known as "pulling and reeling the silk." All internal martial artists, Medical Qigong doctors, and spiritual Qigong masters practice methods that open and stretch the joints and stimulate Qi and Blood circulation within the tissues. Tendon pulling and joint opening exercises fall into two categories:

1. **Tendon Pulling Exercises for Health:** Health and healing exercises require tendon, ligament, and joint stretching designed to improve the flexibility of the patient's joints, thus increasing the range of motion in all directions. Stretching facilitates flexibility and suppleness within the joints. In Medical Qigong, the "normal" range of motion of the joints is not consistent with the development of optimum energy extension. Practitioners who have reached high levels of energy extension demonstrate an almost unnatural ability to lengthen, stretch, and bend their joints, especially in the shoulder area.
2. **Tendon Pulling Exercises for Functional Application:** Releasing accumulated vibrational resonance is mandatory for clinical application. The striking power developed from the stretching exercises also combines joint stretching to facilitate power. The Medical Qigong doctor works his or her tissues to open, extend, and rotate the joints in rapid succession. The combination of both rapid and quiescent movements is used to guide the Qi through the body and produce the maximum effect needed to disperse Qi and Blood Stagnations.

CONTROLLING THE VIBRATION

Once you obtain a level of competency in the Vibrating Palm exercises, you will need to further refine the movement so that the body is not only moving as one unit, but every part of the body is vibrating at the same frequency. The stretching of the tendons and sinews allows you to feel the movement and produce whole body vibrations.

Next you will need to set up a Yin-Yang rhythm of stretching and relaxing tendons that will produce this vibration throughout the body. This type of vibration is different from the vibration you may have felt from tired muscles (Jing to Qi), or the core energy vibration you may have experienced from Wuji standing or the static postures (Shen). This core energy vibration will be cultivated in the moving postures, but you must first get your physical body to vibrate on its own while moving.

ENERGETIC PRINCIPLE OF RESONANT VIBRATION

To understand the degree to which you must cultivate this physical vibration you need to understand the principle of resonance. In the textbook *University Physics*, resonance is described as follows: "Whenever a body capable of oscillating is stimulated by a recurring series of impulses having a frequency equal to the natural frequencies of oscillation of the body, the body is set into vibration. This phenomenon is called resonance, and the body is said to resonate with the applied impulses."

The phenomenon of resonance may be demonstrated with the aid of longitudinal waves created by a vibrating plate or tuning fork. If two identical tuning forks are placed some distance apart and one is struck, the other will be heard when the first is suddenly damped. Should a small piece of wax or modeling clay be put on one of the forks, the frequency of that fork will be altered enough to destroy the resonance.

BODY VIBRATION

In vibrational practice, the initial goal is to get the body to resonate. In order to do this you will apply a frequency oscillation in your body by small hand movements. You can envision the hands as the driven end of a guitar string, and your feet as the fixed end of the string. You can now see how critical proper body connection and linkage must be. If your hands are not correctly connected to your feet, the entire body will not oscillate, much less resonate.

If you took the string in the last example and held it somewhere in the middle with your hand while it was oscillating, the waves would only be produced at one end of the string. If your body is not properly connected, you will be placing a type of damper on the vibration. Also, at first the proper stretch must be maintained on the tendons and ligaments so that it will be easier to produce the vibration. When your body connection and integration with the energetic and spiritual vibration (Qi and Shen) progresses to high levels, such a stretch is not necessary because your body becomes connected and integrated, and it resonates naturally.

Proper connectivity is the first step. When you are properly connected there will be a frequency vibration initiated by the repetitive hand motions throughout the body. The vibration comes from the bones. Balanced tendon, ligament, and muscle fiber stretching and releasing in a rhythmic pattern will produce a vibration throughout the bone structure (Figure 36.28).

You can think of your bone structure as built with “tuning forks” in the arms and legs. The tuning forks of the arms and legs connect through the spine. Usually the vibration will start in the arms because the rhythmic motion of the arms and hands induces a vibration in the arm “tuning forks” and it becomes easy to maintain the connection in the arms.

There is usually a damper at the shoulder because the connection is weak there. Once you can produce vibrations in the arms, you work to increase the connection through the shoulders and into the spine, so that the torso begins to vibrate. After the torso begins to vibrate, you will increase the connection through the hips to include the legs, so that the entire body vibrates.

Once this occurs, the next step is to produce resonance. The natural frequency you will strive to resonate at is the frequency vibration you cultivated during the vibrational exercises. When you finish these exercises, your body should be full, connected and subtly vibrating. The goal is to keep the vibration resonating while your body is in motion. After you learn to resonate, the hand movements can become smaller and smaller while the amplitude of vibration in the body will increase.

You begin in stillness to obtain full integration with and connection to the Earth’s rhythm, which produces vibration. You then perform subtle movements in order to produce a physical vibration. Once you can produce this physical vibration, you cultivate it until it matches the vibration you previously obtained in standing Wuji postures. When this occurs, the body is connected, fully integrated, and the subtle movements can now decrease to no movement (however, the vibrational movement is still occurring at this level, it is just barely visible).

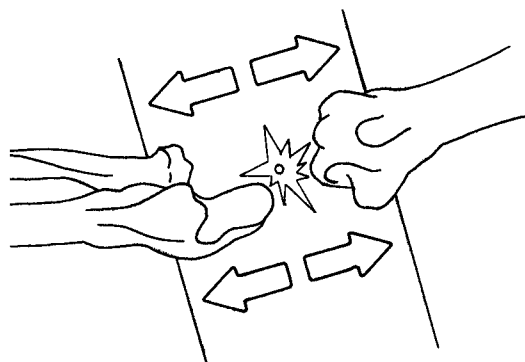


Figure 36.28. Stretching the tendons and ligaments while relaxing the muscles to produce increased vibrational resonance.

SPIRITUAL VIBRATION

After you spent adequate time allowing your body to naturally fill with energy, the vibration that will be naturally induced in the body can be inspired from a divine source (spiritual vibration). By inducing a vibration in your physical body and then working with that vibration to get it to resonate at a divine frequency, you are integrating divine spiritual resonance into your physical being. Therefore, this resonance must be accompanied by an integration of mind, emotion, and spirit.

The natural frequencies of your body are largely influenced by your presence of mind. Thoughts, energy, emotion, sounds, and all material objects produce vibrations. Your body picks up mental, spiritual, and emotional vibrations that are generated within the body and from outside the body.

The mind, emotions, and spirit must be balanced with the physical body if the advanced levels of practice are to be obtained. If your body’s structure is connected to the Earth, your mind is clear, and your intent is focused on the Divine, then your physical tissues can tune in and resonate at a divine frequency. This is the highest goal of all healers. Masters who have reached this level emit a “golden glow” from their body because their body is always resonating at a divine frequency. To be in the presence of a master at this level is spiritually and emotionally uplifting, because you subconsciously feel and absorb this divine vibration.

SHAOLIN VIBRATING PALM TRAINING

There are several systems of Vibrating Palm training. The following exercise originated in Buddhist traditions, from the Shaolin Temple. Developing the Vibrating Palm prepares the Medical Qigong doctor for optimal utilization of the Thunder Palm technique, used in dispersing stagnations. Vibrational extension usually begins from a static Wuji posture and then gradually progresses into a dynamic state of energy projection.

1. From a Wuji posture, press both palms together at the center of the chest forming a "Buddhist Greeting" posture (see Volume 2, Chapter 16). Press the Baihui point upward and the Mingmen backward, while slightly drawing in the chest. Keep hips relaxed, knees bent, tongue on the palate, and the eyes closed.
2. Breathe naturally while focusing the mind on the Lower Dantian. When the heat and Qi begin to circulate, exhale while mentally guiding the Qi up the chest into both of the palms by sending the energy through the three Yin channels of the hands.
3. When inhaling, mentally guide the Qi along the three Yang channels of the hands, back down the back into the Lower Dantian. Maintain natural breathing and continue to focus attention on both the palms and the fingertips. The palms should heat up and the fingertips will tingle as they expand with Qi (Figure 36.29).
4. Lead the vibrating energy in the Lower Dantian up into the palms and fingertips, feeling the tissues dissolve inch by inch, cell by cell. The Qi is always centered on the Lao Gong (Pc-8) point, gathering and collecting but not dispersing. Practice this exercise once or twice a day for 3-10 minutes.

It is imperative that the doctor never hold his or her breath or purposefully make the hands vibrate by forcefully shaking the muscles. To do so causes Qi stagnation which results in pain and stiffness in the chest, and sharp pain in the arms that feels similar to having a fractured bone or a laceration of the muscles. To ensure that there are no difficulties, the doctor should first master the Vibrat-

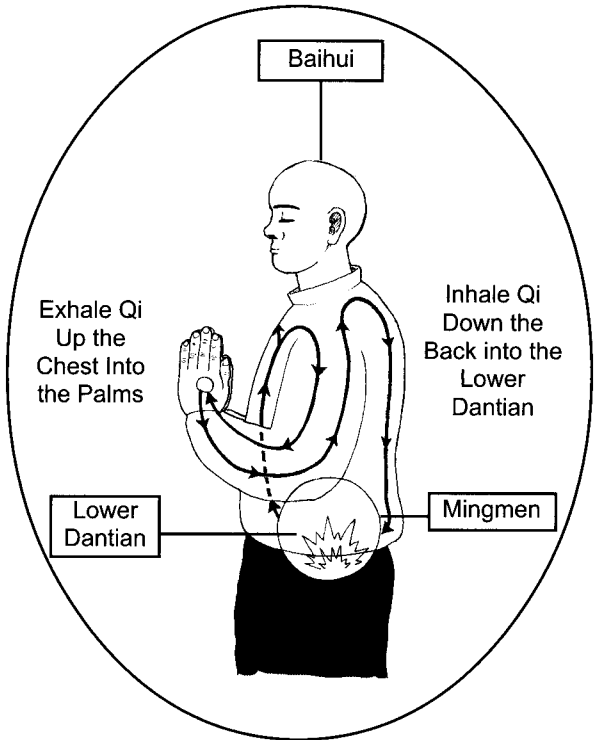


Figure 36.29. The Shaolin Vibrating Palm exercise helps to increase the Qigong doctor's projected vibration.

ing Qi methods, allowing the vibrating energy to extend and project naturally.

WU DANG VIBRATING PALM TRAINING

This type of Vibrating Palm training exercise originated in Daoist tradition, from the Wu Dang Temple. The training for this kind of vibrational extension usually begins from a static Wuji posture, then gradually progresses into a dynamic state of energy projection.

1. From a Wuji posture, listen to your bone structure vibrate with your respiration. Observe the vibration and the movement of Qi. Stand in Wuji posture as long as you feel comfortable and then begin
2. Twist the body to the left and position the arms as shown in the illustration (Figure 36.30), with the left arm embracing your lower back and right arm embracing your upper chest. Twist the body like wringing a towel. Focus your concentration on remaining con-

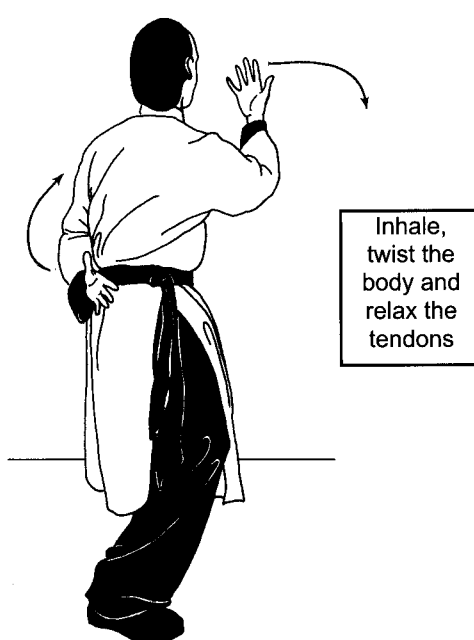


Figure 36.30. Twist the body to the left like wringing a towel; feel the tendons stretch like pulling huge rubber bands from your hands to your feet.

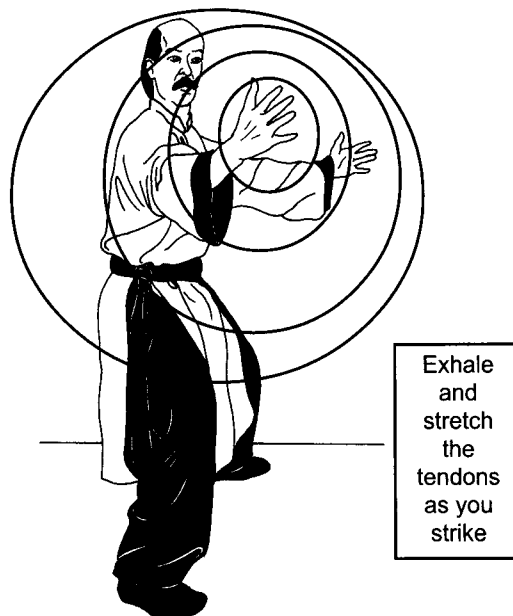


Figure 36.31. Focus the mind on the right palm as it Strikes, imagine and feel the palm vibrating like a tuning fork. All energetic circles create additional circles, like rings that ripple outwards when a pebble is tossed into a still pond.

nected to the Earth and feel the Lower Dantian sinking downward. Inhale and relax.

3. Next, quickly exhale and unwind your body, whipping the arms as the body unwinds. Focus your mind on the right arm as it strikes the air (Middle Dantian level) with the back of the right hand (Figure 36.31). When striking, do not allow the elbow of the striking palm to fully extend (a slight curve should remain). The left arm will also simultaneously whip outward to the left side of the body. Both hands should whip and stop at the same time.
4. The weight will shift from the left leg to the right. When both hands suddenly stop, imagine that your body is a bell that has been instantly struck. Feel your entire body vibrate. When whipping the palms, keep your eyes focused on the striking palm.
5. As the body vibrates, slowly shift your weight back to the right leg and try to move the vibration from the right side of the body (right arm) to the left side of your body using fo-

cused intention. Rock back and forth from one leg to the other and see how long you can maintain the vibration, bouncing it from one side of the body to the other.

Perform this exercise for 10 to 15 minutes. With practice you can cultivate “standing waves” in your body. As the vibration bounces back and forth, the oscillations will start the entire body vibrating. These vibrations will feel different than those cultivated in the previous exercises because the oscillation and the shifting of the weight is side to side. Remember to keep the muscles and joints totally relaxed, as any tension can cause the vibration to attack the tissues, resulting in excess conditions and creating Qi deviations.

When you begin this practice, the movements should be slow and deliberate. Feel the stretch of the tendons, ligaments, and muscle fibers; whether you are pulling in or pushing out, there is always a slight tension on opposing sets of tendons, ligaments, and muscle fibers.

During the exercise, maintain a slight subtle

tension (do not overdo it). Imagine that you have thousands of rubber bands attached to your body, pulling in all directions. If your muscles begin to become tired after repeating many cycles, then you are using muscle tension. The tension here will eventually evolve into a mere thought of stretching the ligaments. This is a delicate balance that you will have to work to achieve. You want to create a constant but subtle tension. However, the muscles always remain relaxed. You should be able to perform these exercises for twenty minutes without muscles becoming tired.

Slow movement requires substantially more control over the tendons, ligaments, and muscles. The subsequent stretching and releasing of the tendons, ligaments, and muscle fibers in a slow, smooth, circular, rhythmical pattern produces a fuller, more complete movement. Through opposing sets of tendons, muscle fibers and ligaments being utilized equally (in balance) and in a connected, smooth, circular motion, joints become stronger. Moreover, the conduction of the motor impulses from the nervous system and the circulation of blood and Qi are maximized, and the body becomes integrated, connected, and full. When the body is connected and moving in this slow smooth rhythm, the heart rate decreases, energy requirements are minimized, and the sense of balance is increased.

ADVANCED QI EMISSION TECHNIQUES

The following Medical Qigong Qi Emission techniques are considered advanced, as they require substantial time, diligent practice, and focused concentration in order to develop them into viable clinical skills.

Advanced Qi Emission training includes the following six techniques: Creating a Cord of Divine Light, Creating an Energetic Ball of Light, Emitting Yang and Yin Energy, Emitting Hot and Cold Energy, Emitting The Energy Of The Five Element Organs, and Emitting The Energy Of The Twelve Channels, described as follows (Figure 36.32):

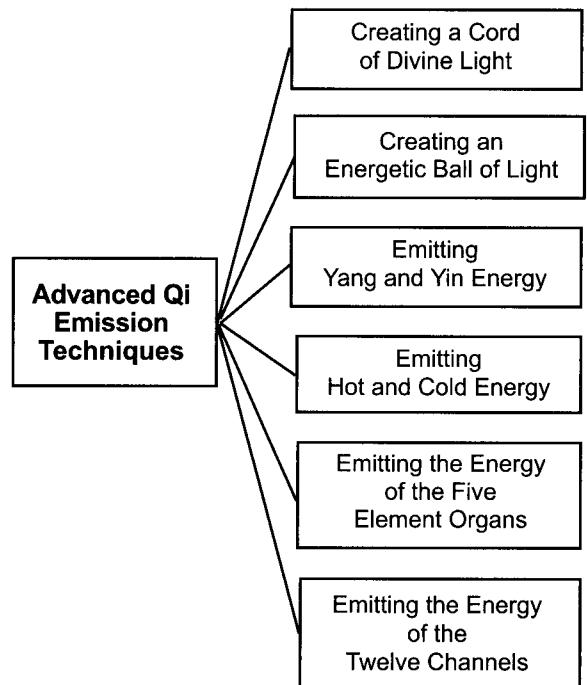


Figure 36.32. Six Advanced Qi Emission Techniques

CREATING A CORD OF DIVINE LIGHT ENERGETIC FLOW

This method refers to the Medical Qigong doctor's ability to create an energetic cord that connects from the Divine through the "Heavens" into the patient's diseased tissues. The release of divine energy into the patient's body is used to dissolve energetic stagnations and is primarily used in the treatments of cysts, tumors, and cancer.

THE CORD OF DIVINE LIGHT TECHNIQUE

- To apply a Cord of Divine Light, the doctor (after purging the tissue area) extends his or her intention into the Heavens and connects with the light of the Divine. This light is then directed from the Heavens downward into the patient's tissues in the form of a concentrated energetic cord of light (similar to that of a laser). As the beam of light connects with the diseased area, the doctor imagines the diseased cells within the patient's body immediately dissolving and dispersing. The doctor will then purge the tissue area using counterclockwise spiralling and Kneading Tiger techniques.

- Next, the doctor will insert his or her right hand into the beam of divine light (placed several feet above the patient) and imagine compressing the Cord of Divine Light into the patient's tissues, crushing and dispersing the energetic stagnation (Figure 36.33). The doctor will hold this hand position for several breaths.

CREATING AN ENERGETIC BALL OF LIGHT

This method refers to the technique of creating an energetic ball of light from within the doctor's Lower Dantian, extending it into his or her right palm, combining the energy ball with a cord of divine healing light, condensing the light into a powerful energetic orb, imprinting it with a specific task, activating it, and then emitting it into the patient's body in order to disperse stagnations.

It is important to remember that the Qigong doctor will utilize all four primary properties of Qi when creating the energy ball (see Chapter 27). The four properties of Qi are described as follows (Figure 36.34):

- **Create (Chuangzao):** The Creative property of Qi is used to construct the shape and size of the energy ball.
- **Feel (Ganjue):** The Feeling property of Qi allows the doctor to feel and acknowledge the energetic quality contained within the energy ball (Hot, Cold, heavy, light, vibrating, spiralling, etc.).
- **Imprint (Mingli):** The Imprinting property of Qi allows the doctor to impregnate the energy ball with a specific task or function (Tonifying, Purging, Regulating, protecting, destroying, isolating, healing, etc.).
- **Activate (Shi Huodong):** The Activating property of Qi awakens the energy ball's vibrational movement, giving it life.

THE ENERGETIC BALL OF LIGHT TECHNIQUE

The Energetic Ball of Light begins with the doctor creating an energetic ball inside the Lower Dantian and extending it out his or her right palm. The Qigong doctor will then connect with the Divine, pulling an energetic cord of healing light into the center of the energetic ball. The doctor will

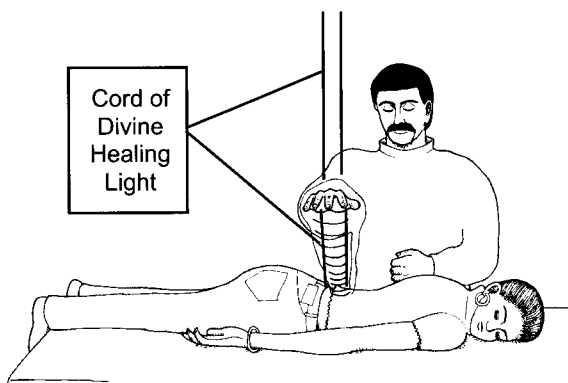


Figure 36.33. The Cord of Divine Light technique is used to disperse energetic stagnations.

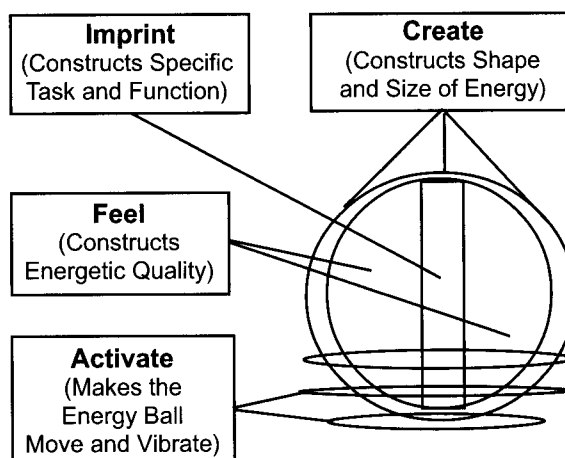


Figure 36.34. The Four Primary Properties of Qi are used to create an Energy Ball.

then combine and fuse the Qi of the energy ball with a cord of divine healing light, condensing the light into a powerful energetic orb. After the energy ball has been imprinted with a specific task and activated, it can then be emitted into the patient's body in order to disperse stagnations.

Once the energy ball has been placed into the patient's tissues, it can also be utilized to vibrate back and forth between the doctor's palms to disperse chronic stagnations trapped within the patient's tissues (Figure 36.35).

The doctor can create various colored balls of light and extend them into the patient's tissues depending on the specific needs of the patient

(white to energize, red to heat, blue to cool, violet to disperse, etc.). To practice this particular skill, the Qigong doctor will begin as follows:

1. From a Wuji posture, bring both hands up in front of the body, with the palms facing the Lower Dantian. Breathe naturally while concentrating on the Lower Dantian. Next, place the left palm facing the right palm, as if holding an imaginary ball, and move the arms up to the Middle Dantian area. Allow the energy between both hands to build and increase the energetic field (Figure 36.36).
2. Imagine the energy between both palms forming into a powerful energy ball, the size of a basketball. After several minutes imagine condensing the energy ball into an even more powerful baseball-sized orb. Then further condense the ball of light into a golf ball size energetic sphere. Finally, after several minutes, imagining condensing the energy ball into a powerful small blue light, the size of a large blue pearl.
3. As the blue light suspends itself between both palms, press the Mingmen backwards and feel the blue ball of energy absorb through the center of the left arm, shooting across to the center of your upper back (located at the Big Hammer: GV-14 point area). Next, release the pressure from the Mingmen and feel the blue energy ball release from the center of your upper back, and flow out your right palm, returning back into the center of the palms.
4. Focus your attention on circulating the blue ball through the center of both arms, moving in a counterclockwise direction from the left palm across your back and out of your right palm. Imagine and feel the flow of energy increasing in speed until the flow of Qi forms a solid ring of blue light. Feel the energetic ring of light expand and dilate all of the channels in both arms. Maintain this image for several minutes.
5. Then, allow the blue ball to slow its energetic flow and then stop its movement entirely, resting between both shoulders at the Big Hammer (GV-14) point area. Next, imagine the ball of energy ascending up the spine via the Gov-

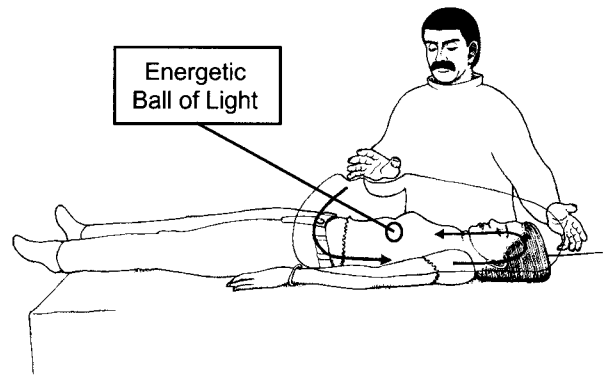


Figure 36.35. The Energetic Ball of Light is used to disperse chronic Qi and Blood stagnations.



Figure 36.36. Allow the energy between both hands to build and increase its energetic field.

erning Vessel to the top of the head at the Baihui (GV-20) area.

6. From the top of the head at the Baihui (GV-20) area, lead the vibrant blue light down the front of the body via the Conception Vessel, ending at the Huiyin area (located in the Lower Dantian).

7. Then, lead the blue energy ball up the spine via the Governing Vessel into the Brain and Upper Dantian area, ending back at the Baihui area. Imagine the flow of energy slowly increasing its speed, until the flow of Qi moving up and down the torso forms a solid ring of light. Feel the energetic ring of light expand and dilate the Governing and Conception Vessels. Continue leading the blue light through the Microcosmic Orbit Fire Cycle for several minutes (Figure 36.37).
8. Imagine and feel the ball of energy slowing its energetic flow, and then stopping its movement entirely, resting at the Baihui area. Feel it pulsating and vibrating at the Baihui area for about a breath, then imagine and feel it sinking into the brain and Upper Dantian, and expanding to the size of a golf ball. The energy ball will remain in the Upper Dantian for several minutes, vibrating and pulsating light, then it will begin to move down the head and throat, flowing into the chest area.
9. Once the energetic ball reaches the chest it comes to rest at the Middle Dantian and expands to the size of a baseball sized orb, vibrating and pulsating light for several breaths. After several minutes, the energy ball will move down the chest into the Lower Dantian.
10. Once the energetic ball reaches the Lower Dantian, it expands to a basketball size energetic sphere, vibrating and pulsating light and creating energetic steam. This energetic steam fills the entire body and stores the energetic ball within the doctor's tissues. Practice this exercise twice a day for 15-30 minutes each time.
11. When a treatment requires the use of the energetic ball, all the doctor needs to do is imagine forming an energetic ball within the Lower Dantian. First, the energy forms into a basketball size energetic sphere, then condenses through each progression until it becomes a powerful blue light the size of a large pearl. The doctor will then release this ball of light up the center of his or her body and emit it out the right palm into the patient's tissues.

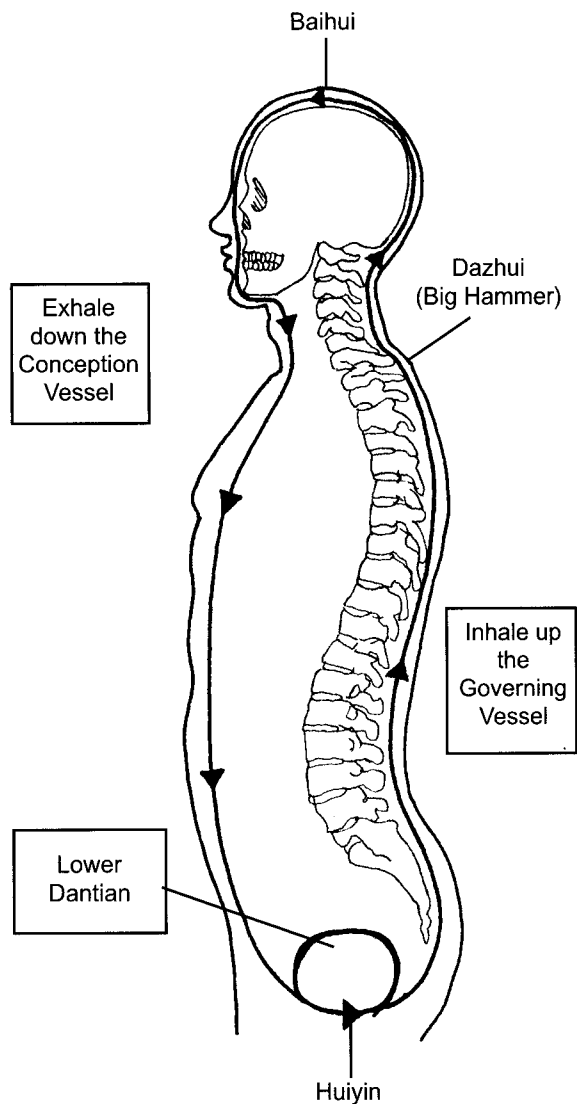


Figure 36.37. The Energy Ball follows the Fire Path of the Microcosmic Orbit, flowing up the back and down the front of the body.

UTILIZING THE ENERGETIC BALL TECHNIQUE AS A PRESCRIPTION EXERCISE

In order to prescribe the Energetic Ball technique, the doctor will encourage the patient to visualize a ball of light spinning inside a specific point or area of his or her body (Figure 36.38). The energetic spinning action of the ball will stimulate the

cells and tissues in that particular tissue area of body, causing the cells to vibrate faster and radiate more energy. By inducing a chaotic rhythm within the ball's energetic pulse, an interpenetrating field of Qi is created within the patient's tissues. The clinical function of the energy ball is to create an energetic field that can be used to either collect or disperse energy depending on the ball's clockwise (used for gathering Qi) or counterclockwise (used for dispersing Qi) rotational movement.

TREATING EXCESS CONDITIONS

To treat an excess condition (inflammation, heat, dampness, stagnation, etc.) the patient should visualize the spinning action of the energetic ball moving in a counterclockwise direction inside a specific point or area of his or her body. The counterclockwise movement allows tremendous amounts of energy to be dispersed, and can be used to distribute trapped Qi to other parts of the patient's body (as in certain cases of Qi Stagnation).

TREATING DEFICIENT CONDITIONS

To treat a deficient condition (weakness, fatigue, atrophy) the patient should visualize the spinning action of the energetic ball moving in a clockwise direction inside a specific point or area of his or her body. The clockwise movement allows the cells and tissues to become highly stimulated, gathering Qi from surrounding areas of the patient's body.

BREAKING UP STAGNATIONS WITH THE ENERGETIC BALL

The energy ball can be used by the patient to disrupt the energetic field that supports the foundational structure of any Qi, Blood, and Phlegm stagnations. To accomplish this task the patient is encouraged to perform the following steps:

- First the patient imagines the energetic ball glowing bright white and vibrating deep within his or her tissues.
- Next, the ball is imagined flowing in and out, back and forth through the stagnant tissue area. The image is similar to that of a "wrecking ball" passing through and dispersing the stagnation.
- After the patient has completed the meditation, he or she is to imagine the energetic ball returning to the Lower Dantian.

The Energy Ball is imagined flowing in and out, back and forth through the stagnant tissue area

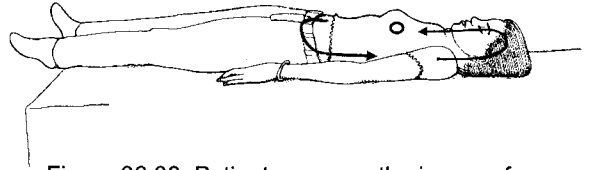


Figure 36.38. Patients can use the image of an Energetic Ball in their assigned Medical Qigong Prescription exercises to break up stagnations.

CANCER TREATMENT

The energetic ball can also be used for dissolving tumors by simultaneously sending ultra-violet and infrared light against the tumor cells. Through focused concentration, the doctor can create an energy ball the size of a small ball and send it into the center of the tumor. Once the concentrated ball of light has penetrated the center of the tumor, it can immediately begin to dissolve the cancer cells. Remove the energy ball after about 15 seconds and then discard it into the energetic vortex under the treatment table.

Another image using the energy ball to treat Brain cancer is to create a violet colored energy ball the exact size of the tumor and place it into the tumor area. After the tumor cells have been dissolved, remove the energy ball and discard it into the energetic vortex under the treatment table.

MUDRAS FOR COLLECTING AND EMITTING YANG (HOT) AND YIN (COLD) ENERGY

In ancient China, Yang (Hot) and Yin (Cold) energetic properties were used to develop and cultivate the powerful Qi emissions needed for projecting either Hot or Cold energy. Specific energetic techniques were developed through focused breathing, mental concentration, and proper finger placement (Mudras). The doctor's mind plays an important role in Regulating the body's Yin and Yang energy.

One popular hand Mudra was called "Fire Above and Water Below," and referred to the Yang and Yin finger placement used by the doctor's left

hand when gathering energy into the Lower Dantian. The doctor's left index and middle fingers together are assigned Yang properties, whereas the ring and little fingers together are assigned Yin properties. The doctor's left thumb connects with the appropriate two fingers to determine the release of Yin or Yang energies. This energy is first gathered from the doctor's left hand through the left arm into the Lower Dantian, then emitted out through the doctor's right hand into the patient.

- **Fire Above:** The Qi that is emitted when the doctor's thumb, index, and middle fingers connect, releases Yang Qi through the doctor's right hand. This technique is used to replenish the patient's Yang and regulate the patient's Yang energy (Figure 36.39).

When using the left hand "fire above" finger placement, the Qigong doctor will think of a small ball of red fire. The doctor focuses on absorbing this ball of red fire into his or her Lower Dantian. In order to absorb Heavenly Yang Qi, the Qigong doctor can also imagine plucking the Sun from out of the Heavens and holding it between his or her thumb and first two fingers.

The doctor's body will naturally become hot due to the active visualization used while gathering the Yang Qi into his or her Lower Dantian. When Yang Qi is gathered and emitted, the patient will feel as "hot as fire," as the Qi penetrates deep into his or her tissues.

- **Water Below:** The Qi that is emitted when the doctor's thumb, ring, and little fingers connect, releases Yin Qi through the doctor's right hand. This technique is used to replenish the patient's Yin and regulate the patient's Yin energy (Figure 36.40).

When the doctor uses the left hand "water below" finger placement, and thinks of dark blue water absorbing into his or her Lower Dantian, the doctor's body will naturally become cold. When Yin Qi is gathered and emitted, the patient will usually feel as "cold as iron," as the Qi penetrates deep into his or her tissues.

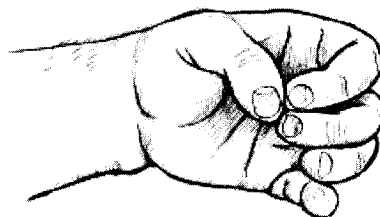


Figure 36.39. The Left Yang Palm ("Fire Above") Hand Mudra



Figure 36.40. The Left Yin Palm ("Water Below") Hand Mudra

EMITTING HOT (YANG) AND COLD (YIN) ENERGY

The method of Emitting Hot and Cold Energy refers to the doctor's ability to release energy into the patient's body, to either regulate Hot Syndromes with Cold energy, or regulating Cold Syndromes with Hot energy.

GATHERING AND ISSUING YANG (HOT) ENERGY

Before emitting Hot energy into the patient, the doctor's Qi is first gathered into his or her left palm by imagining a small "fiery red sun" radiating heat, light, and fire. This small sun is imagined within the circle created between the thumb and first two fingers on the left hand (refer to Figure 36.39). The hot energy of the sun is then absorbed through the doctor's left arm into the Lower Dantian. The heat is then blended with the Lower Dantian's Qi and released out the doctor's right palm using either the Yang Sword Fingers hand technique for a deeper, concentrated type of penetration, or through the Extended Fan Palm hand technique for a dispersing type of penetration.

To extend Hot energy deeper into the patient's tissues, the right hand Yang Sword Finger posture is used (Figure 36.41). The doctor's index and

middle fingers are extended and joined together, while the ring and little fingers curl into the center of the palm. The thumb should rest on the nails of the ring and little fingers forming a circle.

The first or “index” finger indicates the Wood Element (the Liver’s Qi), and the middle finger indicates the Fire Element (the Heart’s Qi). Together, both fingers activate the Qi of Fire and Wood, which cultivates the Yang energy needed for guiding heat during point penetration.

GUIDING HOT YANG QI EXERCISE

The Guiding Hot Yang Qi meditation is used to increase Heat and light in specific areas of the patient’s body (usually for chronic, deficient, or Cold syndromes). The following meditation, for example, can be used to Heat and tonify the Kidneys in chronically deficient patients:

- Sit on the edge of a chair in front of a table with the feet flat, the eyes closed, and the left hand resting comfortably on the left thigh. The right palm is extended face down suspended over the table.
- Breathe naturally while concentrating on the Lower Dantian. Imagine that the energy in the Lower Dantian is a hot burning sun expanding out and enveloping the entire body. Hold this image for several breaths. Continue to gather the energy back into the Lower Dantian, transforming it into heat and light. After several minutes, draw the heat and light up into the chest, down the arms, and out the right palm. Concentrate and imagine the heat and light burning and penetrating deeply into the table. After a while, switch palms. In China, this exercise is practiced while standing or sitting in the sunshine, facing South or East. Practice for 20-40 minutes (Figure 36.42).

GATHERING AND ISSUING YIN (COLD) ENERGY

Before extending Cold energy into the patient, the doctor’s Qi is first gathered into his or her left palm by imagining a small, watery blue moon radiating cool light. This small moon is imagined within the circle created between the thumb and last two fingers (refer to Figure 36.40). The cool blue energy of the moon is then absorbed through the doctor’s left arm into the Lower Dantian.

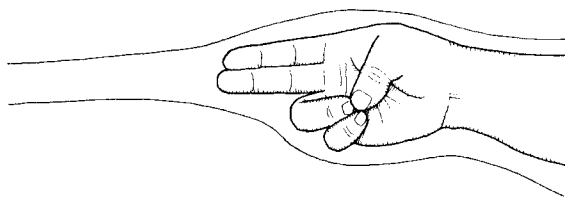


Figure 36.41. The Right Hand Yang Sword Fingers Palm, Used to Issue Maximum Yang Qi

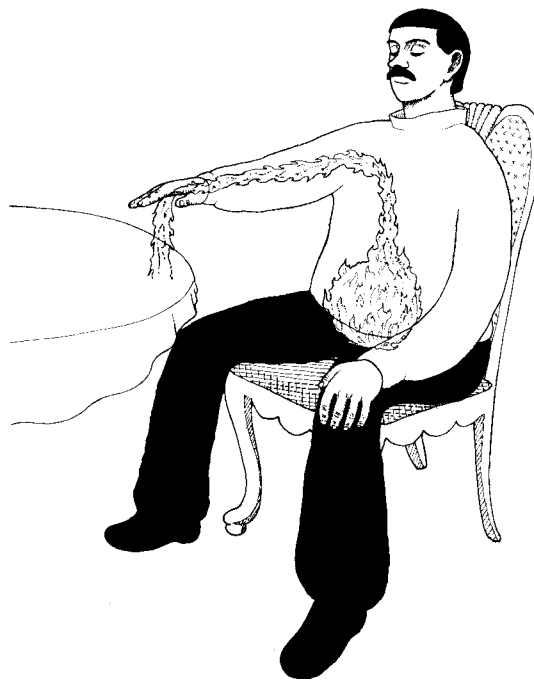


Figure 36.42. Guiding Hot Yang Qi Exercise

The cool blue energy is then blended with the Qi of the doctor’s Lower Dantian and released out the doctor’s right palm through either the Yin Sword Fingers hand technique for a deeper, concentrated type of penetration, or through the Extended Fan Palm hand technique for a dispersing type of penetration.

The right hand Yin Sword Finger posture is generally used for extending cool blue energy into the patient (Figure 36.43). The doctor’s ring and little fingers are extended and joined together, and the index and middle fingers curl into the center

of the palm. The thumb should rest on the nails of the index and middle finger forming a circle.

The ring finger indicates the Metal Element or the Lungs' energy, and the little finger indicates the Water Element or the Kidneys' energy. Together, both fingers activate the Qi of Metal and Water, which is a catalyst for accumulating the Yin energy needed for guiding cool Yin Qi during point concentration.

GUIDING COLD YIN QI EXERCISE

The Guiding Cold Yin Qi meditation is used to cool specific areas in the patient's body in acute or inflamed excess or Heat syndromes; it is especially useful in treating heat as a result from chemotherapy and radiation therapy. It can also be used to cool down and dredge the Liver (especially in cases of chronic depression):

- Sit on the edge of a chair in front of a table, feet flat, eyes closed, with the left hand resting comfortably on the left thigh. The right palm is extended face down suspended over a table.
- Breathe naturally while concentrating on the Lower Dantian. Imagine standing on a blue iceberg with a cool mist surrounding the body's external Wei Qi field. Begin to gather energy from the heels and Bubbling Well (Kd-1) points, directing the energy through the chest (CV-17), out the right arm, and into the right palm. Imagine the right palm, surrounded by a Cold mist, turning as cold as ice. Focus the mind on the coldness of the right palm and imagine the cold energy penetrating deep into the table. In China, this exercise is practiced at night facing North or West for 20-40 minutes (Figure 36.44).

Contraindications: While practicing the Cold Yin guiding exercise, never imagine that the whole body is Cold; also, do not direct and keep the Cold energy inside your body (only through it). Otherwise, the Cold energy will affect the balance and energetic harmony of the Qi's flow. You can, however, use the image of cool blue water or vapor flowing through your body into the right hand without causing harm to your body's energetic balance.

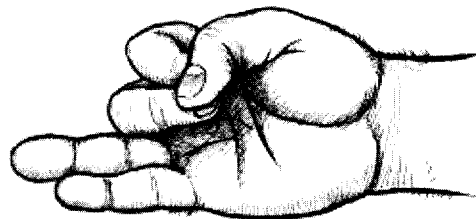


Figure 36.43. The Right Hand Yin Sword Fingers Palm, Used to Issue Maximum Yin Qi



Figure 36.44. Guiding Cold Yin Qi Exercise

CLINICAL APPLICATION OF YIN AND YANG ENERGY EXTENSION

Traditionally, the Qigong doctor would emit Hot Yang Qi during the Yang period of the day (from midnight to high noon) to warm the patient's Cold areas. During the Yin periods of the day (from high noon to midnight) the doctor would apply Cold Yin Qi to cool the Hot areas of the patient's body.

In China today, the clinical application of issuing Hot or Cold energy are no longer limited to the position of the Sun and Moon but are applied according to the doctor's ability to regulate the excess or deficient conditions of the patient's disease.

GUIDING THE ENERGETIC FLOW OF THE FIVE ELEMENTS

This particular Medical Qigong healing system is divided into two methods of energy extension: The Five Element Organ Energies method and The Five Element Channel Energies method. Both systems can be used for diagnosing the patient (using palm detection) or for treating excess or deficient conditions within the patient's body (using energy extension techniques).

Each of these two powerful systems of treatment has its own unique advantage in application. Both systems combine healing sound resonances with the energetic extension of various colors of light and are used in accordance with the theory of the Five Elements.

THE SIX CHARACTER FORMULA

When utilizing either the Five Element Organ or Five Element Channel system of energy projection, the Qigong doctor will guide the energy of the Five Elements in conjunction with the Six Character Formula. The Six Character Formula includes: The Five Element energies, the time of treatment, the direction of energy, the position of the thumb, guiding energy, and emitting energy and sound.

1. The Five Element Energies of Wood, Fire, Earth, Metal, and Water relate to either the Five Element Channel system of energy projection and the Blood and Heat Cycles; or they relate to Five Element Organ system and the energy of the Five Yin Organs. The decision of which of these two methods to choose is determined by the patient's condition.
2. The time of treatment is traditionally determined by the doctor in accordance with the patient's Blood/Heat Cycle, the time of day (sunrise, noon, sunset, and midnight), and the season (summer, winter, autumn, or spring).
3. The direction of energy emitted into the patient's body is determined by the doctor in accordance with his or her intention to purge, tonify, or regulate the patient's tissues.
4. The position of the thumb is determined in accordance with the type and amount of energy the doctor wishes to absorb into his or her Lower Dantian.

5. Guiding (Pushing, Pulling, and Leading) the energy is determined by the doctor in accordance with the excess or deficiency of the patient's Five Yin Organs: Liver (Wood), Heart (Fire), Spleen (Earth), Lungs (Metal), and Kidneys (Water).
6. The type of energy (Qi or Shen) and the choice of sound to be emitted are based on the condition of the patient's organs and channels. Qi and sound are emitted like water; Shen is emitted like light.

MUDRAS FOR EMITTING THE ENERGY OF THE FIVE ELEMENT ORGANS

The method of projecting the Five Element Organ Energies is utilized by blending a specific organ energy and color through the manipulation of the doctor's left hand, together with the Qi stored in the doctor's Lower Dantian. Both of these energies are combined and then issued from the doctor's right palm into the patient. The fusion of the doctor's Lower Dantian Qi with the selected organ Qi is very powerful. This combined Qi is further intensified with sound resonation and colored light to treat patients with extreme conditions of deficiency.

The left thumb (Spleen) connects with either the tip of the index (Wood), middle (Fire), ring (Metal), little finger (Water), or with the upper pad of the palm (Neutral) to connect with the selected organ energy (Figure 36.45). The patient is treated via the Five Element Creative Cycle using the Mother - Child pattern to tonify deficient organs.

After choosing the appropriate thumb and finger position on the left hand to tap into the selected organ's energy, the doctor descends this energy into the Lower Dantian. The Lower Dantian acts as a collection pot. Once it is full of Qi, the doctor will switch fingers and imagine a spark occurring, immediately transforming the color and energetic nature of the Qi within his or her Lower Dantian into the required Element color (Figure 36.46). This energy is then blended together with the energy of the Lower Dantian and led out of the doctor's body to be emitted into the patient using the right hand along with the sound and specific organ color. For example, gathering a white cloudy mist into the

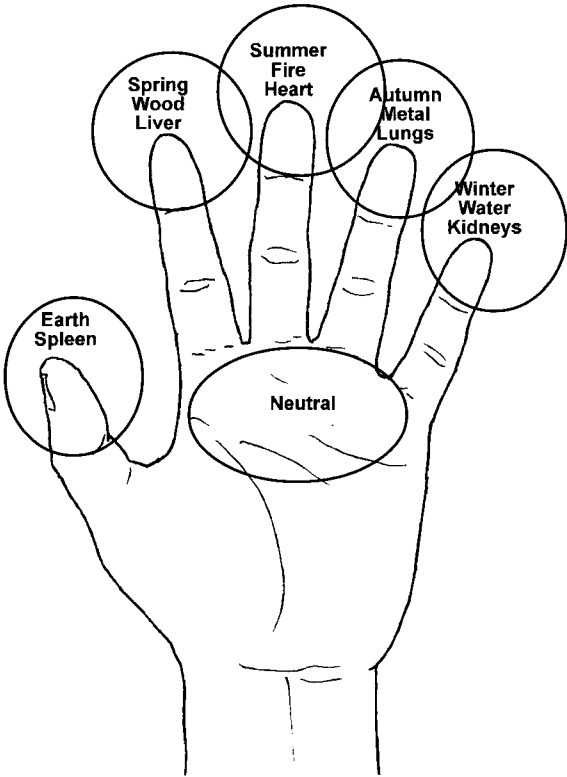


Figure 36.45. The Five Element Organ Energy Pattern of the Left Palm: The left hand is used to absorb organ Qi into the doctor's Lower Dantian. This arrangement corresponds to the Five Seasonal Pattern Cycle and the Five Elements.

Five Positions	Five Elements	Five Viscera	Five Colors
Thumb	Earth	Spleen	Yellow
Index Finger	Wood	Liver	Green/Blue
Middle Finger	Fire	Heart	Red
Ring Finger	Metal	Lungs	White
Little Finger	Water	Kidneys	Black

Figure 36.46. Hand Chart of the Five Elemental Organ Patterns

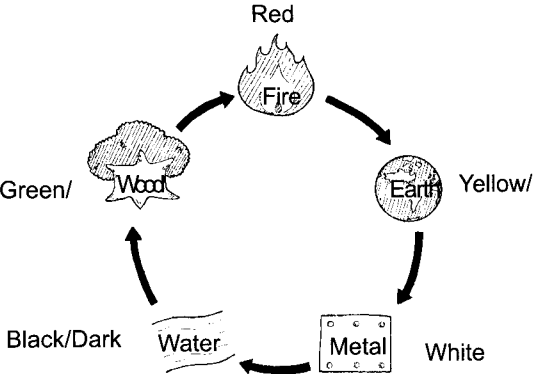


Figure 36.47. The Five Element Creative Cycle

Lower Dantian (Metal Element - Mother), then immediately transforming it into blue light and emitting into the patient's Kidneys (Water Element - Child) (Figure 36.47).

MUDRAS FOR EMITTING THE ENERGY OF THE TWELVE CHANNELS

The method of projecting the Five Element Energies from the Twelve Primary Channels is utilized by blending a specific channel's energy together with the Qi stored in the doctor's Lower Dantian. To tap into the selected channel's energy, the thumb (being Neutral) is positioned on the corresponding finger or palm segment (Figure 36.48). The selected channel's energy is then blended with the Qi stored in the doctor's Lower Dantian. These combined energies are then issued from the doctor's right palm into the patient. The energetic pattern, imprinted like a map on the doctor's left hand, follows the two hour Qi and Blood cycle of energy flow. These energetic patterns are used to express the rising and falling Yang and Yin cycles of growth and decline (Figure 36.49).

The blending of the Five Element energies from the Twelve Primary Channels with the Lower Dantian Qi can be very powerful. The skillful Qigong doctor can combine either the Element's Yin or Yang energies; or decide to combine both Yin and Yang organ energies simultaneously in order to increase Qi emission (determined by the doctor's left hand finger placement). When the color of the organ channels are added to the Qi emission, stronger tonification will occur (Figure 36.50).

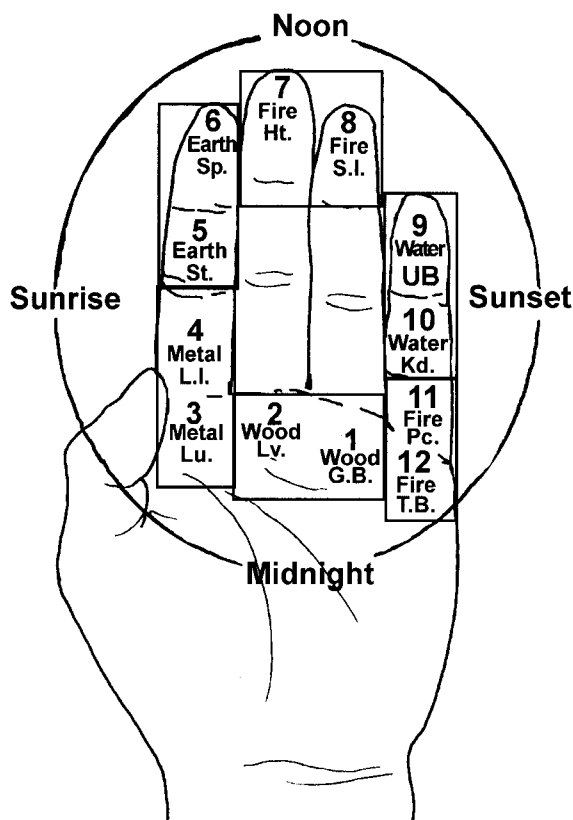


Figure 36.48. The Five Element Channel Patterns of the Left Palm. The left palm is used in gathering and absorbing the channel Qi of the doctor's Five Yin Organs. As the Qigong doctor's thumb touches the specific areas on the fingers, the energy is gathered into the doctor's Lower Dantian and released out from the right palm.

The sound and light emitted from the combined channel and Lower Dantian energies is considered appropriate for patients with moderate deficient conditions. Healing sounds in combination with specific colors can be emitted by the Qigong doctor to stimulate the internal organ tissues. The healing sounds cause the cells to vibrate at an accelerated rate, creating more space within the patient's tissues. As the color is emitted into the vibrating tissues, it helps to reconnect the cells into a structured pattern, thereby tonifying the tissues.

The treatment is conducted according to the Five Element Creative Cycle. First the energy of the "mother" element is gathered into the doctor's Lower Dantian to be combined with the doctor's

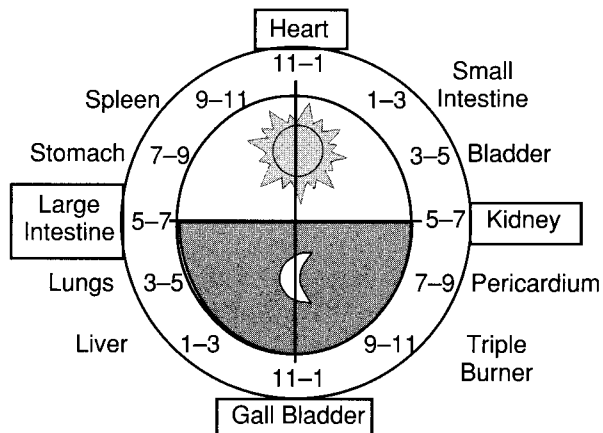


Figure 36.49. The Two Hour Qi and Blood Cycle

	Colors	Element	Channel
1.	Green/ Blue	Wood	Gall Bladder
2.	Green/ Blue	Wood	Liver
3.	White	Metal	Lungs
4.	White	Metal	Large Intestine
5.	Yellow/ Light Brown	Earth	Stomach
6.	Yellow/ Light Brown	Earth	Spleen
7.	Red	Fire	Heart
8.	Red	Fire	Small Intestine
9.	Black/ Dark Blue	Water	Urinary Bladder
10.	Black/ Dark Blue	Water	Kidneys
11.	Red	Fire	Pericardium
12.	Red	Fire	Triple Burner

Figure 36.50. When the Twelve Channels are superimposed onto the Qigong doctor's left palm, they are arranged according to the progression of the two hour Qi and Blood and Heat cycle. This Blood and Heat cycle also corresponds to the Five Element, Five Color, and Twelve Channel energetic patterns.

Lower Dantian Qi. After the doctor collects and mixes the mother's Element channel energy with the Lower Dantian's energy, the doctor switches the left thumb's position to the mother's corresponding "child" Element position. This enables the mother's channel energy to support the strength of the child's channel energy, which is then emitted into the patient's body (Figure 36.51).

Note: The doctor first connects to the mother Element, then to the child Element. Thus the Mother's Element channel energy, the Lower Dantian energy, and the child's Element channel Qi are combined and projected into the patient's corresponding "child" organ. The patient's organ, into which the Qi is emitted, has the same Element attribute as the transmitted "child" energy.

1. To Emit Liver Energy and Guide Wood Qi:

- First, from a Wuji posture, press the left thumb into the channel Water bands (9, 10). Imagine this connection forming a circle of vibrant dark blue light. Inhale and gather this dark blue Water energy into the Lower Dantian mixing it together with your Lower Dantian energy.
- Second, extend the right hand facing outward in front of the chest, facing the patient. Then, press the thumb onto the Wood channel bands (1, 2) and exhale while uttering the sound "Shu." Guide the Wood energy out of the right palm into the patient's Liver organ or channel. In this particular technique, the doctor is using Water energy to support the extension of Wood energy.

2. To Emit Heart Energy and Guide Fire Qi:

- First, from a Wuji posture, press the left thumb into the channel Wood bands (1, 2). Imagine this connection forming a circle of vibrant green light. Inhale and gather this vibrant green Wood energy into the Lower Dantian, mixing it together with your Lower Dantian energy.
- Second, extend the right hand facing outward in front of the chest towards the patient. Then press the thumb onto the Fire channel bands (7, 8) and exhale while uttering the Heart sound "Haa." Guide the Fire energy out the right palm into the treatment area. In this particular technique, the doctor is using Wood energy to support the extension of Fire energy.

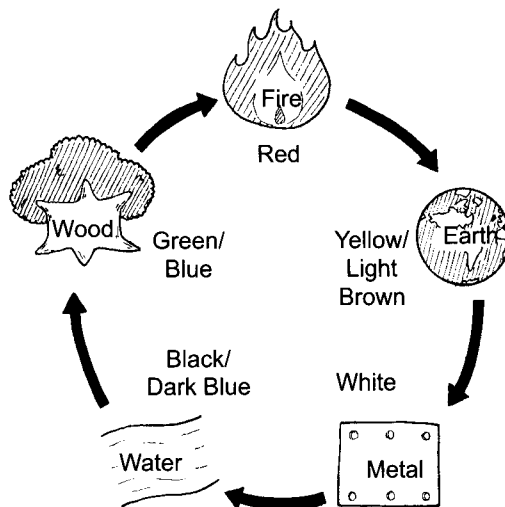


Figure 36.51. The Five Element Creative Cycle

3. To Emit Spleen Energy and Guide Earth Qi:

- First, from a Wuji posture, press the left thumb into the channel Fire bands (7, 8). Imagine this connection forming a circle of vibrant red light. Inhale and gather this vibrant red Fire energy into your Lower Dantian.
- Second, extend the right hand in front of the chest facing outward towards the patient. Then press the thumb into the Earth's channel bands (5, 6) and exhale while uttering the Spleen sound "Who." Guide the Earth energy out of the right palm into the treatment area. In this particular technique the doctor is using Fire energy to support the extension of Earth energy.

4. To Emit Lung Energy and Guide Metal Qi:

- First, from a Wuji posture, connect the left thumb onto the tip of the left index finger, the Earth channel bands (5, 6). Imagine this connection forming a circle of vibrant golden light. When inhaling, draw this golden Earth energy into the Lower Dantian while also inhaling Heavenly Qi into the Yellow Court area (CV-12) below the solar plexus. Mix all three of these energies together.
- Second, extend the right hand facing outward in front of the chest towards the patient. Then press the thumb onto the Metal channel bands (3, 4) and exhale while uttering the Lungs'

sound “Sss.” Guide the Metal energy out of the body by way of the right palm into the treatment area. In this particular technique, the doctor is using imagination to draw the Earth’s golden light energy into his or her Lower Dantian to support the extension of Metal energy.

5. To Emit Kidney Energy and Guide Water Qi:

- First, from a Wuji posture, press the left thumb into the Metal channel bands (3, 4). Imagine this connection forming a circle of vibrant white light. Inhale and gather the white Metal energy into the Kidneys mixing it together in the Lower Dantian.
- Second, extend the right hand facing outward in front of the chest. Then press the Water channel bands (9, 10) and exhale while uttering the “Chree” sound (in a very low pitch). Guide the Water energy out of the body by way of the right palm. In this particular technique, the doctor is using Metal energy to support the extension of Water Qi.

Once skilled in these five exercises, the Qigong doctor should continue to practice them in combination with the Linear, Circular, or Spiral Energy Guiding Methods, creating a wide range of individualized and structured techniques.

COMBINING THE ENERGY OF THE FIVE ELEMENT TONGUE POSITIONS

The doctor can also use the Five Element Tongue Positions to increase the energetic potential of his or her own internal organs. Each tongue position connects with the organ’s Orb (the complete organ system), thereby increasing the doctor’s Qi projection. These tongue positions are described as follows:

- 1. To Connect With The Spleen’s Earth Element Energy:** The tongue is placed on the bottom of the jaw at the base of the lower palate beneath the teeth and gum line (Figure 36.52).
- 2. To Connect With The Lung’s Metal Element Energy:** The tongue is placed behind the teeth when the jaw is softly closed (Figure 36.53).
- 3. To Connect With The Heart’s Fire Element Energy:** The tongue is placed on the hard palate, at the front of the upper palate, behind the teeth (Figure 36.54).



Figure 36.52. Five Element Spleen Tongue Position



Figure 36.53. Five Element Lung Tongue Position

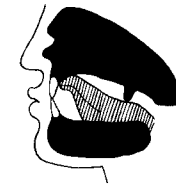


Figure 36.54. Five Element Heart Tongue Position

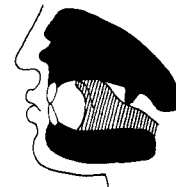


Figure 36.55. Five Element Liver Tongue Position



Figure 36.56. Five Element Kidney Tongue Position

- 4. To Connect With The Liver’s Wood Element Energy:** The tongue is placed on the hard palate at the middle of the upper palate, at the center of the roof of the mouth (Figure 36.55).
- 5. To Connect With The Kidney’s Water Element Energy:** The tongue is placed on the soft palate at the back of the upper palate (Figure 36.56).

COMBINING THE ENERGY OF THE FIVE ELEMENT COLORS

The Qigong doctor can also include the Five Element Colors to increase the power of his or her energy projections. The Five Element Colors are described as follows.

- **Spleen (Earth):** organ color - bright yellow; channel color - soft yellow / light brown.
- **Lungs (Metal):** organ color - bright white; channel color - soft white.
- **Heart (Fire):** organ color - bright red; channel color - soft red.
- **Liver (Wood):** organ color - bright green/blue; channel color - soft green/blue.
- **Kidneys (Water):** organ color - bright black; channel color - soft dark "midnight" blue.

SUMMARY OF QI EMISSION TECHNIQUES

When the Qigong doctor emits Qi into the patient, it affects the quality of light, sound, heat, vibration, and electromagnetic energy stored within the patient's tissues and cells. There are many variations of Qi emission hand postures and techniques used by Qigong doctors in China. Each technique differs according to the various schools, colleges, and styles of Medical Qigong training. These changeable and diverse hand postures, as well as the various Qi extension, guidance, and regulation techniques, can all be combined and grouped together to assist the Qigong doctor in maximizing the clinical treatment potentials. The following is an outline of the aforementioned Hand Postures and Extension, Guidance, and Regulation techniques, along with their applications.

HAND POSTURES FOR EMITTING QI:

1. **The Extended Fan Palm Hand Posture:** This energy emission has the widest beam of Qi extension.
2. **The Sword Finger Hand Posture:** This energy emission has the width and beam reduced into a more condensed form of Qi extension.
3. **The One Finger Skill Hand Posture:** This energy emission further reduces the energetic beam into an even more condensed form of Qi extension.

4. **The Invisible Needle Hand Posture:** This energy emission condenses the energy beam even further into a finely honed needle of light, similar to that of a laser beam.

HAND TECHNIQUES FOR BREAKING UP ENERGETIC STAGNATIONS:

1. **The Thunder Fingers Hand Technique:** This is the strongest, most aggressive hand technique. It is used to break into the energetic boundary of the Qi stagnation and is used as a preparation technique before purging the stagnation.
2. **The Shaking and Trembling Hand Technique:** This is the second most aggressive hand technique and is used to purge stagnant and toxic Qi from the patient's body.
3. **The Vibrating Hand Technique:** This is a powerful, yet subtle hand technique, which can be used to expand, contract, vibrate, and loosen the patient's Stagnant Qi.
4. **The Kneading Tiger Hand Technique:** This is used to separate the Toxic Qi. It is used to dredge and purge Toxic Qi from the patient's body.

ENERGY EXTENSION AND GUIDANCE TECHNIQUES FOR MOVING QI:

1. **The Pushing Technique:** This is used to push and move the energy within the body's tissues, channels, and energetic fields.
2. **The Pulling Technique:** This is used to pull and move the energy within the body's tissues, channels, and energetic fields.
3. **The Leading Technique:** This is used to lead, guide, and move the energy within the body's tissues, channels, and energetic fields.
4. **The Circling Technique:** This is used to lead, guide, and move the energy in a circling pattern within the body's tissues, channels, and energetic fields.
5. **The Spiralling Technique:** This is used to spiral or drill energy into or out of the body's tissues, channels, and energetic fields.
6. **The Energetic Cupping Technique:** This is used to lead, guide, and move the energy within the body's tissues, channels, and energetic fields.

7. **The Energetic Ball Technique:** This is used to absorb, lead, guide, and move the energy within the body's tissues, channels, and energetic fields.
8. **The Cord of Divine Light Technique:** This is used to energize, Tonify and move the energy within the body's tissues, channels, and energetic fields.
10. **The Soaring Dragon Technique:** This is used to purge energy from within the body's tissues, channels, and energetic fields.
11. **The Spiralling Technique:** This is used to spiral or drill energy into or out of the body's tissues, channels, and energetic fields.
12. **The Energetic Cupping Technique:** This is used to lead, guide, and move the energy within the body's tissues, channels, and energetic fields.

HAND POSTURES FOR PURGING, DREDGING, AND REMOVING TOXIC QI:

1. **The Bellows Palm Hand Posture:** This is used like a vacuum to remove toxic Qi.
2. **The Dragon's Mouth Palm Hand Posture:** This is used to grasp, pull, and lead toxic Qi from the body.
3. **The Sword Fingers Hand Posture:** This is used to extend energy and to circle-wrap toxic Qi (like a fork wrapping spaghetti) and remove it from the body.
4. **The Kneading Tiger Hand Posture:** This is used to grasp, seize, and pull toxic Qi from the body.
5. **The Shaking and Trembling Hand Posture:** This is used in order to grasp, seize, and pull toxic Qi from the body.
6. **The Thunder Fingers Hand Posture:** This is used to shake and release toxic Qi from the doctor's body.
7. **The Extended Fan Palm Hand Posture:** This is used to dredge, pull, and purge toxic Qi from the body.
8. **The Energetic Ball Technique:** This can be used to absorb, purge, and move the energy from within the body's tissues, channels, and energetic fields.
9. **The Cord of Divine Light Technique:** This is used to purge energy from within the body's tissues, channels, and energetic fields.

TYPES OF ENERGY RELEASED THROUGH QI EMISSION:

1. **Hot Qi Emission:** This is used to tonify or warm a specific area, organ, channel, or energetic field.
2. **Cold Qi Emission:** This is used to cool down or sedate a specific area, organ, channel, or energetic field.
3. **Yang Qi Emission:** This is used to tonify or sedate a specific area, organ, channel, or energetic field.
4. **Yin Qi Emission:** This is used to cool down or sedate a specific area, organ, channel, or energetic field.
5. **Color Qi Emission:** This is used to tonify or sedate (blue light on a hot tissue area; red light on a cold tissue area) a specific area, organ, channel, or energetic field.
6. **Sound Emission:** This is used to purge or sedate a specific area, organ, channel, or energetic field.
7. **Five Element Organ Qi Emission:** This is used to tonify or sedate a specific area, organ, channel, or energetic field.
8. **Five Element Channel Qi Emission:** This is used to tonify or sedate a specific area, organ, channel, or energetic field.

CHAPTER 37

INVISIBLE NEEDLE THEORY AND APPLICATION

ORIGIN AND INTRODUCTION TO INVISIBLE NEEDLE THERAPY

The use of Invisible Needles as an energetic treatment modality has existed in China for centuries. It is commonly accepted that the ancient Daoists utilized the art and skill of Invisible Needle therapy for treating patients long before the ending of the Zhou Dynasty (1028 B.C - 221 B.C.).

In ancient China, Point Therapy (the skill stimulating certain channel points) was originally developed through the clinical use of the *Sa Bin Fu Shi* Healing Stone (see Chapter 26). Eventually, through the influence of various medical healing arts from India, the skill of projecting Qi and Shen through Healing Stones evolved into the clinical use of specialized needles that were made of metal (bronze, iron, silver and gold). In this "new" clinical art, the treating doctor would emit Qi and Shen through metal needles instead of stones, allowing direct physical insertion into the patient's channel points. The Qi and Shen projection that was executed through the metal needles was performed in the exact same way that the treating doctor normally employed the *Sa Bin Fu Shi* Healing Stones. This popular technique of Qi, Shen, and needle projection eventually became known as acupuncture.

When the treating doctor practiced Qi and Shen projection through a metal needle without actually penetrating the patient's skin, it was commonly known as the Invisible Needle technique, or "ghost needle" technique (Figure 37.1). The Invisible Needle or Ghost Needle technique has a powerful energetic effect on the patient's channels and organ systems, and it was popular in the clinical treatment of specific "sensitive" areas, as well as in the treatment of certain pediatric conditions.

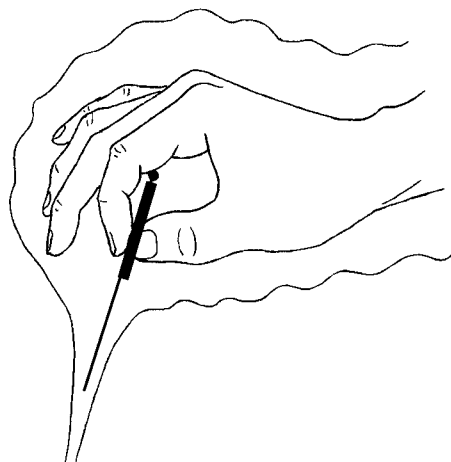


Figure 37.1. In ancient China, when the treating doctor practiced Qi and Shen projection through a metal needle without actually penetrating the patient's skin, it was commonly known as the "Invisible Needle" technique, or "Ghost Needle" technique.

In China today, the clinical use of the Invisible Needle in Medical Qigong therapy is performed without the use of a needle, and is usually reserved for special patients who are sensitive to energy flow. As the sensitivity increases, the treatment skills and modalities are modified in order to complement the patient's perceptive abilities.

ACQUIRING THE ENERGETIC SKILL FOR FORMING THE INVISIBLE NEEDLE

Steeped in ancient Daoist mysticism, the unique yet complex understanding of the ancient art of the Invisible Needle or Ghost Needle technique has remained hidden from the public for many centuries. Only available to adepts or disciples of certain magical Daoist traditions, it has only survived through oral transmission, as passed down from master to student.

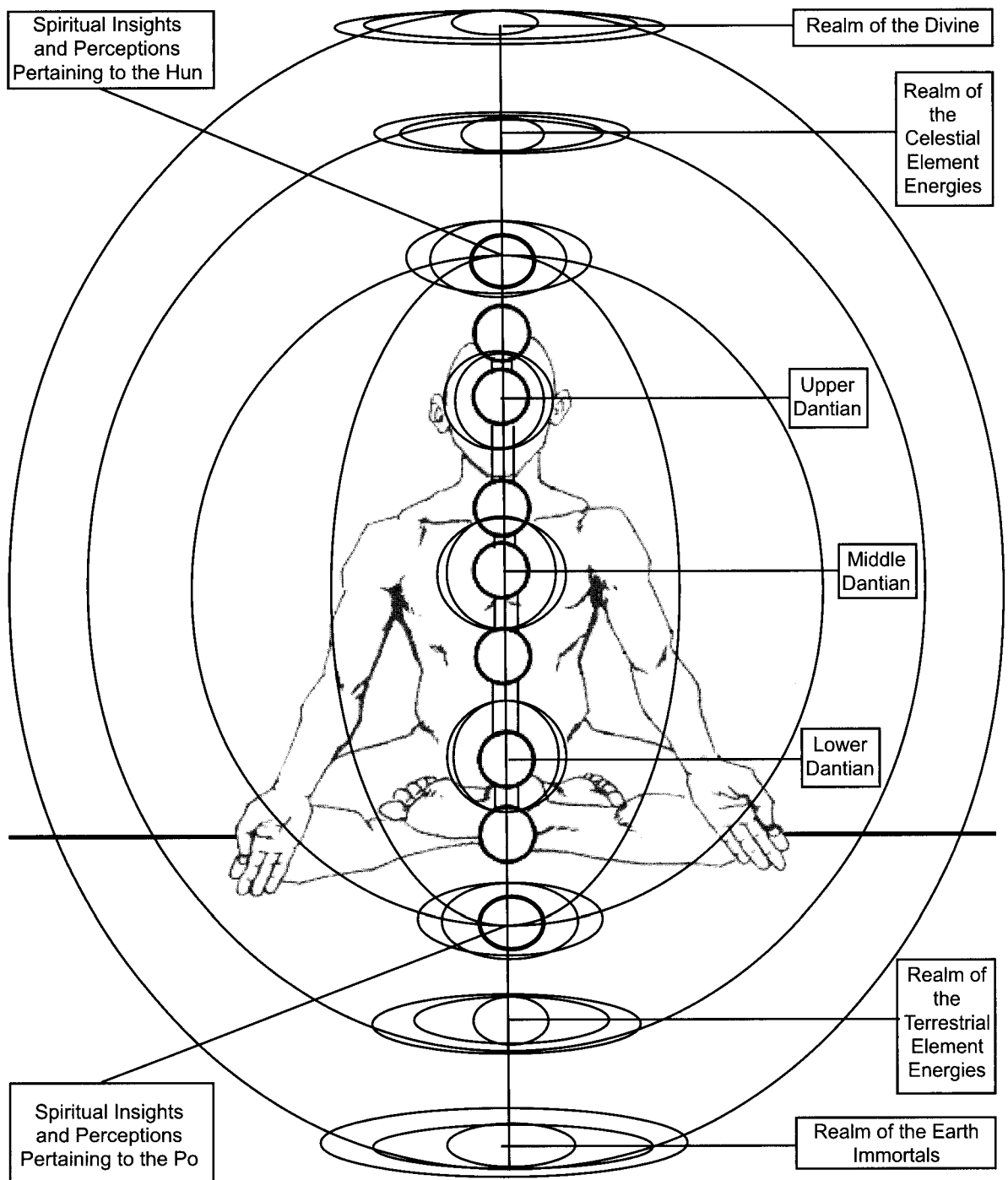


Figure 37.2. The Body's Heavenly and Earthly Transpersonal Points Are Connected by the Taiji Pole.

Prior to inserting an Invisible Needle into the patient’s skin, it is important for the Qigong doctor to fully understand the energetic and spiritual matrices that support the formation and application of the Invisible Needle, as well as its connection to the Heavenly Transpersonal Point. This understanding will enlighten the doctor as to the Invisible Needle’s energetic and spiritual potential, and will also serve to improve the doctor’s healing skill.

THE TRANSPERSONAL POINTS

In ancient China, the Taiji Pole was traditionally known as the energetic and spiritual “root” or foundation for the body’s external connection to both the Heavenly and Earthly Transpersonal Points (sometimes known as the External Chakras). There are three Heavenly Transpersonal Points that exist above each individual’s head, and three Earthly Transpersonal Points that exist below each individual’s feet (Figure 37.2).

These external Heavenly and Earthly Transpersonal Points are believed to exist at a higher vibrational level of divine consciousness, constantly communicating with the individual’s Yuan Shen (Original Spirit). In general, the external Heavenly and Earthly Transpersonal Points energetically and spiritually extend an influence every individual’s Three Dantians, bring to the conscious mind the light of deeper spiritual insights and esoteric perceptions (see Volume 1, Chapter 5).

Noting that each of the three external Heavenly and Earthly Transpersonal Points communicates with the energetic and spiritual fields that function within the Nine Chambers of each Dantian, the ancient Daoist masters were able to spirit travel within the Nine Realms of Heaven (the energetic and spiritual realms of the Heavenly Transpersonal Points) and the Nine Realms of Earth (the energetic and spiritual realms of the Earthly Transpersonal Points). This allowed the ancient Daoists the unique ability to access the hidden esoteric knowledge and power contained within all of the three bodies (physical body, energetic body, and spiritual body), in addition to gathering power and control over all three realms (the realm of matter, the realm of energy, and the realm of spiritual power).

THE HEAVENLY TRANSPERSONAL POINTS

The three Heavenly Transpersonal Points nourish the Yang aspect of the individual’s soul, and are responsible for transformations occurring during the prenatal spiritual and energetic transitions (e.g., Dao to Wuji, Wuji to Shen, Shen to Qi, and Qi to Jing). As the Divine radiates down the infinite pure white light into every individual’s Taiji Pole via the Heavenly Transpersonal Points, it then refracts this light into several internal fields of energy.

It is through the Heavenly Transpersonal Points that the individual receives and absorbs the spiritual interactions of the Heavenly Five Elements that contribute to form the energetic architecture of the individual’s physical, energetic, and spiritual bodies.

FUNCTION OF THE HEAVENLY TRANSPERSONAL POINTS

The Heavenly Transpersonal Points are the primary spiritual gateways of the Taiji Pole’s connection into the Heavens, and were considered by the ancient Chinese Daoists to be the “immortal’s doorway to the kingdoms of the planets and stars.” Once accessed, the Heavenly Transpersonal Points are said to yield a direct connection to the infinite knowledge of the Dao contained within the vast energetic and spiritual domains of the Heavenly realms. Additionally, in China the ancient Daoists taught that the Hun enter and exit the body through the energetic gateway of the Baihui and the Heavenly Transpersonal Point.

It is from within the external energetic and spiritual fields of the Heavenly Transpersonal Points that the Medical Qigong doctor will create the Invisible Needles used in advanced Medical Qigong Therapy. When gathering a single Invisible Needle, for example, the Qigong doctor will imagine forming the energetic needle of light from the vast sparkling “splinters” of light existing within the celestial halo of his or her lower Heavenly Transpersonal Point. This sparkling halo, located within the lower Heavenly Transpersonal Point, is positioned six to eight inches above the doctor’s head.

To use the energetic needle technique, the Qigong doctor reaches above his or her head and imagines plucking one of the splinters of light from the sparkling halo. The splinter of light is then transformed into a needle, in accordance with the doctor's intention, and then inserted into the patient's body.

THE EARTHLY TRANSPERSONAL POINTS

The three Earthly Transpersonal Points nourish the Yin aspect of the individual's soul, and are responsible for transformations occurring during the postnatal spiritual and energetic transitions of: Jing to Qi, Qi to Shen, Shen to Wuji, and Wuji to Dao.

It is through the three Earthly Transpersonal Points that an individual receives and absorbs the spiritual interactions of the Earthly Five Elements, which contributes to form the building blocks of the individual's physical, energetic, and spiritual bodies.

In ancient China, the three Earthly Transpersonal Points were traditionally believed to exist beneath each individual's feet. In general, the three Earthly Transpersonal Points spiritually operate within every individual, bringing deep spiritual insights and esoteric perceptions to light. The Earthly Transpersonal Points are considered to exist at a higher level of the divine consciousness, communicating with the individual's Po.

FUNCTION OF THE EARTHLY TRANSPERSONAL POINTS

The three Earthly Transpersonal Points are the primary spiritual gateway of the Taiji Pole's connection into the Earth, and were considered by the ancient Chinese Daoists to be the "immortal's door to the Plant and Mineral Kingdoms." Once accessed, the three Earthly Transpersonal Points are said to yield a direct connection to the infinite knowledge of the Dao contained within the vast energetic and spiritual domains of the Earthly realms. Additionally, in China the ancient Daoists taught that the Po enter and exit the body through the energetic gateway of the Hui Yin (i.e., the anus) and the Earthly Transpersonal Point.

It is from within the external energetic and spiritual fields of the Earthly Transpersonal Points

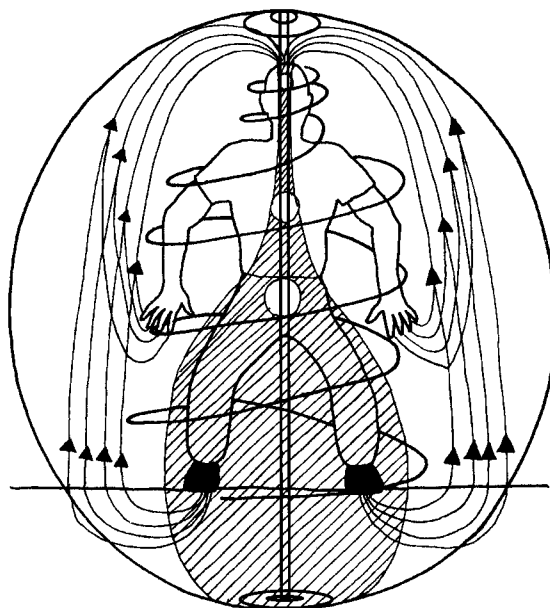


Figure 37.3. This energetic bubble acts as a protective energetic field, allowing the doctor to move about the clinic in a safe environment.

that the Medical Qigong doctor creates his or her connection and root to the specific energies of the Earth. For example, as the Qigong doctor sinks the Zhi (Will) and Yi (Intention) deep into the Earth, a corresponding energetic field expands outward from below his or her feet. This energetic bubble encircles the doctor's entire physical body, and acts as a protective energetic field. This energetic bubble also allows the doctor the ability to move about the clinic, contained within a safe environment (Figure 37.3).

PREPARATION FOR INVISIBLE NEEDLE THERAPY

Prior to inserting an Invisible Needle into the patient's tissues, it is important for the Qigong doctor to Purge and dredge the diseased area first. This is similar to swabbing an area of the body with alcohol before inserting an acupuncture needle. It also insures that the energy inserted into the patient is of the purest quality.



Figure 37.4. The Energetic Halo. The Qigong doctor imagines divine healing light descending from the Heavens and encircling the head like a sparkling halo. Contained within this halo are the Invisible Needles.

CREATING THE INVISIBLE NEEDLE

There are two popular techniques used to employ the Invisible Needle technique: The Energetic Halo, and the Divine River of Light, described as follows:

- **The Energetic Halo:** In order to create Invisible Needles, the Qigong doctor will imagine needles of light existing within the celestial halo of their lower Heavenly Transpersonal Point. This celestial halo is positioned about a foot above the head. To use the Invisible Needle technique, the Qigong doctor simply imagines reaching above his or her head and plucking a splinter of light from the celestial halo. The splinter of light is transformed into a needle and then inserted into the patient's body (Figure 37.4).
- **The Divine River of Light:** In another variation of creating Invisible Needles, the doctor will imagine connecting with the divine energy. This is performed by standing in Wuji posture and imagining and feeling that you are absorbing divine energy into your Taiji Pole and Lower Dantian from the Heavens (through the Baihui GV-20 point at the top of the head). This divine energy overflows from the Lower Dantian and rushes up the chest, extending through the hands to envelop the patient.

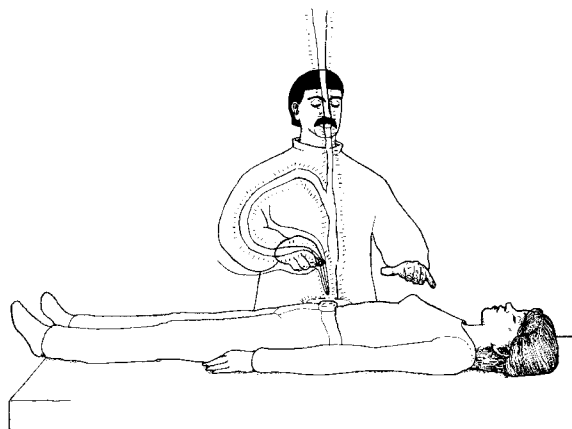


Figure 37.5. The Qigong doctor imagines divine healing light descending from the Heavens filling the doctor's body with the energy to create the Invisible Needle.

While performing this divine connection, some Qigong doctors will imagine that thousands of needles of light descend through their Baihui point from the Heavens. As the thousands of splinters of light fill their body, the doctors become empowered with an infinite supply and reserve of Invisible Needles with which to treat the patient. In order to access and use these needles, the doctors simply rotate their wrist clockwise and the Invisible Needle flows out from the center of their palm, at the Pc-8 Point (Figure 37.5).

THE HAND POSTURES OF THE INVISIBLE NEEDLE

The following is a description of the various hand postures used when treating patients with the Invisible Needle technique.

THE DOCTOR'S RIGHT HAND

The doctor's right hand is normally the hand used for controlling and projecting the energy of the Invisible Needle into the patient. It is not only responsible for the formation but also the insertion of the Invisible Needle. The action and movement of the right palm projecting and stimulating Qi is sometimes referred to as the "Chicken Pecking" technique. In this hand posture, the thumb connects with the index finger or index and

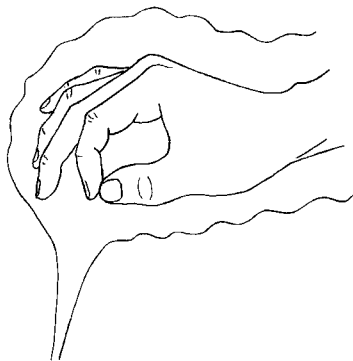


Figure 37.6. The Invisible Needle is inserted by the doctor's right hand.

middle finger to form the shape of a bird's beak (Figure 37.6). While these fingers are joined together, the other fingers on the hand relax in an extended, straight position. The doctor's intention is focused on the image of an Invisible Needle which is projected into the patient's body.

The pricking, insertion, and manipulation of the Invisible Needle is only effective when the Qigong doctor connects and roots his or her intention deep within the patient's Jing, Qi, and Shen. This intention connects the doctor with the patient's Qi, Blood, and spirit.

THE DOCTOR'S LEFT HAND

The doctor's left hand is used to either manipulate the patient's tissues to enhance the Qigong treatment or to collect Qi into the doctor's Lower Dantian to be projected into the patient. This technique is similar to collecting the Yin (Cold) and Yang (Hot) energy before emitting it into the patient.

Once the thumb connects with any of the fingers, the released energy contains the nature of the associated Element and its Yin and Yang properties (Figure 37.7). The Qi that is collected when the thumb and middle finger connect, for example, is the Yang Qi within the Heart. This Qi replenishes the Yang Qi and regulates the energy of the Heart (Figure 37.8). If the doctor's hand is positioned over the Pericardium Channel and energy is emitted into the patient, the patient's Shen will become peaceful. When treating with the Five Element Organ Energy, the index and

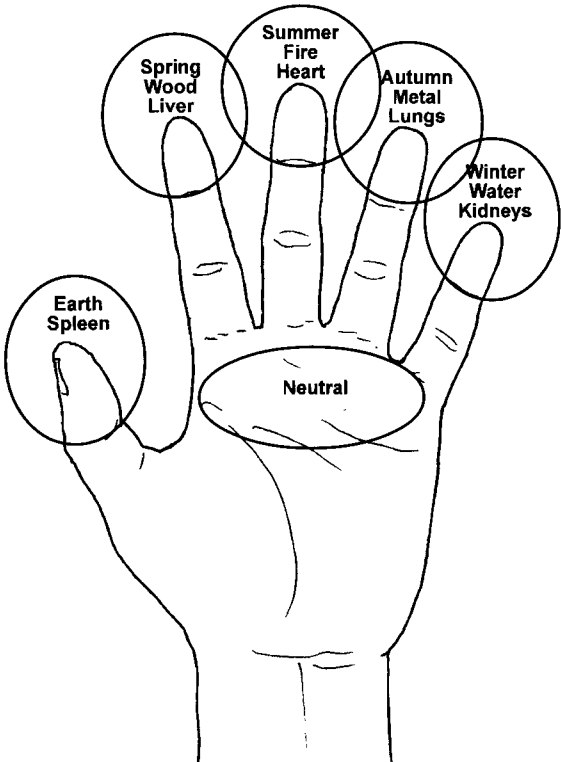


Figure 37.7. The placement of the thumb allows the Qigong doctor the ability to connect and combine the energy of the Five Yin Organs into his or her Lower Dantian before extending the Qi into the patient.

Five Positions	Five Elements	Five Viscera	Five Colors
Thumb	Earth	Spleen	Yellow
Index Finger	Wood	Liver	Green/Blue
Middle Finger	Fire	Heart	Red
Ring Finger	Metal	Lungs	White
Little Finger	Water	Kidneys	Black

Figure 37.8. Hand Chart of the Five Elements
middle finger stand for Fire and Wood; this combination is considered Yang. The ring and little finger stand for Water and Metal; this combination gathers and creates Yin energy.

DEPTH AND ANGLE OF NEEDLE INSERTION

When using the Invisible Needle technique, one important factor is to focus and visualize how deep the energetic needles should penetrate. When extending an Invisible Needle deep into one of the major internal organs, a clockwise rotation is used to reinforce and Tonify, while a counter-clockwise rotation is used to sedate and Purge.

The polarity of the patient's channel (Yin or Yang) determines the angle at which the Invisible Needle is inserted. As one hand extends the Invisible Needle, the other is used to reinforce its energy. The doctor works the Invisible Needle into the patient's tissues until he or she feels it inside the patient's body. Sometimes the patient may feel a Cold sensation while being treated by the doctor; this is a normal reaction to Invisible Needle insertion. The following techniques are important for proper sedation and Tonification with the Invisible Needle Technique:

- When performing reducing, sedating or purging techniques, it is important to insert the Invisible Needles perpendicularly into the patient's points or channels, forming an energetic dam to slow the flow of Qi (Figure 37.9). The doctor removes the needle slowly, and leaves the point open (this allows the point to continue to release Qi naturally).
- When performing any reinforcing, strengthening, or tonifying techniques, insert the Invisible Needle at a 45 degree angle, pointed in the direction of the channel's flow (provided that the channel is flowing towards the direction of the intended organ). Then, when retracting the Invisible Needle, remove it quickly and seal the point by pressing it with the index finger. This quick retraction method is done to prevent the Qi from escaping the area once it is stimulated and is followed by pressing the needle hole to seal the point (Figure 37.10).

INVISIBLE NEEDLE TECHNIQUES

The following techniques are examples of various clinical applications using the Invisible Needle Technique. The doctor's ability to main-

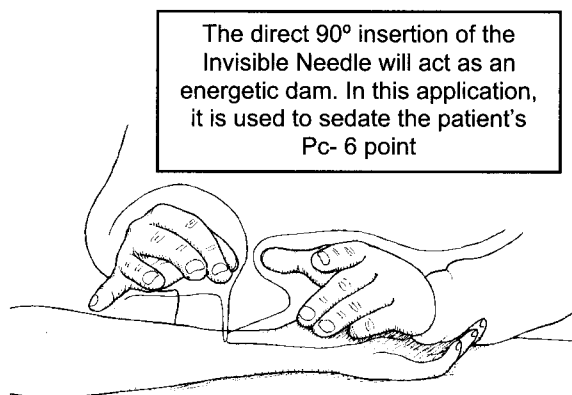


Figure 37.9. The doctor's right hand extends the Invisible Needle perpendicularly into the patient's point or channel to reduce or sedate the energy flow. The doctor's left hand is used to reinforce the energetic purging of the patient's toxins.

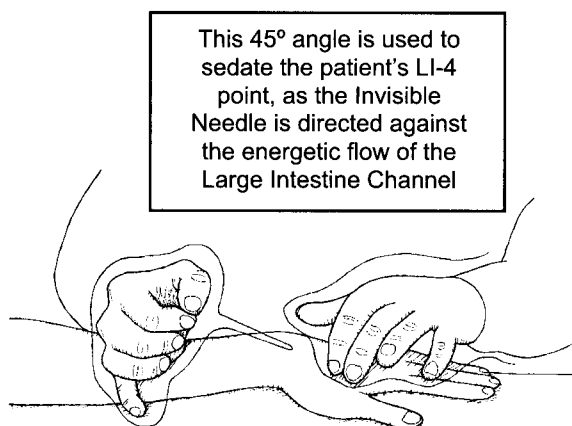


Figure 37.10. If you insert the Invisible Needle at a 45 degree angle with the flow of the patient's channel, it will tonify or reinforce the channels energetic flow. Likewise, if you insert the Invisible Needle at a 45 degree angle against the flow of the patient's channel, it will purge or sedate the channels energetic flow.

tain focus intention is paramount when applying these Invisible Needle techniques:

1. One favorite tonification technique used by certain Qigong doctors in Beijing, China is to leave the Invisible Needles inside the patient while regulating the Conception and Governing Vessels. Once they have strengthened the

patient's Microcosmic Orbit (e.g., Fire Cycle), they retract the Invisible Needles and disperse them one by one into the Earth. The insertion and manipulation of the Invisible Needles is performed with the Invisible Needle Palm technique. The longer that the doctor keeps the Invisible Needle inserted inside the patient's body, the better the healing effect.

2. Another favorite technique used for Tonification is for the Qigong doctor to first insert the Invisible Needle deep into the patient's Kd-1 point at the bottom of the foot. Once the needle is inserted, the doctor extends his or her intention, causing the needle to grow and expand up the patient's leg and into the Kidneys. Next, the doctor emits energy up the patient's leg via the Kidney Channels, using the Invisible Needles to further Tonify the Kidney organs, Lower Dantian, and Mingmen areas.
3. The doctor can also insert an Invisible Needle into the patient's Liver Channel (using the Liver 3 point) directing the needle to extend, envelop, and palpate the patient's Liver organ. Next the doctor will create an energetic suction within the Liver organ and begin purging the toxic Liver Heat down the Liver Channel and out of the patient's body into the ground. This same technique can be practiced on the patient's Lungs (using the Lung 7 point), directing the needle to flow against the Lung Channel into the patient's Lung organ to purge Wind Cold or Heat invasion from the patient's body.

ADVANCED TECHNIQUES

The following techniques are examples of advanced clinical applications using the Invisible Needle Technique:

1. The needle can be made to extend deep inside the patient's tissues or channels (Figure 37.11).
2. The needle can be made to grow wider inside the patient's tissues or channels to increase Qi projection (Figure 37.12).
3. The doctor can first create an Invisible Needle, then insert it into the patient's body (e.g., the lower sinus area located next to the nose). Once the needle is in place, the doctor can cre-

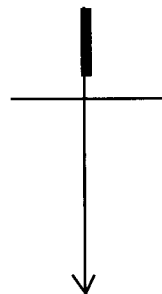


Figure 37.11. The needle can be made to grow and extend deep inside the patient's tissues or channels.

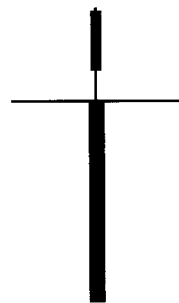


Figure 37.12. The needle can be made to grow wider inside the patient's tissues or channels to increase Qi projection.

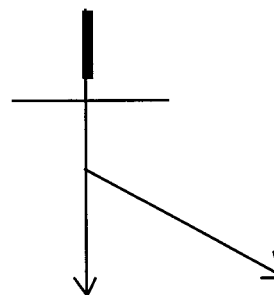


Figure 37.13. Once inside the patient's tissues or channels, the needle can be made to simultaneously grow and extend deep into two areas at once.

ate a second needle extending from the original and stimulate a second tissue area (upper sinuses for example) (Figure 37.13).

4. The doctor can first create an Invisible Needle and insert the needle into the patient's body. Once the needle is in place, the doctor can create a specific color in his or her Lower Dantian. Next, the doctor moves the color through the needle (like a straw) into the patient's body.
5. The Invisible Needles can also be transformed into the specific colors of the Five Elements to enhance tonification. A blue needle, for example, can be used to intensify Kidney tonification. For this technique, the Doctor first creates a specifically colored Invisible Needle. The colored needle is then inserted into the channel or organ related to that color. Once the needle is accepted by the tissues, the doctor can either Tonify or Purge.
6. The doctor can create a "Hot" Invisible Needle, used to disperse Cold stagnations.
7. The doctor can create a "Cold" Invisible Needle, used to disperse Hot stagnations.
8. Each Invisible Needle can additionally be spiralled in a clockwise direction to generate an energetic vortex for Tonification, or in a counterclockwise direction to generate an energetic vortex for Purgation (Figure 37.14 and 37.15).

TIME AND DURATION OF TREATMENT

In general, Medical Qigong Invisible Needle Technique and Point Therapy is applied once a day. A routine therapeutic course includes six to eighteen treatments. Patients with mild diseases may continue the therapy from six to twenty-four treatments. For chronic patients, however, treatment may last as long as one to three months, depending on the patient's condition (for serious conditions, like stroke, the treatment is generally from three to six months).

The best time for treating the patient (or for the patients to treat themselves), is determined by high-tide sequence of the patient's channels. For example, 11 am to 1 pm is considered High Tide for the Heart. Therefore it is deemed the best time period to treat a patient with Heart disease relat-

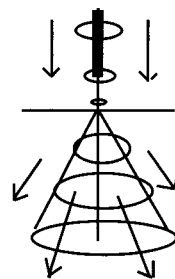


Figure 37.14. Spiralling the needle clockwise is used to create an energetic vortex for Tonification.

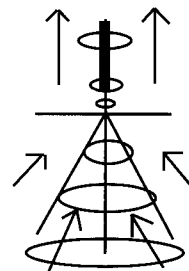


Figure 37.15. Spiralling the needle counterclockwise is used to create an energetic vortex for Purgation.

ing to extreme Heart Qi and Blood Deficiency by using Tonification techniques.

REMOVING THE INVISIBLE NEEDLES AND ENDING THE TREATMENT

During a Tonification treatment, the Qigong doctor removes the Invisible Needle quickly from its point of origin while the patient is inhaling. This allows the patient to keep the Qi and Shen within the body's channels and tissues. After extracting the needle, the doctor presses down on the acupuncture point with emitted Qi and lightly rubs the point in a clockwise direction until the open point has closed.

During a sedation treatment, the Qigong doctor removes the Invisible Needle when the patient exhales, in order to expel the Evil Qi and Heat from the patient's tissues. After extracting the needle slowly, the doctor allows the acupuncture point to naturally drain and eventually close by itself. This aids in draining the Evil Qi and Excess Heat from the patient's body.

CHAPTER 38

MEDICAL QIGONG MASSAGE AND TISSUE REGULATION

INTRODUCTION TO TISSUE FUNCTION

To understand the energetic functions of surface and deep tissue stimulation through Medical Qigong Massage, it is important to first understand the reflexes and spontaneous energetic reactions within the body's tissues. The tissues of the human body are in a constant state of change. No matter where illness or damage has occurred, everything in the body is linked to the organs' and bowels' functions of producing, governing, and refining energy.

In Traditional Chinese Medicine, the human body is viewed as a conglomeration of Jing, Qi, Blood, Marrow, Body Fluids, Yang organs (Fu), Yin organs (Zang), channels, collaterals, energetic points, Bones, tendons, ligaments, and fascia. Each part is interdependent, each has inseparable Yin and Yang relationships, and all of them interact with each other.

The following examples describe the interactions of Qi and Blood, tendons and fascia, Bones and Marrow, and the bowels and viscera:

1. **Qi is considered the commander of the Blood:** As the Qi leads, the Blood follows. If the Qi ceases to flow, the Blood stops flowing.
2. **The tendons and fascia are used for channel energy movement:** As the tendons and fascia stretch, they cause the channel Qi to increase its energetic movement and flow. When the tendons and fascia are calm, the channel Qi slows down.
3. **The Bones are the residence of the Marrow:** When the Bones are hard, the Marrow is solid; when the Bones are soft, the Marrow is hollow (spongy).
4. **The Yang organs (Fu) are the Yin organs' (Zang) manifestations:** If the Yang organs are strong, the Yin organs become robust; when the Yang organs become weak, the Yin organs begin to fail, and vice versa.

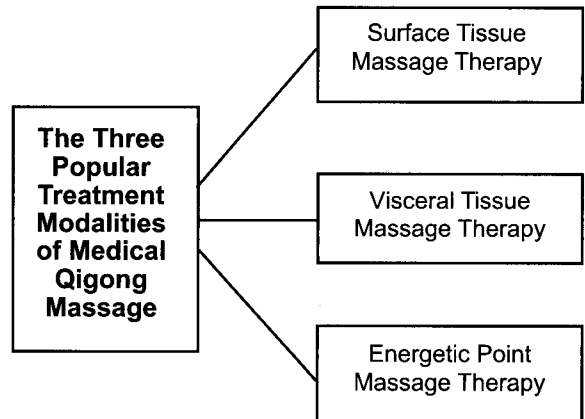


Figure 38.1. The Three Popular Approaches of Medical Qigong Massage

Medical Qigong massage takes into consideration the function and flow of the body's tissues in conjunction with the interactions of the body's energetic fields, and strives to regulate both systems simultaneously.

DIFFERENT APPROACHES IN MEDICAL QIGONG MASSAGE TREATMENT

Medical Qigong massage can be divided into several treatment modalities: Surface Tissue Massage Therapy, Visceral Tissue Massage Therapy, and Energetic Point Therapy (Figure 38.1).

1. **Surface Tissue Massage Therapy:** This type of treatment modality utilizes Five Element Qi Massage Therapy techniques in conjunction with external tissue stimulation. All external tissue manipulation techniques used in Qigong massage should be as light as a feather and should not exceed the pressure one would place on an eyeball. When treating with Surface Tissue Massage, the doctor's focus must be centered on the dispersion of pathogenic

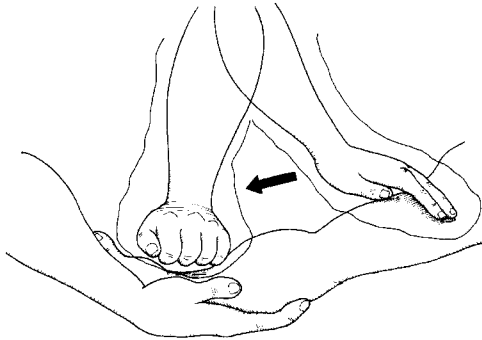


Figure 38.2. In Surface Tissue Qigong Massage Therapy, the doctor softly dredges the patient's external channels to release energy from the internal channels, which serve as pathways for Qi transference.

Qi and the expansion of the patient's Wei Qi while softly touching the patient's tissue (Figure 38.2).

2. **Visceral Tissue Massage Therapy:** This type of treatment modality utilizes Five Element Qi Massage Therapy techniques in conjunction with deep tissue stimulation. By matching the patient's pulse frequency and respiration with that of the doctor's, a stable energetic resonance is secured and treatment begins. When treating with Visceral Tissue Massage, the doctor's focus must be centered deep within the patient's internal organs (Figure 38.3).
3. **Energetic Point Therapy:** This type of treatment modality utilizes the stimulation of the body's energetic points and channel systems. Specific areas of the patient's tissues are chosen in order to remove Qi stagnations and initiate rapid healing through increased stimulation of Qi and Blood flow (Figure 38.4).

TREATMENT APPLICATION

When applying external tissue massage, it is important for the doctor to maintain focused intention on the patient's channels, while slowly removing his or her hands. If a break in contact with the mind's intention is made, the patient's tissues will return to the pretreatment state. Once the doctor has physically disconnected from the patient in this manner, Distance Qi Emission and Qi manipulation techniques can be applied.



Figure 38.3. Visceral Tissue Massage Therapy allows organ manipulation for internal visceral regulation and concentrates directly on treating specific internal diseases.



Figure 38.4. Energetic Point Therapy is used to promote Qi and Blood circulation, balance the body's Yin and Yang energy, tonify weak organs, dredge the channels, and expel pathogenic factors.

It is believed that a treatment should primarily consist of using Qi Emission, and secondarily through Qigong massage. By combining both external and internal tissue manipulation skills with energy extension techniques, the Qigong doctor greatly improves the quality of treatments. In the clinical setting, energetic tissue manipulation is often utilized before or after energy extension. This facilitates the relaxation of the patient's muscles and joints and the opening or closing of the points. It also aids in dredging the channels, guiding the flow of energy, and in regulating Yin and Yang energy.

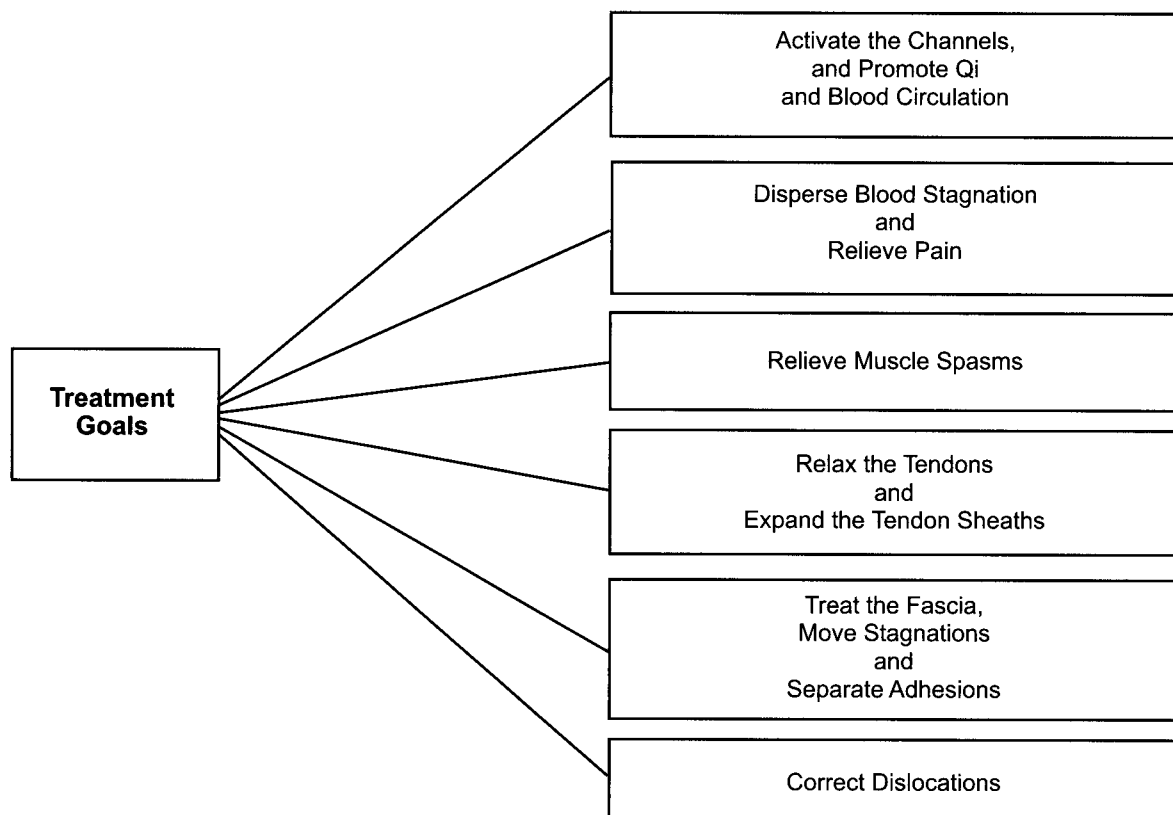


Figure 38.5. The Six Treatment Goals of Medical Qigong Massage

TISSUE REGULATION THROUGH MEDICAL QIGONG MASSAGE

A complete Qi Massage treatment encompasses a wide variety of body manipulation and alignment methods. Medical Qigong Massage is used for tonifying the organs, glands, nervous system, and joints, and is also applied for the treatment of soft tissue injuries. The six treatment goals of Medical Qigong Massage are as follows: Activate the Channels and Promote Qi and Blood Circulation, Disperse Blood Stagnation and Relieve Pain, Relieve Muscle Spasms, Relax the Tendons and Expand the Tendon Sheaths, Treat the Fascia, Move Stagnations and Separate Adhesions, and Correct Dislocations (Figure 38.5).

UTILIZING THE MUSCLE/TENDON CHANNELS

One crucial aspect of the body's physical health lies in its ability to move. Movement gives the body function and allows for the energetic expression of life. The muscles, tendons, ligaments, and bones are the body's organs of locomotion. The bones sustain the body's physical shape and provide its structural protection and form; the tendons provide physical strength and help to keep the body's frame sturdy with their ability to bind the bones, ligaments, and joints; the muscles provide movement through their working ability of contraction and extension.

If an obstruction develops within the energetic channels that provide the internal organs and tis-

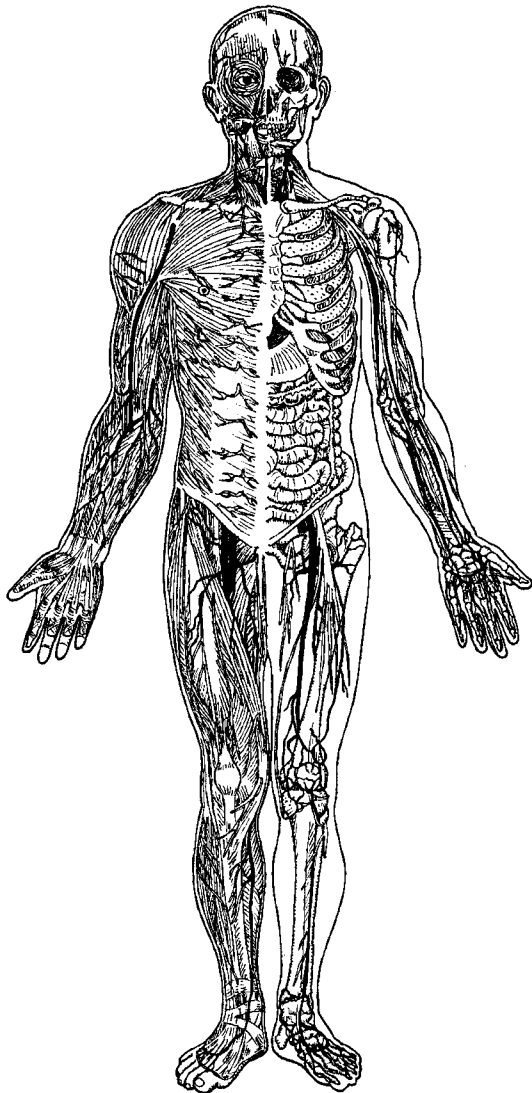


Figure 38.6. The Human Body (Anterior)

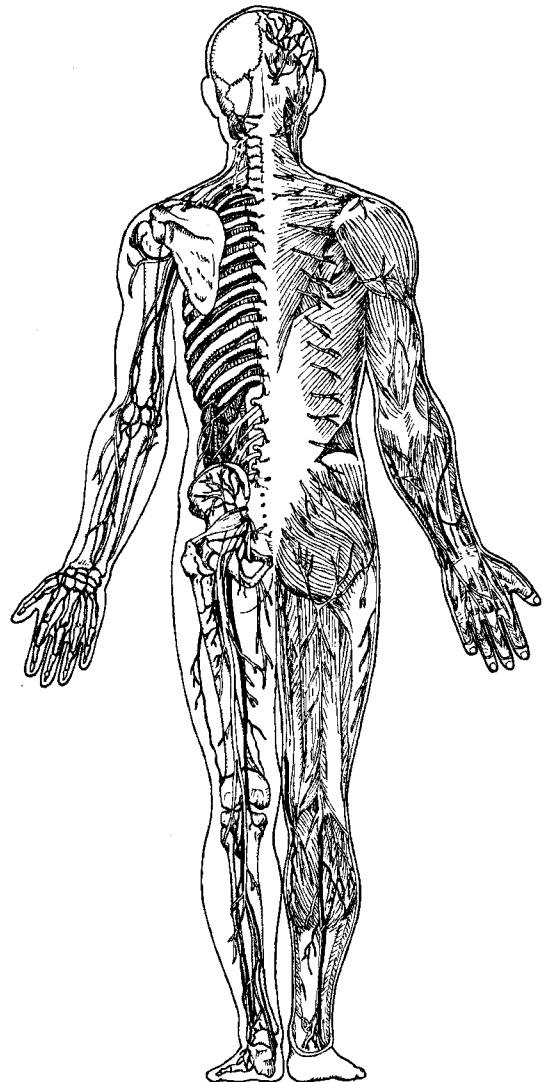


Figure 38.7. The Human Body (Posterior)

sues with warmth, nourishment, moisture, and energetic protection, disease can arise within the body (Figure 38.6 and 38.7). The appropriate techniques and clinical modalities used to rectify this condition of obstruction will vary according to which tissues are being affected, the specific location and circumstances surrounding the condition, and the symptoms inherent within the disharmony (e.g., excess or deficient).

The body's Muscle/Tendon Channels are utilized in Traditional Chinese Medicine to access the

Ying Qi, Wei Qi, Qi, Blood, and Body Fluids which transverse the internal organs and extremities. They are also used to access and remove obstructions located within the tissues. According to the ancient Chinese text on tissue manipulation, *"The Essentials of Bone-Setting of the Golden Mirror of Medicine,"* the body's Twelve Muscle Tendon Channels differ in shape and location from patient to patient. It is important, therefore, for the Qigong doctor to become well acquainted with the orientation of the channels in clinical practice.

THE TWELVE MUSCLE/TENDON CHANNELS (JING JIN)

The Twelve Muscle/Tendon Channels are the muscle and soft tissue regions of the body where the Qi and Blood of the Primary Channels nourish the skin, muscles, and tendons. They are very superficial in relation to the Primary Channels, and they form a capillary network that travels in the depressions and planes between muscles and tendons. The Twelve Muscle/Tendon Channels subsequently spread over the whole of the epidermis, and have a close connection with the cutaneous tissues.

ORIGIN OF NAME

Also known as, “the Tendino-Muscular Meridians” and “the Ligamentous Meridians,” the literal translation of the Chinese term “Jing Jin” is “the muscles of the channels” or “the muscles that rely on the channels.”

- The first character depicts the Chinese ideogram for Jing (channel), which can also be translated as meridian, conduit, to pass through, and the wrapping of a silk fiber or net. The word Jing carries a multitude of meanings, reflected within the many components of the character. Positioned to the left is the radical “Mi,” used for silk, a net, or string-like objects. The right side of the character is the phonetic “Jing,” and is sometimes used to denote the flow of water underground (the top right character represents the ground, while the three curved lines beneath it represent the flow of water). Positioned to the bottom-right is the character for work. Together, the ideograph describes the deep aquatic passageways or subterranean rivers which energetically knit together the internal fabric of the human body (Figure 38.8).
- The second character depicts the Chinese ideogram for Jin (tendon). One of the earliest Chinese medical dictionaries, the “*Shou Wen Jie Zi*,” explains the term “Jin” (translated as sinew, tendon or ligament) as “the strength of the flesh,” and explains that the ancient character is composed of the bamboo radical “Zhu” above two other radicals. The charac-



Figure 38.8. The Chinese character “Jing” (translated as channel or passageway).

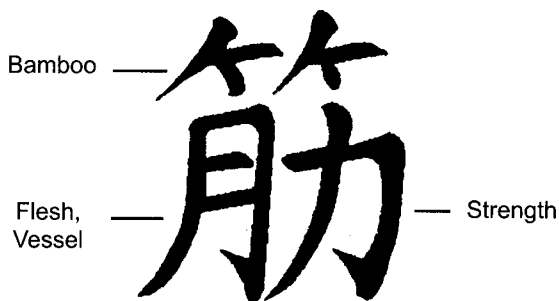


Figure 38.9. The Chinese character “Jin” (translated as sinew, tendon, or ligament).

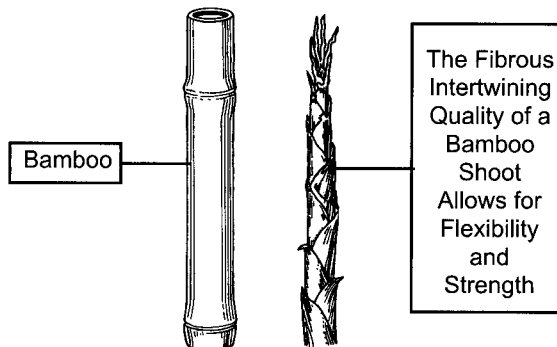


Figure 38.10. The ancient Chinese compared the resilient quality of the tendons to the flexible quality of bamboo.

ter to the left, “Ji” means body tissue, muscle, or flesh (all of which are forms of connective tissue), and on the right is the character “Li” meaning strength (Figure 38.9). With this description we can understand the word “Jin” to mean that the resilient fibrous qualities of the tendons are similar to the flexible, fibrous, and intertwining qualities of bamboo (Figure 38.10).

EMBRYOLOGICAL DEVELOPMENT

The Twelve Muscle/Tendon Channels have their embryological origin separate from the Twelve Primary Channels. Because of their connection to the Liver and the mesenchymal formations in the body, the Twelve Muscle/Tendon Channels are associated with the evolution of the skeletal system, muscle-tendon system, and the early formation of the developing limbs. The Twelve Muscle/Tendon Channels are also associated with the formation of the diaphragm and the thoraco-abdominal serous membranes (specifically the pleura, peritoneum, and the pericardium).

Each of the Twelve Muscle/Tendon Channels appears to regulate a definite number of muscle fasciculi, with each muscle spindle covering a certain amount of the body's fibrous or membranous casings. Their function is also associated with the physiology of the body's Wei Qi, barring access to the deeper Channels.

ENERGETIC FORMATION

The Muscle/Tendon Channels originate in the extremities, and ascend to the head and torso. Physiologically, they do not enter into the internal organs but coordinate the movement of the bones and limbs. The Twelve Muscle/Tendon Channels are connected to the inner fascia of the body's muscles, tendons, and ligaments, as well as other connective tissues. They are affiliated with the network of channels and collaterals (Luo) on the exterior of the body and serve as mediators between energetic reactions (trauma, stress, etc.) that vibrate from the body's exterior surface to the deep internal organs.

These channels are found along the four extremities on the surface of the body, as well as along the head, neck, back, chest, and abdomen. The name of each Muscle/Tendon Channel comes from the Twelve Primary Channel whose external energy flow it follows. The Muscle/Tendon Channels also receive Qi and Blood nourishment for their functional activities from the Twelve Primary Channels. There are points of connection, as well as intersecting points along these channels.

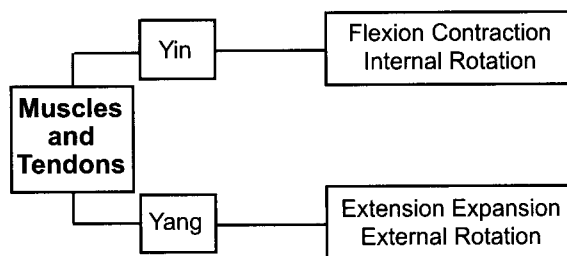


Figure 38.11. The Yin and Yang Characteristics of Muscles and Tendons

YIN (FLEXION) AND YANG (EXTENSION)

Because the Muscle/Tendon Channels are responsible for extending and flexing the muscles, tendons, ligaments, and joints, their pathology is reflected in symptoms of impaired movement (i.e., pulled, twisted, strained, cramped or atrophied muscles, spasms, etc.).

In Traditional Chinese Medicine the muscles and tendons are described in relation to Yin (flexion, contraction, internal rotation, etc.) and Yang (extension, expansion, external rotation, etc.) which balance each other (Figure 38.11). When the Yin and Yang action of the muscles and tendons fail to balance and regulate each other, Muscle Channel Dysfunction results; for example, when exposed to cold, the muscles/tendons become tense and over-contract; when exposed to heat, muscles/tendons become loose and overextend.

ENERGETIC FLOW FROM YANG TO YIN

By studying the energetic progression from Yang (the posterior of the body) to Yin (the anterior of the body), the Qigong doctor will be able to understand the reason for the channels' specific energetic categorization (e.g., Tai Yang, Shao Yang to Yang Ming). Both Yang and Yin Muscle/Tendon Channels originate from the exterior of the body where the energy is considered strongest. Progressing from "great" to "small" in energetic potential, the Muscle/Tendon Channels (Yang and Yin) extend from lateral to medial on the interior and medial aspect of the body (where the energy is considered darkest and therefore more Yin) (Figures 38.12 through 38.23).

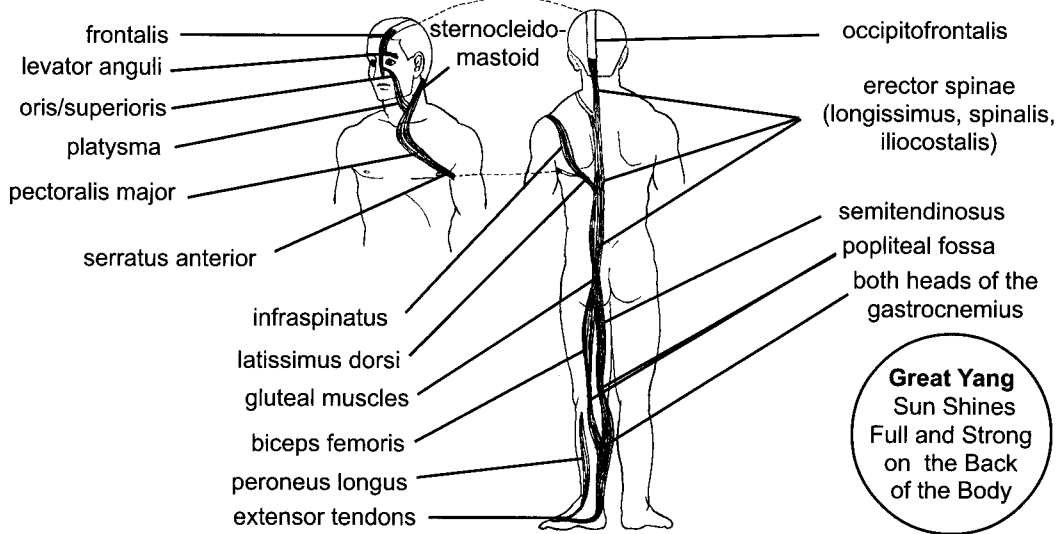


Figure 38.12. The Muscle Region of the Urinary Bladder Channel (The Foot Tai Yang Muscle/Tendon Channel): High Tide is 3 p.m.–5 p.m. Pathological symptoms include strained muscles of the big toe; swelling and pain in the heels; stiffness or spasms along the spine and back area; frozen shoulder; stiffness or spasms in the axillary and clavicle regions.

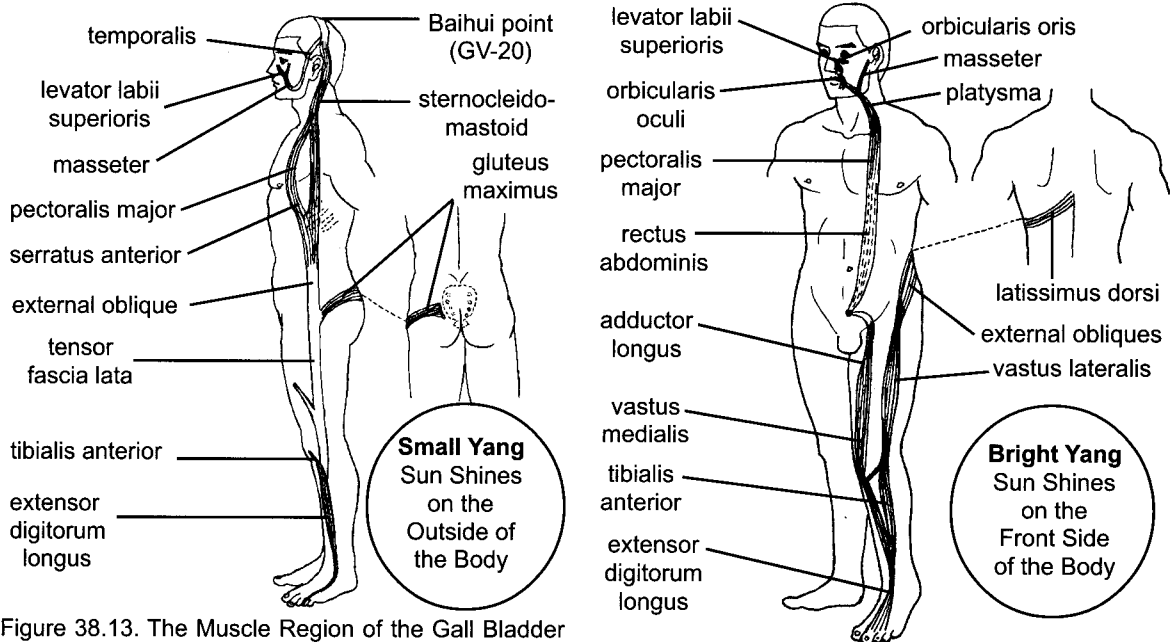


Figure 38.13. The Muscle Region of the Gall Bladder Channel (The Foot Shao Yang Muscle/Tendon Channel): High Tide is 11 p.m.–1 a.m. Pathological symptoms include strained muscles from the fourth toe to the knee upon lateral rotation, with an inability to bend the knee; muscle spasms or stiffness within the popliteal fossa; strained muscles of the sacrum, pelvis, and lower ribs; pain in the hypochondria, chest, and clavicle region; and an inability to turn the eyes to the left or right.

Figure 38.14. The Muscle Region of the Stomach Channel (The Foot Yang Ming Muscle/Tendon Channel): High Tide is 7 a.m.–9 a.m. Pathological symptoms include strained muscles of the big toe; spasms or hardening of the muscles in the foot; knotted or twisted muscles in the lower leg and thigh; swelling in the anterior pelvis region; hernia; spasms of the abdominal muscles; spasms or stiffness of neck and cheek muscles; and eye spasms.

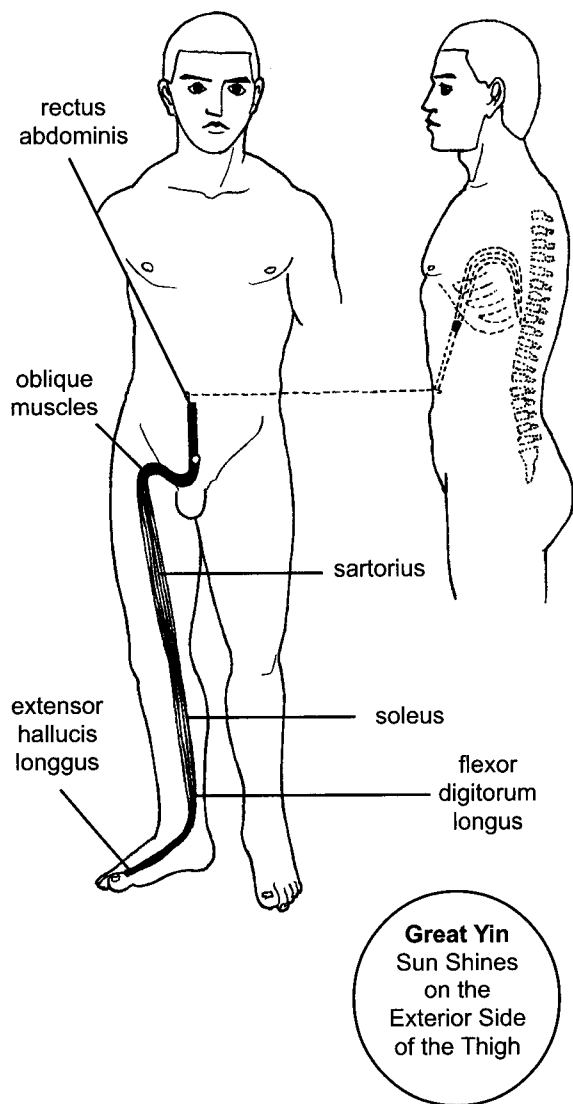


Figure 38.15. The Muscle Region of the Spleen Channel (The Foot Tai Yin Muscle/Tendon Channel): High Tide is 9 a.m.–11 a.m. Pathological symptoms include strained muscles of the big toe; pain in the internal malleolus of the ankle upon rotation; pain along the medial aspect of the knee and adductor muscles of the thigh; groin strain; and pain due to strained upper abdominal muscles and mid-thoracic vertebrae.

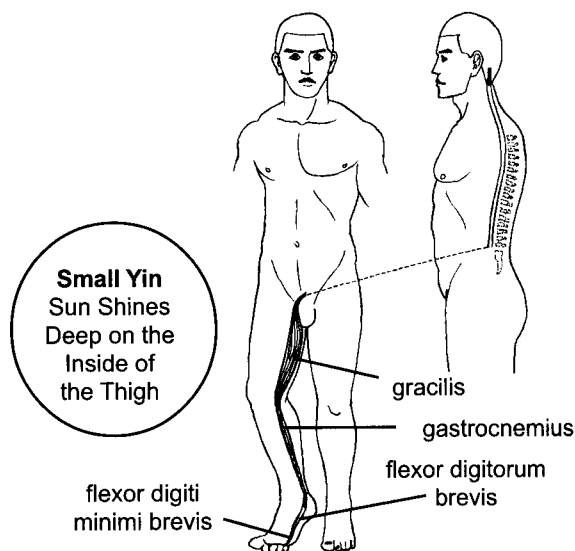


Figure 38.16. The Muscle Region of the Kidney Channel (The Foot Shao Yin Muscle/Tendon Channel): High Tide is 5 p.m.–7 p.m. Pathological symptoms include strained muscles on the bottom of the foot; spasms or stiffness along the channel, resulting in an inability to bend forward (Yang disorder) or backward (Yin disorder), with difficulty in flexing or extending the head.

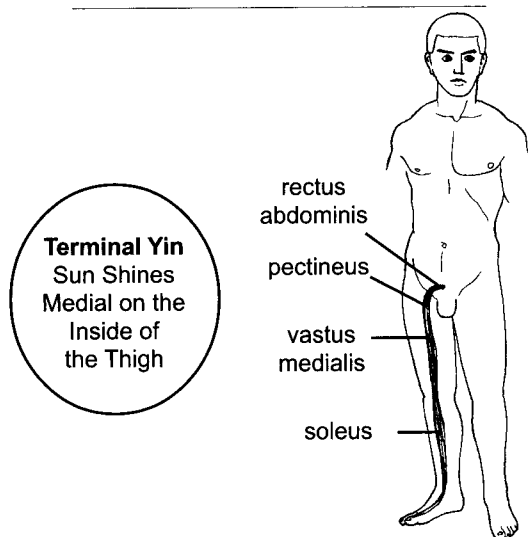


Figure 38.17. The Muscle Region of the Liver Channel (The Foot Jue Yin Muscle/Tendon Channel): High Tide is 1 a.m.–3 a.m. Pathological symptoms include strained muscles of the big toe; pain in the anterior internal malleolus of the ankle; pain at the medial aspect of the knee and thigh; and dysfunction of the reproductive organs, i.e., impotence.

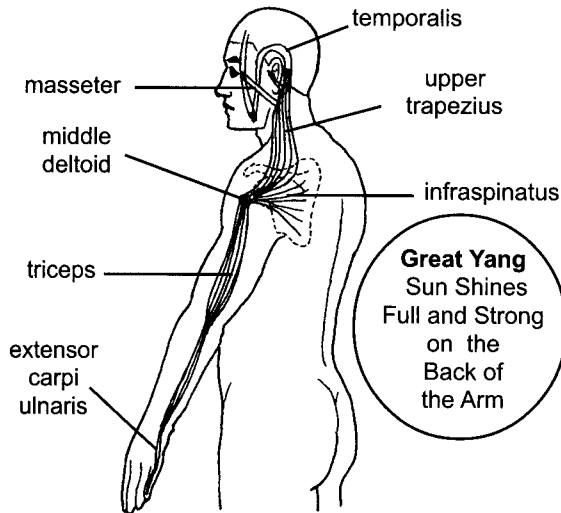


Figure 38.18. The Muscle Region of the Small Intestine Channel (The Hand Tai Yang Muscle/Tendon Channel): High Tide is 1 p.m.–3 p.m. Pathological symptoms include strained muscles of the little finger; pain along the medial and posterior aspects of the elbow; pain in the posterior aspect of the axilla, neck, and scapula region; tinnitus related to ear ache; and poor vision.

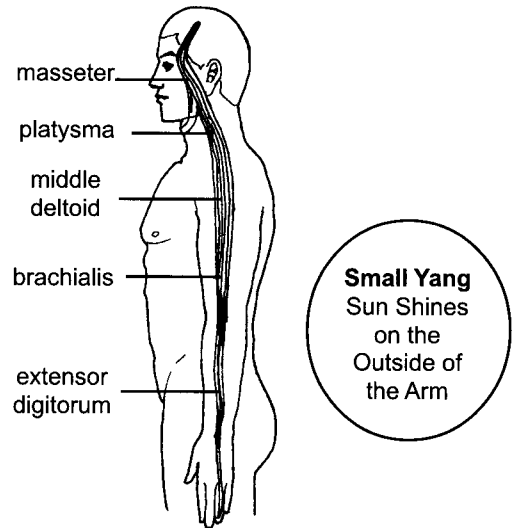


Figure 38.19. The Muscle Region of the Triple Burner Channel (The Hand Shao Yang Muscle/Tendon Channel): High Tide is 9 p.m.–11 p.m. Pathological symptoms include strained muscles of the ring finger; stiff or strained muscles, or spasms and/or pain along the course of the channel.

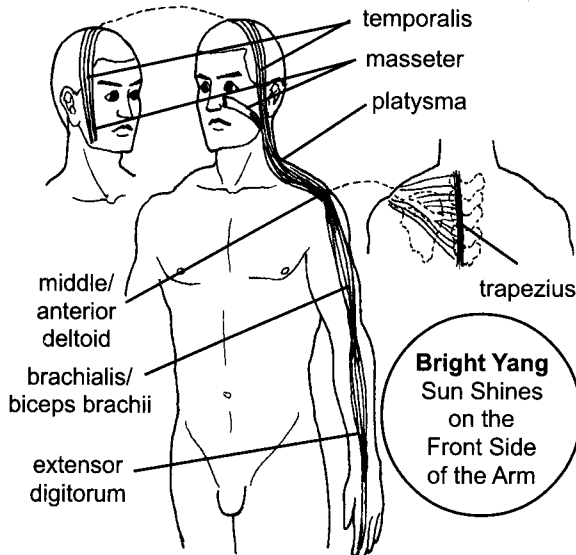


Figure 38.20. The Muscle Region of the Large Intestine Channel (The Hand Yang Ming Muscle/Tendon Channel): High Tide is 5 a.m.–7 a.m. Pathological symptoms include strained muscles of the index finger; stiffness, muscle strain, or muscle spasms along the course of the channel, resulting in frozen shoulder; and an inability to rotate the neck from side to side.

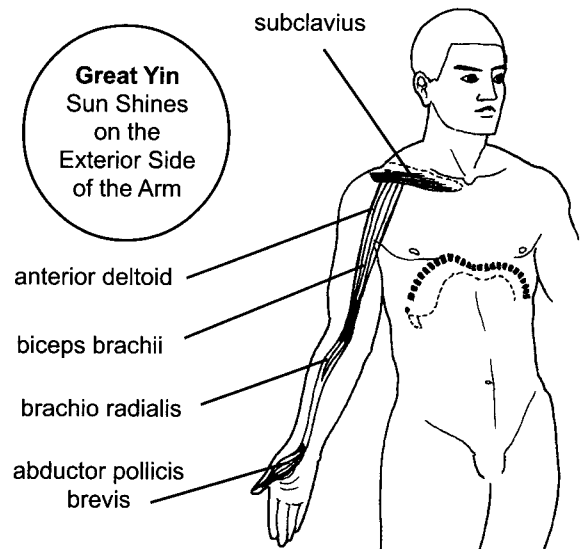


Figure 38.21. The Muscle Region of the Lung Channel (The Hand Tai Yin Muscle/Tendon Channel): High Tide is 3 a.m.–5 a.m. Pathological symptoms include strained muscles of the thumb; stiffness, muscle strain, or muscle spasms, and/or pain along the course of the Lung channel. In more serious cases, there will be muscle spasms over the rib area and spitting of blood.

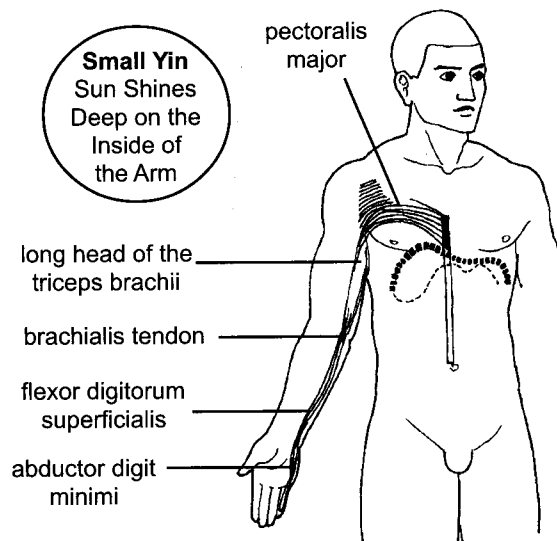


Figure 38.22. The Muscle Region of the Heart Channel (The Hand Shao Yin Muscle/Tendon Channel): High Tide is 11 a.m.–1 p.m. Pathological symptoms include strained muscles of the little finger; stiff or strained muscles with spasm and/or pain along the course of the Heart Channel, including internal cramping within the diaphragm and upper abdominal area.

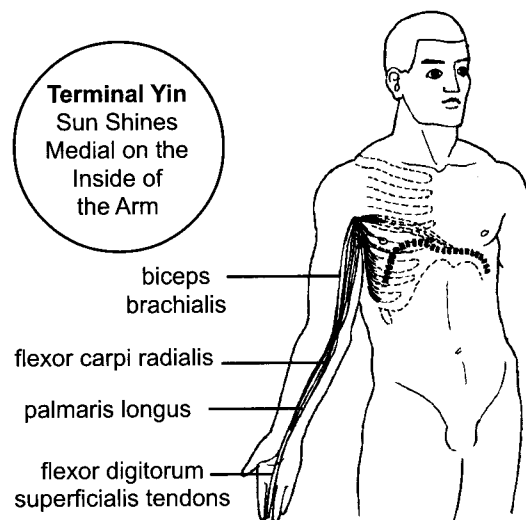


Figure 38.23. The Muscle Region of the Pericardium Channel (The Hand Jue Yin Muscle/Tendon Channel): High Tide is 7 p.m.–9 p.m. Pathological symptoms include strained muscles of the middle finger; stiffness, muscle strain, or spasms and/or pain along the course of the channel; and chest pain and spasms.

MUSCLE/TENDON CHANNEL PATHOLOGY

The pathology of the Muscle/Tendon Channels also reflects the symptoms of corresponding groups of muscles and other connective tissues. The connective tissues are divided into three groups: the large, the small, and the membranous connective tissue.

Being superficial, the Twelve Muscle/Tendon Channels contain Wei Qi; thus, they provide the body's Third line of defense against any unfavorable exogenous influence (the first being the body's three external Wei Qi fields, and the second being the Wei Qi stored within the skin). Only after overcoming the resistance of the body's Muscle/Tendon Wei Qi can the Evil Exogenous pathogens travel down the length of the channel to penetrate the corresponding primary channel at the Jing-Well point. Jing-Well points are points of energetic union, connecting primary channel points together with the points where the Muscle/Tendon Channel have their origin.

CLINICAL APPLICATION

There are points of connection, as well as intersecting points found along the Muscle/Tendon Channels. Treatment at these conjunctive points can create a favorable response, allowing for a greater response to Purgation and Tonification techniques. Therefore, the Qigong doctor can effectively apply Jing Point Therapy to specific areas and points along the Muscle/Tendon Channels using both Purgation and Tonification tissue stimulation. These channels are also responsible for extending and flexing the muscles, tendons, ligaments, and joints. Their pathology is reflected in symptoms of impaired movement (i.e., pulled, twisted, strained, cramped, or atrophied muscles, spasms, etc.).

Therapeutically, a local Muscle/Tendon Channel symptom can be treated by stimulating an area located next to the origin of the pain; for example, if the area is Yang (lateral) and overactive, then the Yin (medial) will be underactive and

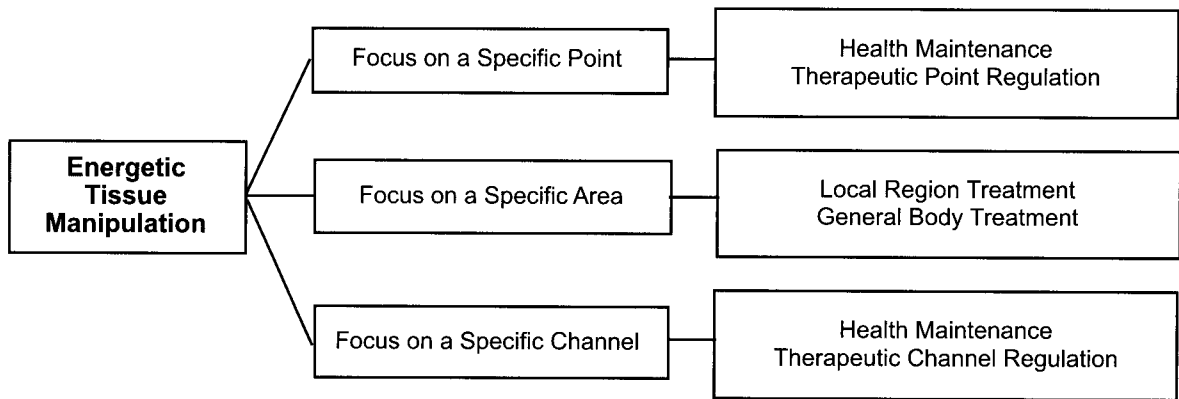


Figure 38.24. Energetic Tissue Regulation Chart

vice versa. Treatment is directed towards restoring the balance between the Yin and Yang Muscle/Tendon Channels.

Tissues treated at these conjunctive points respond successfully to stimulation; therefore, the Qigong doctor can effectively apply Jing Point Therapy to specific areas and points along the Muscle/Tendon Channels.

The clinical application for energetic tissue manipulation utilized during Medical Qigong Massage focuses primarily on three specific modalities of approach: focus on a specific energetic point, focus on a specific tissue area, and focus on a specific channel, described as follows (Figure 38.24):

- **Focus on a Specific Energetic Point:** This clinical approach focuses on Purging, Tonifying, and Regulating the patient's body through either Energetic Point Therapy for health maintenance, or applying Therapeutic Point Regulation for balancing energetic disharmonies.
- **Focus on a Specific Tissue Area:** This clinical approach focuses on either treating a specific local region or providing a general whole-body treatment.
- **Focus on a Specific Channel:** This clinical approach focuses on either Purging, Tonifying, and Regulating the patient's body through Energetic Channel Therapy for health maintenance, or applying Therapeutic Channel

Regulation for balancing energetic disharmonies.

When applying energetic tissue manipulation on a local Muscle/Tendon Channel during Medical Qigong Massage, the doctor will also focus his or her attention on the different skin colorations and tissue formations found along or surrounding the channels. This clinical observation and diagnosis of surface tissue patterns informs the doctor of chronic or acute stagnations that may be present within the patient's channel or internal organ systems.

THE TWELVE SKIN ZONES

The body's surface tissue is divided into Twelve Skin Zones based on the Twelve Primary Channels, their collaterals, and the body's Muscle/Tendon Channels. These Skin Zones are the surface contact areas for the body's channel and collateral systems. These twelve regions (sometimes called the Twelve Cutaneous Channels) are located in the superficial layers of the skin and have continuous and direct contact with the external environment. They are, therefore, the most sensitive to climactic changes and must adapt to protect the body from External pathogenic factors.

Both the Qi and the Blood at the Twelve Skin Zones rely on the collaterals for their nourishment. The Twelve Skin Zones circulate Wei Qi, which in addition to its defensive function, is also in charge

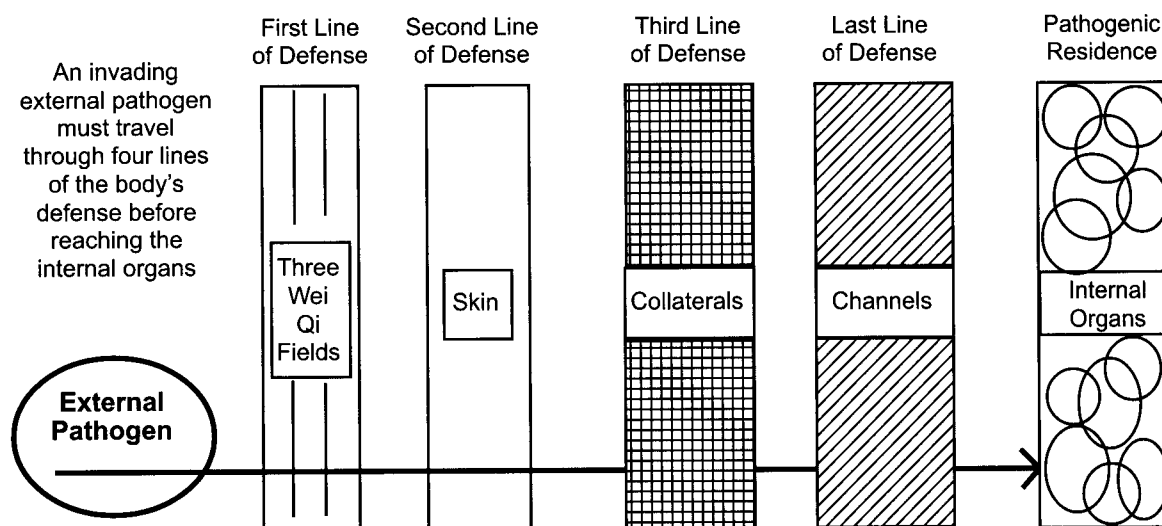


Figure 38.25. The Order of Pathogenic Progression

of opening and closing the pores. The skin relies primarily upon the strength of the Wei Qi for resistance to the invasion of external pathogens, as these harmful influences must first penetrate the skin before they can affect the body's internal tissues and organs. Since the Lungs rule the skin, weak Lung Qi can allow pathogens to penetrate the skin and affect the Lungs.

PATHOLOGICAL SYMPTOMS

Pathological symptoms associated with the Twelve Primary and connecting Channels manifest along the surface of the Twelve Skin Zones before progressing deeper into the body's connective tissue. The early stages of disease are called exterior conditions; if the exterior Wei Qi is strong enough, pathogens will be stopped at the external level. The order of pathogenic progression is as follows (Figure 38.25):

1. **The Body's Wei Qi:** This is the body's first line of defense. A healthy body will project a strong, protective, external energetic field, that will maintain a capable defensive boundary. If the patient becomes weak, tired, or stressed, however, external pathogens may advance onto the patient's skin and begin attacking his or her health.
2. **The Skin:** This is the body's second line of

defense. If the body's Wei Qi is not strong enough to resist an external attack and the skin is not capable of warding off the pathogens, then the pathogens will attack the skin, causing the sweat pores to open, thus allowing the pathogens to advance towards the patient's collaterals.

3. **The Collaterals:** This is the body's third line of defense. If the body's collaterals are unable to redirect or purge the advancing pathogens, the pathogens will then advance into the patient's channels.
4. **The Channels:** This is the body's last line of defense before the advancing External pathogens invade the patient's internal organs. If the body's channels are unable to redirect or purge the pathogens, and the pathogens are allowed to continue their progression, they will advance further into the body's internal organs.
5. **The Internal Organs:** Once the pathogens have breached all the outer defenses, the internal organs are affected; disease can now begin to establish residence.

Pathologies associated with the Primary Channels manifest diagnostically through the body's skin, channels, and points. The observa-

tion of pimples, moles, discoloration, and changes in electro-conductivity are all valuable signs of pathogens or obstructions within the skin.

A disease of external origin that first lodges within the patient's skin can be treated by the Qigong doctor. The doctor stimulates the Wei Qi in the affected skin zone through external Qi projection in order to eliminate the invading pathogen before it progresses further into the body's connective tissue. An alternate treatment would be to apply herbal ointments and/or moxa therapy.

THE CONNECTIVE TISSUE OF THE TWELVE SKIN ZONES

The connective tissue always responds to the outside stimulation of the Twelve Skin Zones. The body's connective tissue is just below the skin and is regarded as one of the largest, most extensive tissue organs in the body. Its functions are to support, connect, contain, and transmit. It is a continuous network of fascial structures that binds tissues into their organ shape and securely fastens each organ within the body cavity. It also provides the connective tissue structures that comprise the body's cardiovascular and respiratory systems. This connective tissue surrounds and anchors the vessels within the muscles, Bones, and organ tissue. Its flexible nature supports the entire body structurally by hydrostatic pressure. The stimulation of any one of the body's Twelve Skin Zones will directly affect the body's connective tissue and will stimulate the corresponding internal organ associated with that particular zone (Figure 38.26).

THE TWO LAYERS OF THE SUPERFICIAL FASCIA

The superficial fascia (the connective tissue just under the skin) is divided into a top and bottom layer. The top layer is the fatty layer, which constitutes the main fatty tissue of the outer surface of the body and fascia. This fatty layer acts as an insulator, helping to maintain a constant body temperature. It is metabolically active, functionally storing fat as fuel, and releasing it in response to nerve and hormonal stimuli. It corresponds to the greasy layer where the Wei Qi circulates throughout the body's tissues. The deeper layer

of the superficial fascia envelops the nerves, veins, arteries, lymph vessels, and nodes.

ENERGETIC OBSTRUCTIONS OCCURRING WITHIN THE CONNECTIVE TISSUES

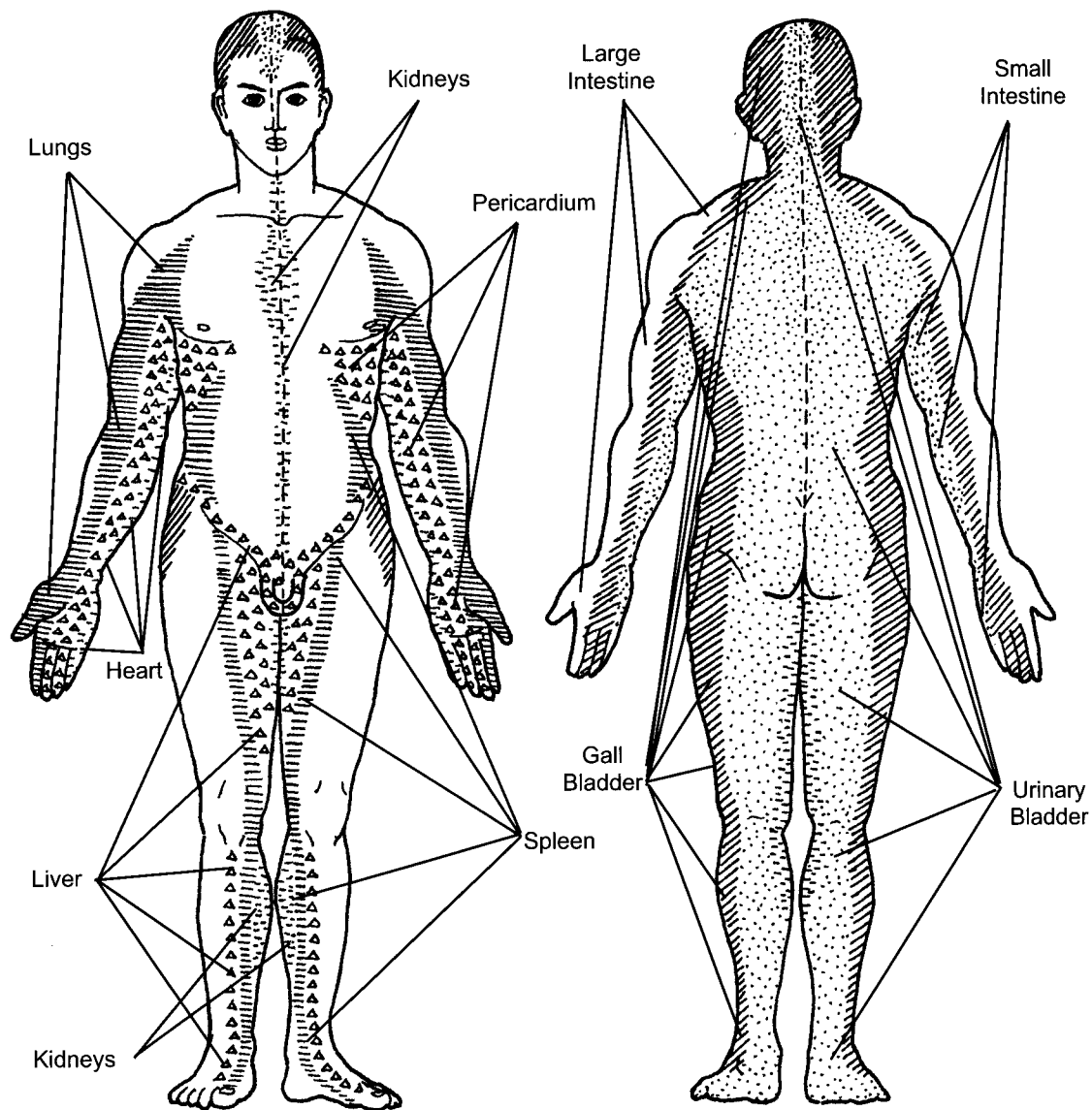
From a Traditional Chinese Medical perspective, the Qi circulating within the body's inner fascial connective tissue can be stimulated through the external energy stimulation of the Twelve Skin Zones. Heat and movement help maintain the body's connective tissue's base fluids, facilitating movement and the conduction of energy. Any obstruction occurring on the body's surface tissues can result in the binding or thickening of the connective tissue, thus creating adhesions. This obstruction slows the metabolic process and compromises the body's immunity.

If the integrity of the connective tissue is compromised, the body's immune system declines. Compartments of connective tissue influence the spread of toxins, diseases, infections, and tumors. The fibrous walls, as well as chemicals in the fluid of the connective tissue, prevent the spread of pathogens from one area of the body to another.

CLINICAL DIAGNOSIS AND THE TWELVE SKIN ZONES

Clinically, the diagnosis and treatment techniques relating to the use of the Twelve Skin Zones are quite extensive. To diagnose, the skin's surface areas along these zones are examined for evidence of discoloration or tissue obstruction. Changes in skin color and tissue formations are observed and categorized as follows:

- A darkish hue reflects obstruction of Qi and Blood.
- A bluish-purple color indicates local pain and Blood Stagnation.
- Change in color from yellow to red shows evidence of Heat.
- A white or sallow skin tone signifies deficiency or Cold.
- Boils, pimples (especially on the back), hives, and eczema, as well as hard lumps or nodules beneath the surface of the skin, indicate Heat Toxins or Phlegm associated with the Twelve Primary Channels (manifesting through the Twelve Skin Zones).



Small Intestine, Urinary Bladder Great Yang (Tai Yang)			Lungs, Spleen Great Yin (Tai Yin)
Large Intestine, Stomach Bright Yang (Yang Ming)			Kidneys, Heart Lesser Yin (Shao Yin)
Triple Burner, Gall Bladder Lesser Yang (Shao Yang)			Pericardium, Liver Shrinking Yin (Jue Yin)

Figure 38.26. The body's Twelve Skin Zones, based on the external flow of Qi from the Twelve Primary Channels and their Collaterals

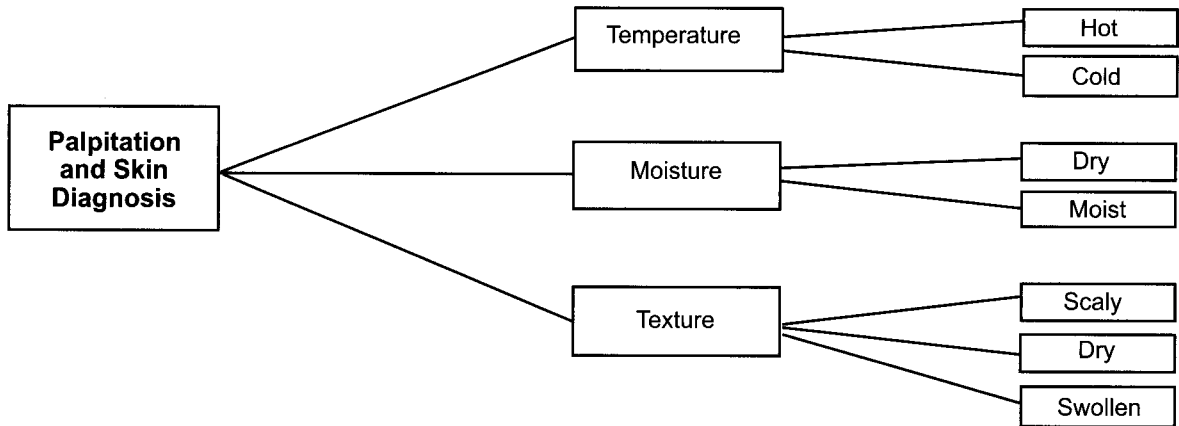


Figure 38.27. Palpating and Diagnosing the Skin

PALPATING THE PATIENT'S SKIN

When palpating and diagnosing the skin, the Qigong doctor first scans the patient's body to feel the temperature, moisture, and texture of the patient's tissues (Figure 38.27).

1. **Temperature:** The doctor scans and palpates the patient to diagnose the condition according to the temperature.
 - If the skin feels hot to the touch it often indicates a presence of a Heat condition.
 - When first touching the patient with light pressure if the skin feels immediately hot and as the pressure is maintained the feeling of heat increases, this indicates an invasion of Exterior Wind-Heat (with a pathogenic factor still on the exterior surface).
 - If the skin over a blood vessel feels hot on medium pressure, it indicates Interior Heat in the Middle Burner or Heart area.
 - If the skin feels hot on deep, heavy pressure, it indicates an Empty-Heat condition from a Yin Deficiency.
 - If the skin feels cold to the touch, it often indicates a Cold condition. This condition is often manifested in the lower back and lower abdominal region, indicating a deficiency of the Kidney Yang.
2. **Moisture:** The doctor scans and palpates the patient to diagnose the condition according to the amount of moisture.

- A moist feeling of the skin may indicate an invasion of the exterior by Wind-Cold or Wind-Heat.
 - If the skin feels moist due to spontaneous sweating, it indicates a deficiency of the Lungs' Qi (in the absence of exterior symptoms).
3. **Texture:** The doctor scans and palpates the patient to diagnose the condition according to the texture.
 - If the skin is scaly and dry, it indicates an exhaustion of the Body's Fluids.
 - If the skin feels dry, it indicates either a Yin condition of the Lungs or a Blood Deficiency.
 - If the skin is swollen and an indentation is left visible after pressing, it indicates edema (called "water swelling").
 - If the skin is swollen and no indentation is left visible after pressing, it indicates a retention of Dampness (called "Qi swelling").

THE FIVE ELEMENT QI MASSAGE THERAPY

Traditionally, there are five different techniques for Medical Qigong massage therapy. These five techniques are very important for re-establishing the energetic vitality of the patient's body. Each of these techniques relates to a specific action and organ associated with one of the Five Elements (Fig-

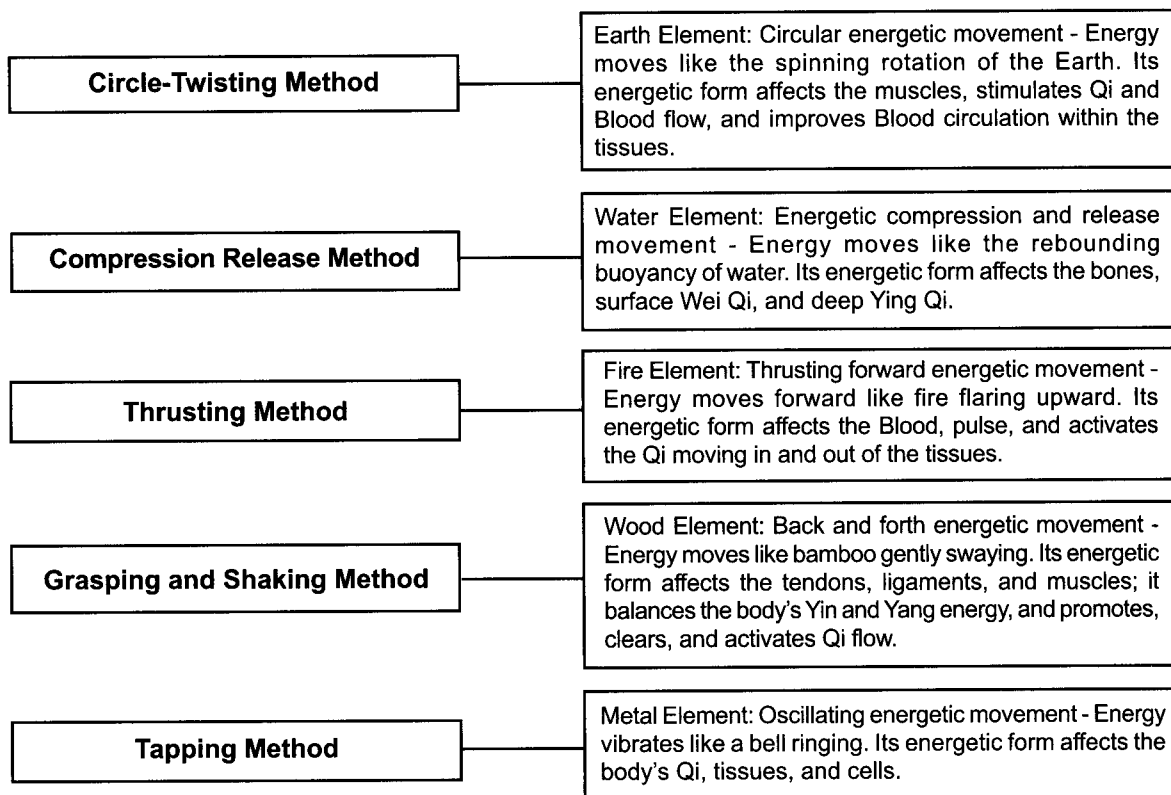


Figure 38.28. The Five Element Qi Massage Methods

ure 38.28). The objective of these techniques is to influence the muscles, nerve fibers, and deep-lying tissues of the body in order to aid metabolism and stimulate energy flow. The applications of these five methods of energy manipulation and their effects on the body's tissues are described as follows:

THE CIRCLE-TWISTING METHOD

The Circle-Twisting Method relates to the Earth Element. Its clinical application requires a circular energetic movement, and its energy moves like the spinning rotation of the earth. It is also related to the Spleen which rules and affects the muscles. It is initiated by using slow, moderate, or quick drilling motions into the body's surface tissues using the fingers, palms, knuckles, or the heel of the palm.

THE CIRCLE-TWISTING TECHNIQUE

When treating a patient's tissue area, a circle-twisting movement will stimulate the Qi and Blood within the channel points. This will generate a numbing and tingling sensation that will cause the channel points to stimulate the energy to counterattack the invasion of Turbid Qi and disease. The circle-twisting action will also stimulate and improve Blood circulation. This technique is divided into two modalities of treatment:

- **To Stimulate:** Massage the area in a clockwise, spiralling, circular motion from the outside to the center of the point. The purpose of this action is to gather energy from the surrounding areas of the patient's body and collect it into the center point that the doctor is treating.

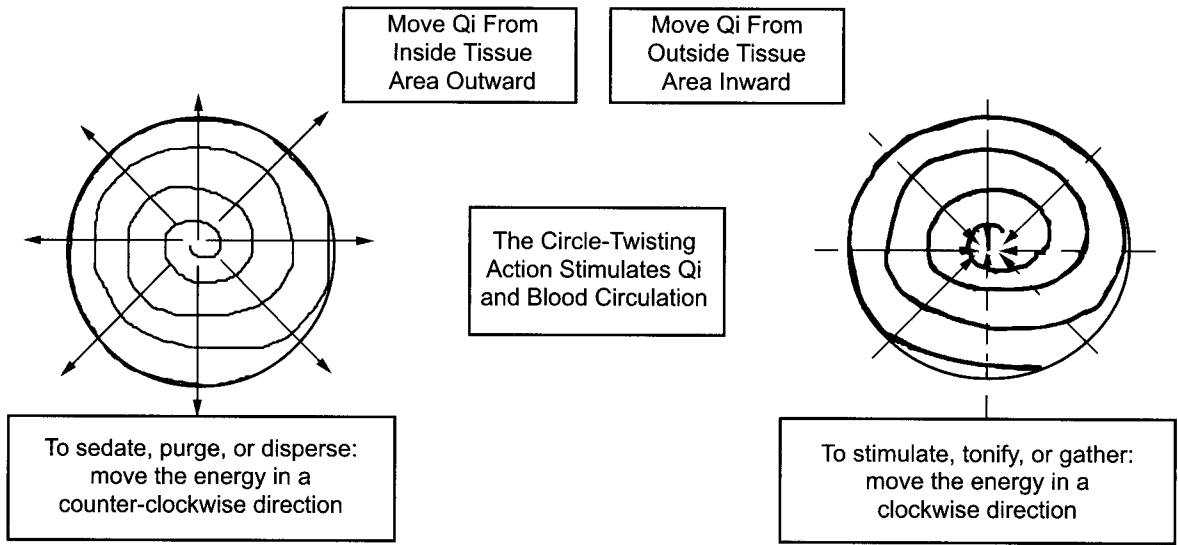


Figure 38.29. Circle Twisting Method of Medical Qigong Massage Therapy

- **To Sedate:** Massage the area in a counterclockwise, spiralling circle from the center of the point outward. The purpose of this action is to disperse the energy from the area the doctor is treating. This excess energy will later be either moved into other organs or dredged outside the patient's body through an adjacent channel (Figure 38.29).

THE COMPRESSION RELEASE METHOD

The Compression Release Method relates to the Water Element. Its clinical application requires a compression and release energetic movement, and its energy moves like the rebounding buoyancy of water. It is also related to the Kidneys which rule and affect the bones. It is initiated by the doctor extending his or her intention deep into the patient, softly pressing onto the body's surface tissues using the whole palm, parts of the fingers, or elbows. The Compression Release method is used to either purge or drain the tissues of pathogenic Qi, and can also be used to fill and tonify deficient organs.

The Compression Release technique can also be used to regulate the Ying Qi and Wei Qi, which travel along the channels and collaterals. Deep

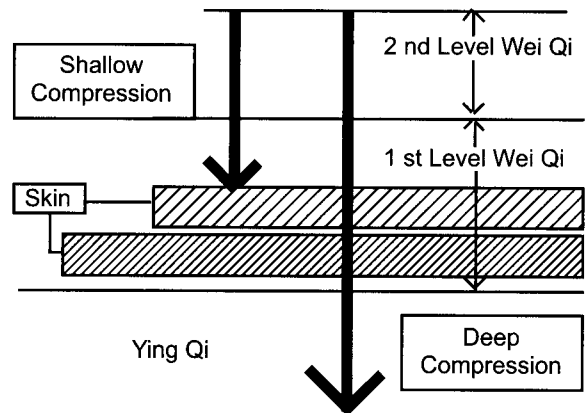


Figure 38.30. The Compression Release Method of Massage Therapy is Used for Tissue Penetration.

pressure reaches the Ying Qi, while shallow pressure stimulates the Wei Qi (Figure 38.30).

Once damage has occurred in the body, the damaged channel points and organ regions cause changes in the body's Wei Qi, Ying Qi, and Blood flow areas. These shifts in energetic current can result in numbness, aches, pain, and swelling. Both the Circle-Twisting and the Compression Release techniques can eliminate these symptoms and create a more stable energy flow.

THE COMPRESSION RELEASE TECHNIQUE

Once the doctor selects the proper hand posture and area to be treated, the doctor guides Qi into his or her palm and fingers using Hot, Cold, vibrating, or spiralling energy. The doctor then initiates a rhythmic compression over the patient's tissues, stimulating the patient's energetic field. This action has the function of relieving stagnation or congestion and can be used to dredge the channels and energetic points, as well as to relieve muscle spasms and physical pain.

The doctor must apply the correct amount of pressure for the patient's physical condition:

1. **A Slow Compression Release Method:** This type of application can be used to sedate the patient, and is applied for any kind of hyperactive illness, nervous system disorder, mental disorder, or loss of Blood.
2. **A Medium Compression Release Method:** This type of application is applied for illness relating to Spleen and Stomach disorders.
3. **A Fast Compression Release Method:** This type of application can be used to stimulate the patient, and is applied for hypo-active or Cold illnesses.

It is important to note that when applying the Compression Release method to tonify a specific area, the doctor should energetically press on the channel at a forty-five degree angle, slightly above where the channel flows into the injured area. This augments the flow of energy along the channel.

To disperse or drain a particular area, the doctor should apply slight pressure at an angle directed away from the channel flow into the injured area. This downward pressure will cause the energy to flow away from the injury. This application is used when treating excess conditions.

THE THRUSTING METHOD

The Thrusting Method relates to the Fire Element. Its clinical application requires a thrusting forward energetic movement, and its energy moves forward like fire flaring upward. It is also related to the Heart, which rules and affects the Blood and blood vessels. It is initiated by gently pushing the tissues, extending the Qi and Blood

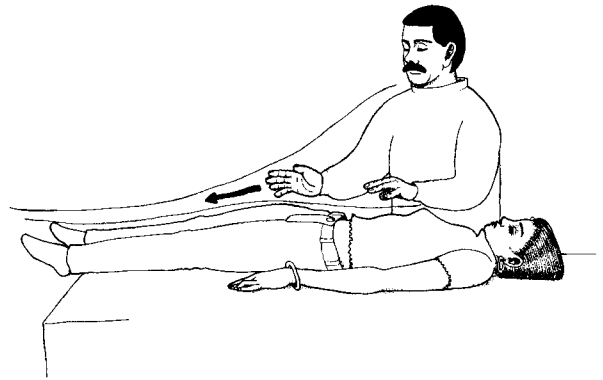


Figure 38.31. A Medical Qigong doctor using the Thrusting Method to Purge Toxic Qi away from the patient's torso

along the patient's surface channels. Hand postures include using the thumb, the ball of the thumb, or the heel of the palm. The Thrusting method can draw energy into a deficient area or move Qi out of an excess area.

THE THRUSTING TECHNIQUE

Once the doctor selects the proper hand posture and area to be treated, the doctor guides Qi into his or her palm and fingers using Hot, Cold, vibrating, or spiralling energy. The doctor then rubs lightly or lightly touches above the patient's tissues while simultaneously emitting Qi (Figure 38.31).

The Thrusting Technique can be used to Purge excess and stagnant Qi and Blood from internal organs, channels, or tissues by moving the Toxic Qi away from the tissue area along specific channels using thrusting movements.

The Thrusting Technique can also be used to Tonify deficient conditions by moving Qi along a specific channel into particular tissue areas or internal organs using energetic thrusting movements.

The technique should be synchronized with the frequency of the patient's pulse and respiration. The Thrusting technique has the function of regulating and activating the patient's Qi, alleviating pain, and dredging the channels.

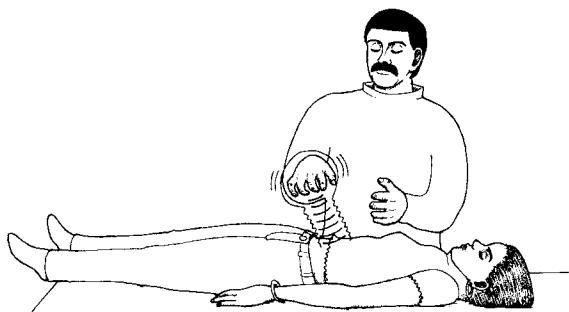


Figure 38.32. An example of a Medical Qigong doctor using the Grasping and Shaking Method

THE GRASPING AND SHAKING METHOD

The Grasping and Shaking Method relates to the Wood Element. Its clinical application requires a back and forth energetic movement, and its energy moves like bamboo gently swaying in the wind. It is also related to the Liver, which rules and affects the tendons. It is initiated by lightly shaking the skin (gently at first, then slowly increasing the intensity). The Grasping and Shaking method sends a wave of vibration throughout the patient's body and is used to increase Qi and Blood flow to the tissue area. This technique can be used for either Purgation (moving Stagnant Qi out of the tissue area) or Tonification (moving fresh Qi and Blood into the tissue area).

THE GRASPING AND SHAKING TECHNIQUE

Once the doctor selects the proper hand posture and area to be treated, the doctor guides Qi into his or her palm and fingers using Hot, Cold, vibrating, or spiralling energy.

The doctor lightly grasps and shakes the energetic field within the patient's tissues, while simultaneously extending energy (Figure 38.32). When moving the patient's tissues, remember that the body's energy flows deeper and slower towards the center of the pool (internal organ Qi), and shallow and fast towards the extremities (both arms and legs). The Grasping and Shaking technique can be used for directing Qi to flow either with or against the natural currents of the body's channels. It promotes, clears, and activates the channels and the flow of Qi, relaxes the muscles and tendons, and balances the Yin and Yang energy.

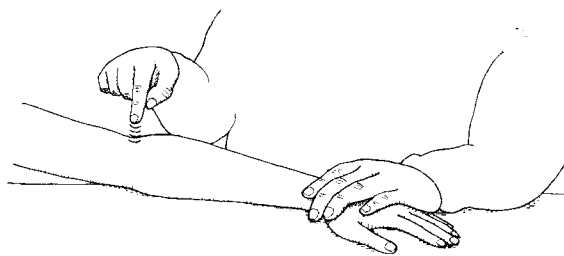


Figure 38.33. In the Massage Tapping Method, the Qigong doctor will extend his or her intention deep into the patient's tissues in order to stimulate the channel point.

THE TAPPING METHOD

The Tapping Method relates to the Metal Element. Its clinical application requires an oscillating energetic movement, and its energy vibrates like a bell ringing. It is also related to the Lungs, which rule and affect the Qi and skin. This technique is initiated by lightly and rhythmically tapping the patient's skin (with varying degrees of force), using the fingers, palms, or fists (Figure 38.33). The Tapping method sends a pulsating ripple throughout the patient's tissues and is used to disperse stagnation from a point, channel, or organ. For a more powerful effect, the Qigong Doctor can initiate deeper penetration by using the Vibrating Palm when applying the Tapping method.

YIN AND YANG ENERGETIC POINT MANIPULATION

Before treating patients with Five Elemental Regulation therapy, the Qigong doctor should be aware of the principals of Yin and Yang energetic polarity involved within Energetic Point Manipulation. This method of treatment is used to regulate the patient's Wei Qi, Ying Qi, and Qi and Blood systems (as a whole), in order to create a systemic balance. In the Energetic Point Manipulation methods, the treating techniques are directly based on Yin and Yang theory.

THE YIN THEORY OF QI MANIPULATION

This technique is expressed as a passive, quiet, or motionless action (more energy and less physical movement). The energetically passive Yin

movements are used to push, fill, or tonify the Righteous Qi within the patient's tissues. It is used for treating both external tissue conditions and internal organ conditions:

- If the external tissue area is in an inactive, deficient or Yin state, apply a Yin technique. Treat a Cold area with soft, passive manipulations, while extending the mind superficially onto the patient's surface tissues to fill or tonify and to revitalize the deficient area.
- If the internal organ area is in an active, excess, or Yang (Hot or hard) state, the doctor must apply Yin, passive, or slow action technique, while extending the mind deep into the patient's tissues and organs.

THE YANG THEORY OF QI MANIPULATION

This technique is an active method of Qi manipulation involving dynamic movement. The active energy of the Yang movements are generally used to pull or purge pathogenic factors. It is used for treating both external tissue conditions and internal organ conditions:

- If the external tissue area is in an active, excess or Yang state, apply a Yang technique (treating an external Hot or hard area with fast dredging manipulations) while extending the mind superficially onto the patient's surface tissues. This is done to pull or purge pathogenic factors or break up the stagnation.
- If the internal organ area is either in an inactive, deficient or Yin (Cold or flaccid) state, the doctor must apply a Yang, quick, or active technique while extending his or her mind deep into the patient's tissues and organs.

This combination of movement (Yang) and non-movement (Yin) is embodied in both the Circle-Twisting and Compression Release Methods of the Five Element Regulation Techniques.

APPLICATION FOR YIN AND YANG TECHNIQUES

The following are examples of specific Yin or Yang hand techniques and when to apply them:

1. **Yin Hand:** The Qigong doctor uses Yin hand techniques for tonifying, filling, and pushing Qi and Blood through the patient's organs, tissues, and channels. The Yin hand actions are

demonstrated through slow or inactive hand movements.

2. **Yang Hand:** The Qigong doctor uses Yang hand techniques for sedating, purging, and pulling Qi and Blood. The Yang hand actions are demonstrated through fast or active hand movements.

YIN AND YANG TREATING METHODS

The following are examples of specific Yin or Yang hand treatment methods and when to apply them:

1. When a patient's tissues are in an Excess Yang state (hard or Hot), the Qigong doctor sedates the area with counterclockwise rotations, leading the excess energy from inside the tissue area out of the body.
2. When a patient's tissues are in a Deficient Yin state (flaccid or Cold), the Qigong doctor tonifies the area with a clockwise rotation to bring energy into the deficient tissue area.

TREATING THE TISSUE AREA, CHANNEL, OR ENERGETIC POINT

In treating the patient's surface tissue area, channel, or specific energetic points, some Qigong schools teach that with male patients, one should begin with points on the left side, and then continue to the right side; whereas, for female patients, one begins working on the points on the right side of the body, and then to those on the left.

DEEP AND SHALLOW PRESSURE

Energy compression (deep or shallow) is controlled by the doctor's release. A deep compression influences the Ying Qi, while a shallow compression influences the Wei Qi. This Compression Release technique affects the body's Blood and vital energy harmony. It aims to balance the body's energy by preventing the Qi from flowing in the wrong direction. This technique also leads the pathogenic Qi outside the patient's body and is commonly called "The Dispersing Evil Qi Technique."

If stagnant energy remains in the center of a channel point, then the doctor must employ a Compression Release method. The compression causes the channel point to contract, leading it toward a calm, stable state. When the doctor releases the com-

pression on the channel point, it expands and becomes stimulated into an active state.

GRADUAL ENERGETIC PENETRATION OF TISSUES

When treating a patient with External Tissue Regulation, there should always be a gradual penetration of energy in order to sedate the patient's boundary system and permeate the tissues. The Qigong doctor first places his or her focused intention onto the patient's surface tissues. The intention is then slowly sunk deeper, first into the patient's muscles and inner fascia, then into the bones or internal viscera.

At no time should pressure damage the tissues or compound pain. Treatment or pressure time at each area or energetic point should not be excessive. To establish the correct amount of pressure, determine the normal energetic pulsation in accordance with the Five Element Qi Massage methods; then, decide if the technique is to be light, medium, or heavy.

ADDITIONAL GUIDELINES

The following are additional guidelines for Qigong massage treatment methods and when to apply them:

1. Before beginning Qigong massage, the patient must be comfortable and relaxed. Otherwise, the patient's body will not be receptive to the tissue stimulation or Qi emission.
2. When first touching the patient, the touch should be slow, as if the doctor is dipping his or her hand to test the water. The movements should have an established rhythm.
3. The doctor should never hold his or her arm, or the patient's arm, rigid or fully extended; the elbows should always be at least slightly bent.
4. A symptom or damaged area occurring on one area or point at the extremity of a channel may be effectively treated by stimulating the point at the opposite end of the channel.
5. Points which are painful with light pressure are in a state of Yang and need to be purged and sedated.
6. Points which are painful to deep pressure are in a state of Yin and need stimulation.
7. When an organ is functioning normally, it should receive weak, short stimuli that will

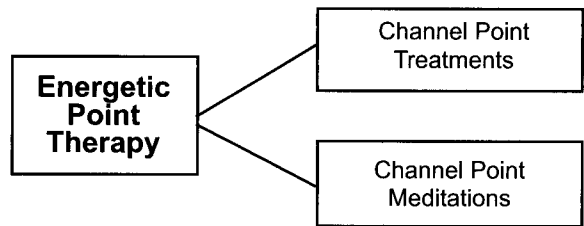


Figure 38.34. The Four Popular Methods of Channel Point Therapy

increase its function, action, and energetic potential.

8. Cool skin over a point or channel indicates a deficiency in that channel and should be tonified.
9. Hot skin indicates excess Qi accumulation. It also indicates a current or pending illness in an organ, or area associated with that channel, and should be purged immediately.

ENERGETIC POINT THERAPY AND QI MASSAGE

Energetic Point therapy is another branch of Medical Qigong Massage, and is divided into two main modalities of treatment: Channel Point Treatments, and Channel Point Meditations. With these particular modalities of treatment, the Qigong doctor can either emit Qi into specific channel points on the patient's body to enhance the Medical Qigong treatment, or have the patient meditate on a specific point while the doctor administers the therapy. Both approaches can be used by the Qigong doctor to gather energy (Tonify), move Qi (Regulate), or release trapped energy (Purge) from the patient's channels and tissues (Figure 38.34).

The importance of Energetic Point therapy as a Medical Qigong modality can best be understood when exploring the amount of information stored within the body's tissues. According to theoretical physicist Michio Kaku, the body's DNA contains over one hundred trillion times the information stored in current computers. There is an even greater amount of information stored within the three subtle energy fields outside of the human body. Most of this information is not

readily translatable or decipherable and is hidden from the conscious mind.

By stimulating certain energy points for a specific length of time, an energetic trigger mechanism, or response reflex, is created. This energetic reaction releases memories and stored information unique to each patient. To facilitate the unlocking of this stored information, the Qigong doctor must maintain a deep state of Alpha consciousness when stimulating the patient's energy points.

CHANNEL POINT TREATMENTS

The following treatments are generally used in the clinic by the Qigong doctor for Invisible Needle therapy but are not necessarily limited to that modality of treatment. These Energetic Point treatments are arranged and categorized according to specific diseases. The Energetic Points are located on the patient's front and back as depicted in the anatomical graphs (Figures 38.35 and 38.36).

The doctor will generally use the One Finger Skill or Sword Finger Palm when performing Channel Point Treatments. As the doctor stimulates the Channel Point, he or she will continue to energetically tap the point until it begins to "open." Continue tapping the point until the energy ripples and fills the entire body.

POINT THERAPY FOR TONIFYING YIN ENERGY

The following channel points are clinically used for Tonifying the patient's Yin energy:

1. To Tonify Yin energy and to reduce a deficient type of Fire, extend Qi into the patient's Kd-3 points.
2. To nourish the Yin energy and to reduce Fire, extend Qi into the patient's Kd-3 and Lu-10 points.
3. To treat a deficiency of Yin of the Liver and Kidneys and to reduce the causes of Deficient Fire, extend Qi into the patient's Sp-6 and Lv-3 points.
4. To treat a deficiency of Yin causing dryness of the Lungs, extend Qi into the patient's Lu-1 and UB-13 points. Regulate the respiratory tract, as well as the patient's Lu-7 and Kd-6 points, thereby tonifying the body's Yin energy and activating the descending function of the Lungs.

POINT THERAPY FOR TONIFYING YANG ENERGY

The following channel points are clinically used to treat Yang imbalances:

1. To strengthen the Yang of the patient's Kidneys, extend energy into the patient's GV-4, UB-23, and Kd-3 points.
2. To warm and tonify the Yang of the patient's Spleen and Kidneys, extend energy into the patient's UB-20 and UB-23 points. This treatment is ideal for eliminating Damp fluid caused from deficient types of edema.
3. To fortify the Yang and avert a state of Yang collapse, tonify the patient's Yuan Qi by extending energy into the patient's Lower Dan-tian, focusing specifically on the patient's CV-4, CV-6, and CV-8 points.
4. To treat a condition of deficiency of Yang of the Spleen, strengthen the patient's Stomach and Spleen to eliminate Damp and Phlegm. This is done by extending energy and tonifying the patient's St-36, CV-12, and UB-20 points. Then, activate and warm the Qi of the patient's Lungs by extending Qi into UB-13 and UB-43 points.
5. To strengthen the Yang of the Spleen, and promote the Spleen's transporting function, extend energy into the patient's CV-12, UB-20, Lv-13, and Sp-3 points.
6. To raise the patient's Yang Qi, or stimulate the Yang Qi flowing within the patient's Governing Vessel, extend energy into the GV-20 point.

POINT THERAPY FOR DISPERSING YANG ENERGY

The following channel points are clinically used to treat Yang Excess imbalances:

1. To reduce hyperactive Yang of the patient's Liver, first dredge and disperse the patient's GB-20, UB-18, and Lv-2 points to pacify the Yang of the Liver; then tonify by extending energy into the patient's UB-23 and Kd-3 points to strengthen the Kidneys.
2. To reduce excess Yang within the patient's Governing Vessel which has caused a hyperactivity of Heat, dredge and sedate the patient's GB-20 point. Then purge the Heat from the patient's GV-14 and LI-4 points.

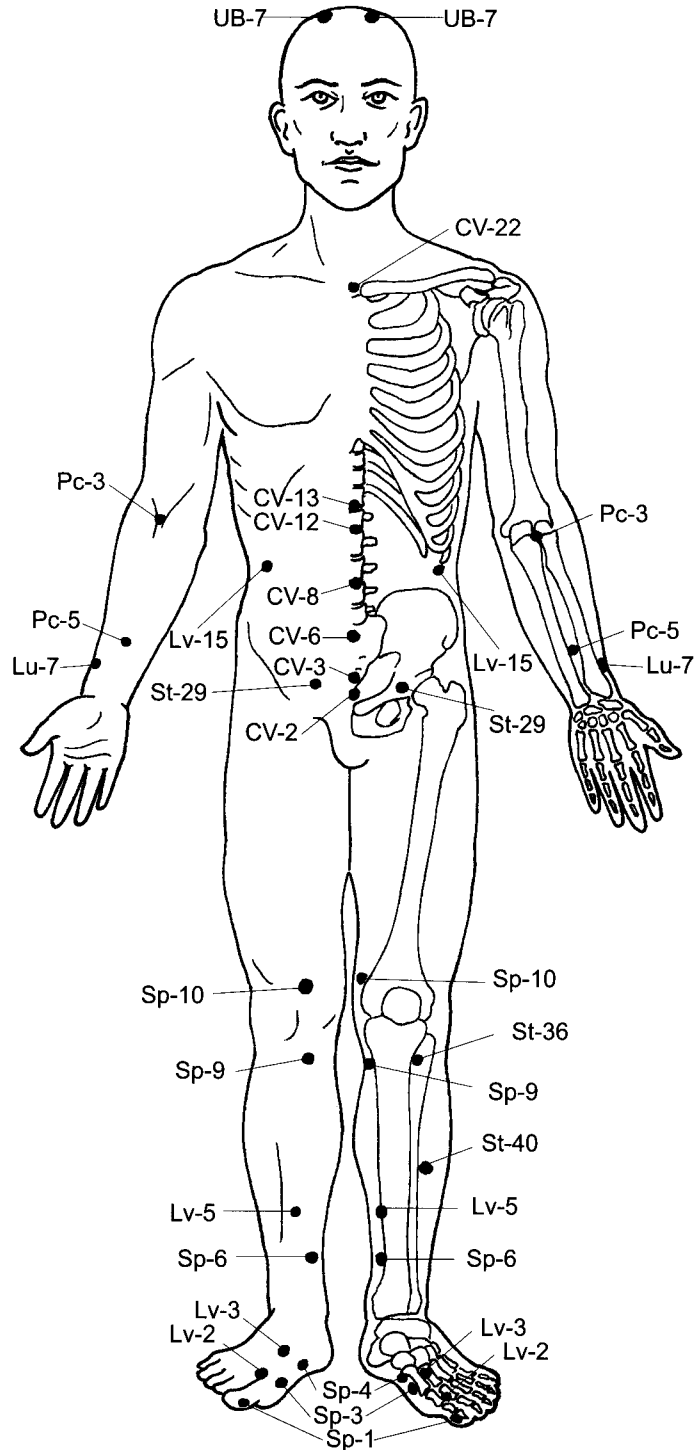


Figure 38.35. Chart of Specific Channel Points

POINT THERAPY FOR TONIFYING QI

The following channel points are clinically used for Tonification:

1. To strengthen the patient's Yuan Qi, extend Qi into the patient's Lower Dantian, focusing on the CV-4 and CV-6 points.
2. To fortify the patient's Qi and re-establish their Yang, extend energy into the patient's GV-20, CV-6, and St-36 points.
3. To tonify the Kidneys' Qi and Jing and to reduce Kidney Deficiency, extend Qi into the patient's GV-4, UB-52, and Kd-3 points.
4. To stimulate the circulation of Qi and Blood, extend Qi into the patient's LI-4 and Lv-3 points.

POINT THERAPY FOR DISPERSING QI

The following channel points are clinically used for sedation:

1. To subdue the patient's Rebellious Ascending Qi, extend Qi into the patient's CV-22 and UB-17 points.
2. To disperse the patient's Stagnant Qi and Phlegm, extend Qi into the patient's UB-13 points.

POINT THERAPY FOR TONIFYING THE BLOOD

The following channel points are clinically used for treating the Blood:

1. To activate the patient's Blood circulation, extend energy into the patient's Sp-10 point.
2. To stimulate the function of conducting Blood, extend energy into the patient's Sp-1 point.
3. To control the production of Blood, extend energy into the patient's UB-20 points to control the Blood, and into the UB-15 points to increase the production of Blood.
4. To activate Blood circulation and remove stasis, extend energy into the patient's Sp-6 and UB-17 points.
5. To strengthen the source of Blood formation, extend energy into the patient's St-36 and Sp-6 points.
6. To remove Blood stasis of the Uterus, extend energy into the patient's UB-32 and St-29 points.

POINT THERAPY FOR ELIMINATING COLD AND DAMP

The following channel points are clinically used to eliminate Cold and Damp:

1. To warm the Spleen and Stomach to eliminate Cold, extend energy into the patient's Lower Dantian and CV-12 and CV-13 area.
2. To disperse Cold, relieve pain, pacify the Stomach, and strengthen the Spleen, extend energy into the patient's Sp-4 and UB-20 points.
3. To strengthen the Spleen to disperse Dampness, extend energy into the patient's Sp-6 and St-36 points.
4. To eliminate edema above the waist, extend energy into the patient's UB-20 and Lv-13 points.
5. To eliminate edema below the waist, extend energy into the patient's UB-28, LI-6, and Sp-9 points.

POINT THERAPY FOR ELIMINATING HEAT

The following channel points are clinically used for treating Heat conditions:

1. To eliminate Heat from the patient's body, extend energy into the patient's LI-11 points, or dredge and disperse energy from the patient's Shi Xuan points (at the tips of the fingers).
2. To move Heat down and out from the patient's body, dredge and disperse energy from the patient's Kd-1 points.
3. To disperse External Heat, dredge and disperse energy from the patient's SI-3 points.
4. To eliminate Internal Heat, dredge and disperse energy from the patient's Pc-5 points.
5. To eliminate Damp Heat, extend energy into the patient's UB-20 and Sp-9 points.
6. To eliminate Damp Heat from the Blood, dredge and disperse energy from the patient's UB-40 points; then extend energy into the Pc-3 points.
7. To reduce Fire of the Liver, dredge and disperse energy from the patient's CV-3, Lv-5 and Lv-2 points.
8. To reduce Liver and Gall Bladder Ascending Fire disturbance, dredge and disperse energy from the patient's GB-12, UB-19, and UB-18 areas.

POINT THERAPY FOR ELIMINATING WIND

The following channel points are clinically used to eliminate Wind:

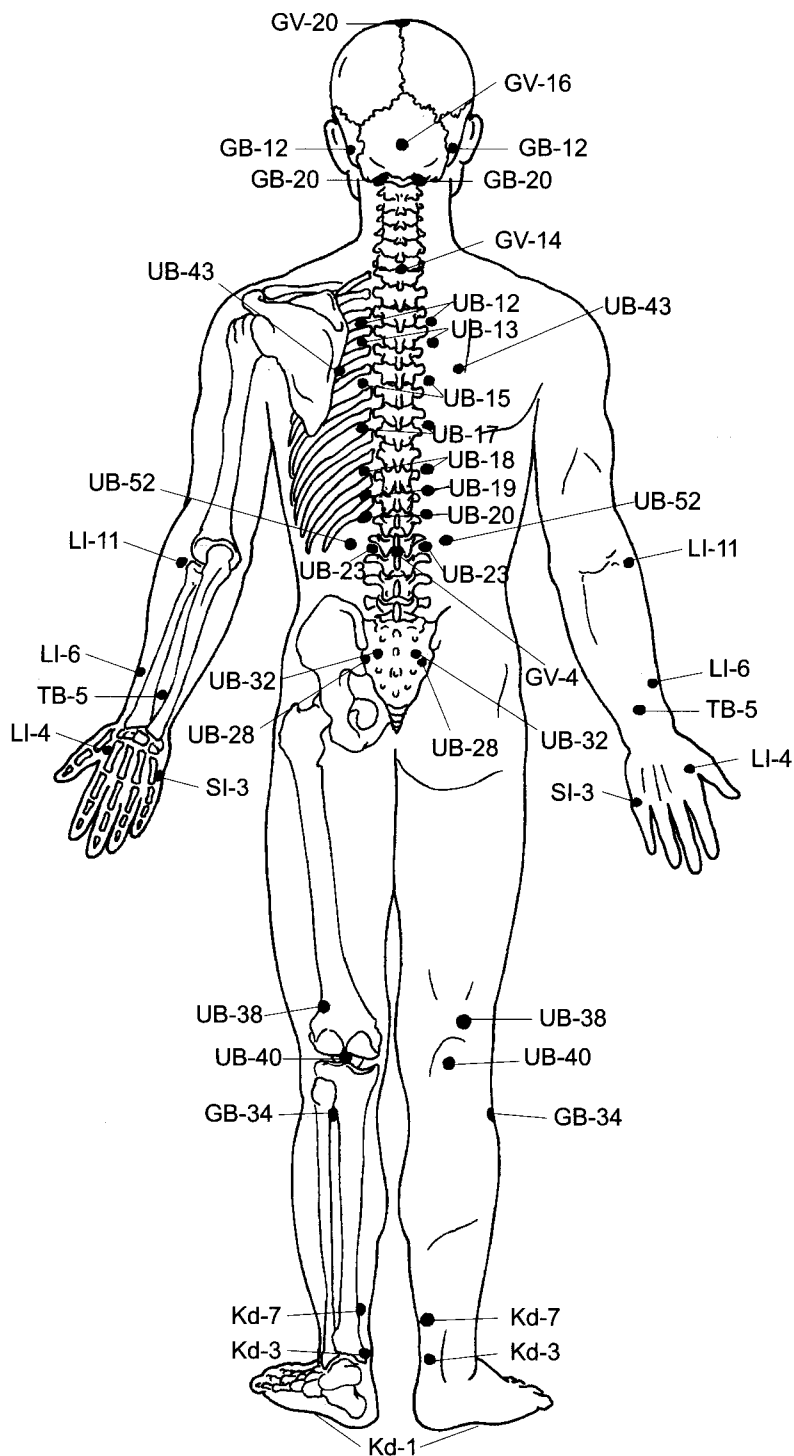


Figure 38.36. Chart of Specific Channel Points

1. To eliminate Wind Cold, dredge and disperse energy from the patient's GV-16, UB-12, GB-20, Lu-7, LI-4, and Kd-7 points.
2. To eliminate Wind Heat, dredge and disperse energy from the patient's GV-14, LI-4, TB-5, and GB-20 points.
3. To eliminate Wind from the upper portion of the patient's body, dredge and disperse energy from the patient's UB-7, GV-20, and GV-16 points.
4. To eliminate pathogenic Wind, extend energy into the patient's Lu-7 points to activate the natural dispersing function of the Lungs.
5. To eliminate Wind and reduce Fire, dredge and disperse energy from the patient's GB-20 points.
6. To calm the Wind of the Liver, dredge and disperse energy from the patient's Lv-3 points.

POINT THERAPY FOR ELIMINATING PHEGGM

The following channel points are clinically used for eliminating Phlegm:

1. To eliminate Damp Phlegm in the interior, first strengthen the function of the patient's Spleen and Stomach to eliminate the Dampness by extending energy into the patient's UB-20 and CV-12 points; then eliminate the Phlegm by dredging both of the St-40 points.
2. To eliminate Phlegm Fire in the patient's Stomach, dredge the patient's GB-34 and St-40 points.

CONTRAINDICATIONS

Never apply Energy Point Therapy to patients who are in an acute stage of inflammatory diseases (especially of the abdomen). Also avoid using Energy Point Therapy on patients with hypertension, heart diseases, severe cases of pulmonary tuberculosis, hemophilia, purpura hemorrhagic, purpura allergic, and severe skin diseases.

CHANNEL POINT MEDITATION

After applying the Invisible Needle technique or Energetic Point therapy, the Qigong doctor may decide to add Channel Point meditation to intensify the treatment (Figure 38.37). This is achieved by having both the doctor and the patient simultaneously concentrate on specific points along the channels. This concentration will produce two dis-

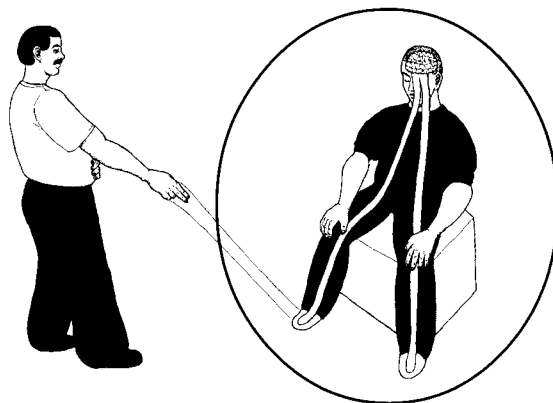


Figure 38.37. In Channel Point Meditation, the doctor extends energy into the patient's body as both the doctor and the patient focus their attention on a specific channel point, in this case the Kd-1 point.

tinct results. First, it will get rid of any of the patient's distracting thoughts; and second, it will alter the flow of the Qi and Blood circulation through the patient's Yin and Yang organs. This focused concentration will allow the internal organs to supply the patient's body with a more concentrated flow of Qi and Blood into the tissue area, or initiate a stronger dispersing effect on the patient's tissues (depending on the patient's focus).

Each time a patient switches the focus of concentration to a different point in a different area of the body, the circulation and regulation of Qi and Blood will change to accommodate the change in intention. In giving the patient a specific point meditation as a prescription, the Qigong doctor should be careful to select the areas and points that compliment the particular Qigong exercises that balance the patient's Yin and Yang organ energies.

Generally, when treating an excess condition with Channel Point Meditation, the Qigong doctor has the patient imagine draining the Excess Qi out through the extremities. In cases of deficiency, the doctor has the patient focus on tonifying the deficient organ(s) by absorbing energy and light into the deficient area. Below is a list of channel points and their applications.

QIHAI (CV-6) SEA OF QI

The CV-6 point, located in the Lower Dantian, is one of the most frequently selected points (Figure 38.38). This is chosen in normal conditions to lead the Qi back to its prenatal origin. It is this area from which Qi emanates and returns, hence its name, Sea of Qi. Focusing on the Qihai point will allow the patient to tonify the Kidney's Yuan Qi and can be used to regulate the Lower Burner, Conception Vessel, and Water pathways. The Qigong doctor may also extend energy into this area to:

- restore collapsed Yin or Yang Qi
- raise the patient's Middle Burner Qi
- warm a patient's Yang Qi
- warm a patient's Cold condition
- treat mental disorders
- treat male and female sexual problems
- treat urinary problems
- treat local pain
- treat fatigue
- treat Qi and Blood Deficiency

MINGMEN (GV-4) GATE OF DESTINY

This point is also called the Palace of Essence (Figure 38.39). Located between the two Kidneys, this point is used for patients with a deficiency of the Kidney Yang and declining Fire of the Mingmen (this condition manifests as lumbago pain, seminal emission, and an aversion to cold). Focus the patient's concentration on the navel first; then, gradually have the patient focus deeper into the Mingmen area. This area is known as the Sea of Blood and Essence. Focusing on this point will allow the patient to tonify and stabilize the Kidney's Yuan Qi and Jing. By extending energy into this area, the doctor can regulate the patient's water pathways, heat the body's Yang Qi, and lower blood pressure. This point is also used to treat lower back pain and sciatica, as well as sexual and genital problems.

SHAO SHANG (LU-11) LESSER SHANG

This point is also called Ghost Sincerity and is considered the second of thirteen ghost points (Figure 38.40). The sound "shang" is a musical note and corresponds to the Element Metal. This point is used for patients with a Deficiency of

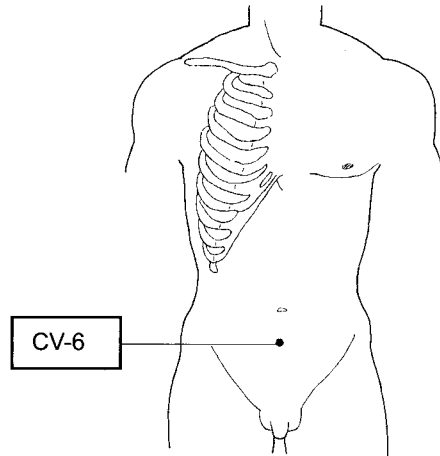


Figure 38.38. Qihai (CV-6)

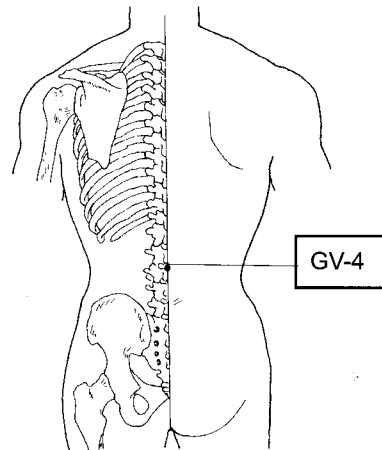


Figure 38.39. Mingmen (GV-4)

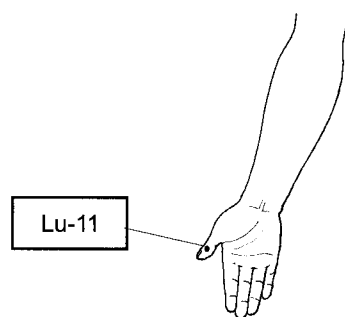


Figure 38.40. Shao Shang (Lu-11)

Lung Qi (manifested by asthma and coughing). It reinforces the Qi and regulates the Lungs. A Qi-gong doctor can pull energy from this area to dredge and clear Lung Fire, Heat, and Summer Heat, or to dispel Wind Heat from the patient's body.

ZHONG CHONG (PC-9) MIDDLE RUSHING

This point is used for patients with a deficiency of Heart Qi, manifested by palpitations and restlessness. It reinforces the Qi and calms the Heart and mind. This area is good for regulating the Heart's Qi, reviving consciousness, and restoring collapsed Yang. It can be used to dredge and clear the patient's body of Heart Fire, Heat, and Summer Heat conditions (Figure 38.41).

ZU SAN LI (ST-36) FOOT THREE MILES

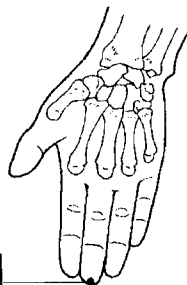
This point is used for patients with a disorder involving the transportation and transformation of Spleen and Stomach Qi, manifested as Rebellious Stomach Qi or abdominal distention and pain. This point has a strong tonifying effect (especially for the Spleen) and regulates the Stomach. It also tonifies the Ying (Nutritive) Qi and regulates the Lower and Middle Burners. It is used to dredge and reduce digestive stagnation, to redirect Rebellious Qi, to drain pathogenic influences from the Stomach, and to soften hard abdominal masses or tumors (Figure 38.42).

DA DUN (LV-1) GREAT PILE

This point is used for patients with hyperactive Liver Yang or overactive Liver and Heart Fire, symptoms include irritability, insomnia, hypertension. It calms the Liver to treat diseases of the upper portion of the body (primarily the head). By focusing on this area, the patient can regulate and tonify the Liver Qi and Blood. The Qigong doctor may dredge this area to disperse Liver Qi and transform Damp Heat in the Lower Burner (Figure 38.43).

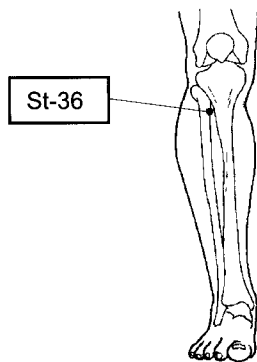
YONG QUAN (KD-1) GUSHING SPRING

This point is used for patients with Yin Deficiencies of the Liver and Kidney (manifested as dry eyes, night sweats, etc.), hyperactivity of Fire due to Yin Deficiencies, or excess in the upper torso and deficiency in the lower torso (causing insomnia). Concentration on this area will also



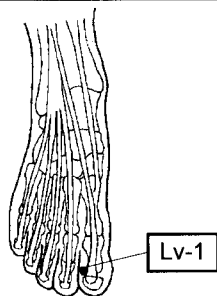
Pc-9

Figure 38.41. Zhong Chong (Pc-9)



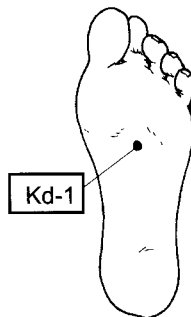
St-36

Figure 38.42. Zu San Li (St-36)



Lv-1

Figure 38.43. Da Dun (Lv-1)



Kd-1

Figure 38.44. Yong Quan (Kd-1)

calm the spirit, clear Fire and Heat from the head area, restore collapsed Yang, and transform Heart Phlegm (Figure 38.44).

BAIHUI (GV-20) ONE HUNDRED MEETINGS

This point is used for patients with a deficiency of Qi in the Middle Burner (manifested by a shortness of breath, dizziness, intractable diarrhea, and a prolapse of the internal organs). This point is known as the Sea of Marrow. Focusing on this area will clear the brain and calm the spirit. If the Qigong doctor treats this area, the patient's lower orifices can be stabilized, the Qi can be warmed and tonified, Yang Qi can be warmed, and a collapse of Yang can be prevented. This point is also used to treat hypertension, insomnia, seizures, dizziness, headaches, and the prolapse of internal organs (Figure 38.45).

HUIYIN (CV-1) MEETING OF YIN

This point is used for patients with a deficiency of Lung Qi and Kidney Yin (manifested by asthma and coughing). Focusing the patient's concentration on this area stabilizes the patient's Jing and lower orifices, and calms the spirit and clears the brain. It can be used by the Qigong doctor to tonify and regulate the patient's Qi, to clear Heat from the patient's body, to treat irregular menses, urethritis, prostatitis, and to raise blood pressure (Figure 38.46).

YINTANG (EXTRA POINT) HALL OF INSPIRATION

This point is used for patients to calm the spirit and can be used by the Qigong doctor to dispel Wind and clear Heat from the patient's body. This point is also used to treat epilepsy, nausea and vomiting, insomnia, sinus headaches, dizziness, and vertigo (Figure 38.47).

POINT THERAPY USING THE QI, BLOOD, AND HEAT CYCLE

When prescribing Jing Point Therapy as a means of self-regulated homework, the Qigong doctor encourages patients to follow tonification and purgation according to the energetic flow of the Qi, Blood, and Heat cycle. According to ancient Chinese medical theory, the ebb and flow of Qi and Blood along the different channels is related to the cycle of hours through a 24 hour pe-

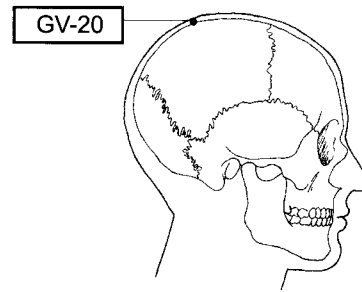


Figure 38.45. Baihui (GV-20)

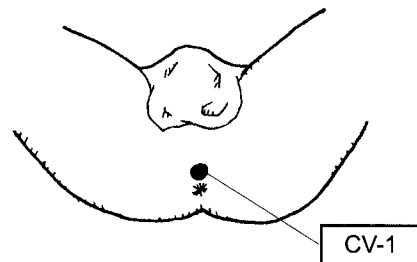


Figure 38.46. Huiyin (CV-1)

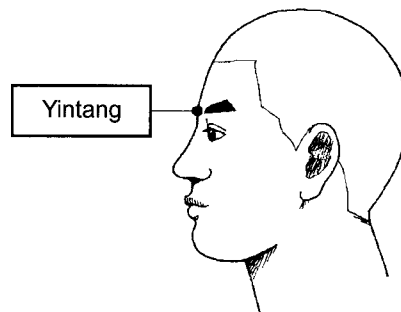


Figure 38.47. Yintang (Extra Point)

riod (Figure 38.48). This theory applies to two specific tissue manipulations: Holding the Point for Tonification, and Closing the Point for Purgation:

- **Tonifying:** Holding the point for tonification requires the patient to use the Massage Tapping method on specific points two hours prior to its opening or peak flourishing time (high-tide).
- **Purging:** Closing the point for purgation of the internal organs or channels requires that the Qigong doctor drain the diseased area at

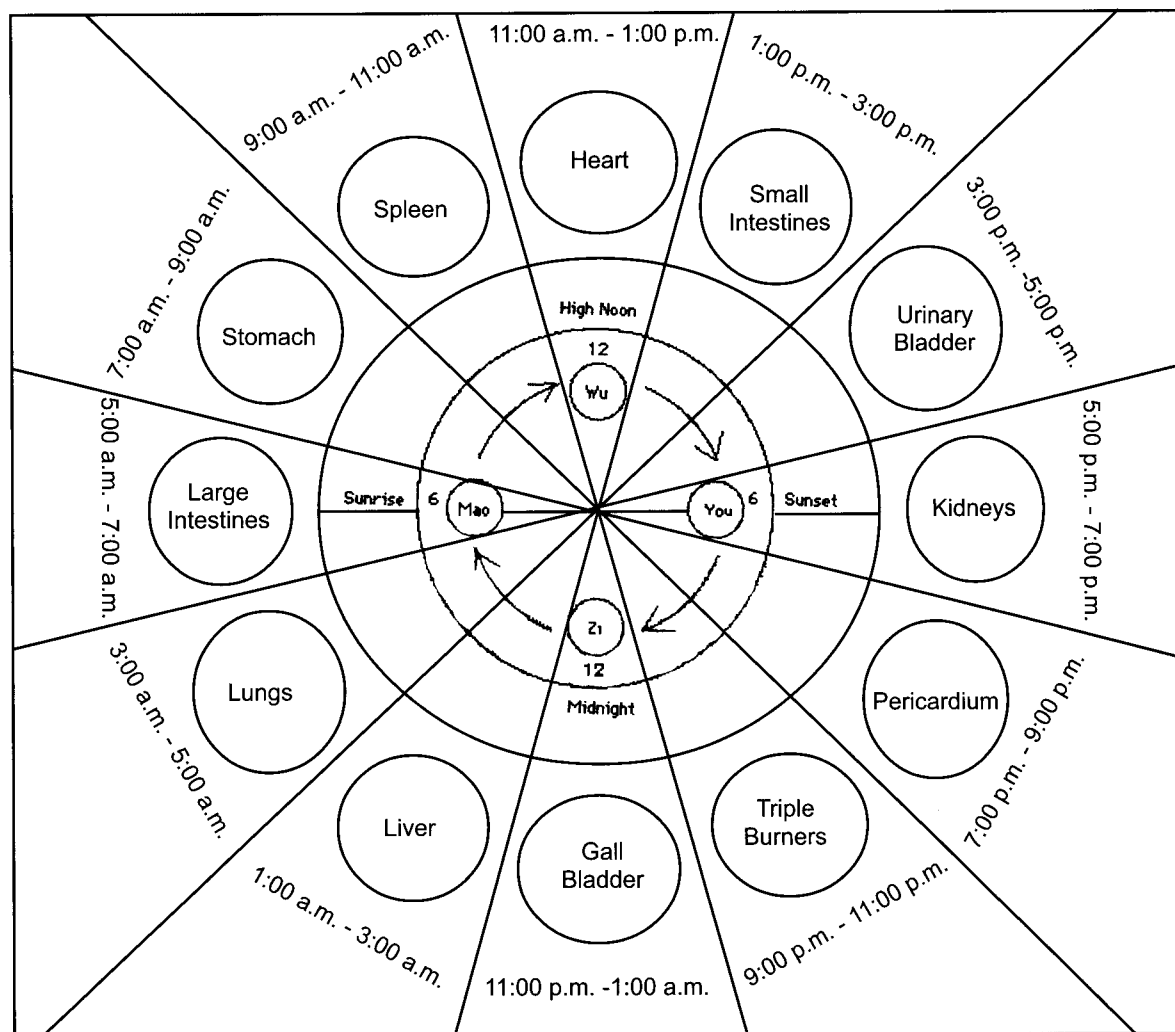


Figure 38.48. The Body's High and Low Energetic Tides

high-tide (when it is most full of Qi and Blood). When the patient is practicing Jing Point Therapy for homework prescriptions, however, the application is quite different. This technique requires the patient to use the Massage Tapping method on specific points two hours after its opening time.

CONTRAINDICATIONS

The patients may also be instructed in self-massage using the Tapping method for self-healing. If the patient has a Kidney disease, for example, the specific points should not be tapped

during their peak time (5–7 p.m.), but rather two hours prior to its peak time (3–5 p.m.). This will improve the Kidneys' function.

CLINICAL DIAGNOSIS ACCORDING TO THE DEPTH OF TOUCH

According to the *Nan Jing* (the Cannon of Difficult Questions), when a doctor of Traditional Chinese Medicine first touches to examine a patient's vessel, in order to investigate the Yin or Yang influences, he or she will progress from light to heavy pressure. When progressing from super-

ficial to deep, the doctor will encounter five separate levels of energetic manifestation, each of which corresponds to the energy of one of the Five Yin Organs.

In ancient China, the “bean” method was utilized in order to differentiate the various levels of pressure, described as follows (Figure 38.49):

- **Three Beans Pressure:** This level of diagnosis is at the Skin and Hair Level, and is utilized to access information about the Lung’s energetic condition.
- **Six Beans Pressure:** This level of diagnosis is at the Blood Vessel Level, and is utilized to access information about the Heart’s energetic condition.
- **Nine Beans Pressure:** This level of diagnosis is at the Flesh (Muscle) Level, and is utilized to access information about the Spleen’s energetic condition.
- **Twelve Beans Pressure:** This level of diagnosis is at the Muscle (Tendon/Fascia) Level, and is utilized to access information about the Liver’s energetic condition.
- **Pressure Applied to the Bone:** This level of diagnosis is at the Bone Level, and is utilized to access information about the Kidney’s energetic condition.

It is interesting to note that in the older “original” Classic on Chinese Internal Medicine, the *Huangdi Neijing* (the Yellow Emperor’s Inner Canon), only two terms are used to describe the different levels of energetic flow moving within the vessels: the Fu level and Shen level. It was believed

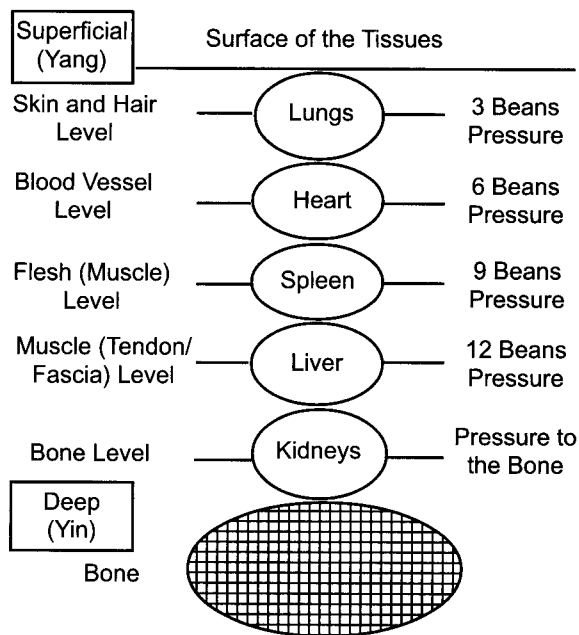


Figure 38.49. Clinical Diagnosis According to the Depth of Touch

that energy flowed like water within the channels and vessels and corresponded to the energetic movements of Yin and Yang, described as follows:

- **Fu Level:** “Fu,” meaning to “float at the surface,” corresponded to the Yang or “superficial level” of energetic diagnosis.
- **Shen Level:** “Shen,” meaning to “sink to the depth,” corresponded to the Yin or “deep level” of energetic diagnosis.

CHAPTER 39

SOUND AND COLOR PROJECTION

THEORY AND APPLICATION

INTRODUCTION

The ancient Daoists believed that Man was constructed out of various frequencies of energetic vibration. We are surrounded by and move through these vibrations in the same manner as a fish is surrounded by and moves through water. The ancient Chinese also believed that Man's body acts as a container for the subtle vibrations of divine light, the infinite space of the Wuji, the continuously transforming Yin and Yang energies, the various celestial and terrestrial Five Element energies, and the 10,000 manifestations of these energetic fields.

All creation begins with the vibrational activity of consciousness. The forms in which matter manifests are differentiated only by vibrational tone and rhythm. These variations of tone and rhythm are further divided into five spectrums of energetic vibration referred to as the Five Elements. Each of the Five Elements has specific light and sound resonations that manifest both within the physical body and the surrounding environment. Therefore, the vibrations of both sound and color create an effect on the human body and soul. This vibration can result in producing either a warm or cold, excited or sedated, agreeable or disagreeable feeling or state of mind.

PROJECTING SOUND VIBRATION

One of the most powerful tools used in Medical Qigong for breaking up energetic stagnations is the technique of projecting sound vibration (Figure 39.1). When the sound resonance penetrates the patient's body, it causes massive chaotic vibrational patterns that disrupt the body's normal energetic flow (see Volume 1, Chapter 4). This energetic disruption softens and dissolves the patient's stagnant Qi, and is the primary reason

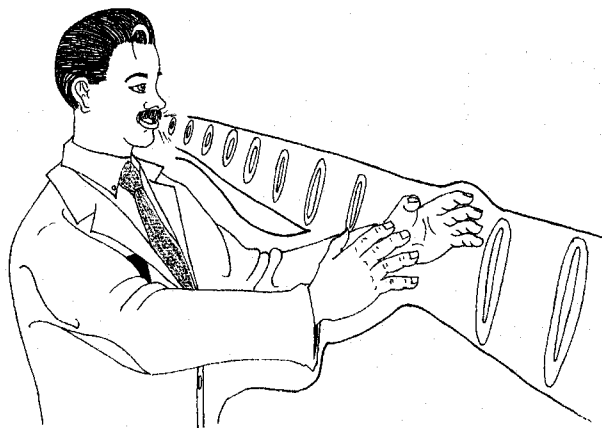


Figure 39.1. Sound Resonation Projection

why patients are given healing sound therapy.

Since thoughts and emotions are strongly affected by sound, the body defends itself against outside vibrational signals by anticipating and setting up signals which cancel out external sound vibrations. Our ability to filter out these recognizable sounds while allowing us to maintain our own thoughts and emotions becomes a major barrier to the effectiveness of such therapeutic devices as TENS and ultrasound. When we receive treatment from such devices, the therapy may provide temporary relief, but will only affect the surface vibrational patterns which are ready to let go. Although many therapeutic devices can relax the muscles to some degree, as soon as the therapy begins to intrude on dominant beliefs or established emotional patterns, the patient's body automatically identifies the invading signal and filters it out.

While the body can defend itself against rhythmic signals, the suppressed attitudes and emotions are defenseless against the random sounds of a chaotic resonance emitted from a Medical Qigong doc-

tor because they are unpredictable. The projected sound resonations simply go past the patient's vibrational defenses and soften all thoughts and emotions in the target frequency range.

THE ENERGY OF THE BREATH (WIND)

The ancient Chinese Feng Shui masters considered the Wind as the first and primary Element that commands the influences of nature upon the Earth. The energy of human Wind (or breath), is created by the combination of the Medical Qigong doctor's Yi (Intention), Shen (Spirit) and Qi. The speed and direction of the energetic flow of the Wind (breath) is determined by the air flow created from high (Heart Fire) and low (Kidney Water) pressure regions.

The energy of the moving Wind (Feng) can be so gentle that it can cause subtle penetration of the body's tissues and cells. The energetic currents of Wind flow like water, moving across the body's surface, circulating and sometimes collecting into energetic pockets, and then unpredictably moving on. In nature, the energy of the human Wind (breath) establishes the foundation of the environmental (emotional) climate.

CHINESE CHARACTERS FOR WIND

The ancient Chinese ideograph depicting the character for the Wind "Feng" is described as follows (Figure 39.2):

- The Chinese character that depicts the ideograph for "Feng" is composed of two images: The character on the outside, "Fan," represents the Wind. The character on the inside, "Chong," represents worms or insects that are being carried off by the wind. Together, both characters symbolize the power and sudden, or violent, impulses of the Wind's potential to carry something into extremes.

THE WIND'S AFFECTS ON THE BODY

Ancient Chinese medicine considered the human body to be like that of a hollow stalk or "reed," capable of vibrational resonance through energetic stimulation via the body's own internal emotional "Winds," as well as the breath (Figure 39.3). When the "Wind" blows hard, an individual's body will resonate like a reed, ex-

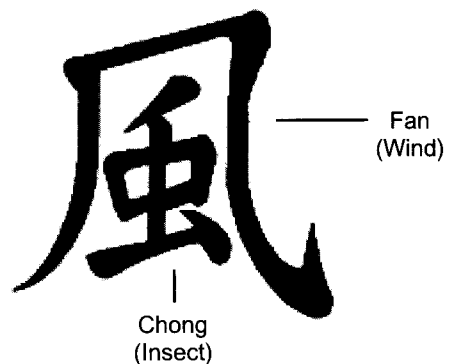


Figure 39.2. The Ancient Chinese Character for Wind "Feng"

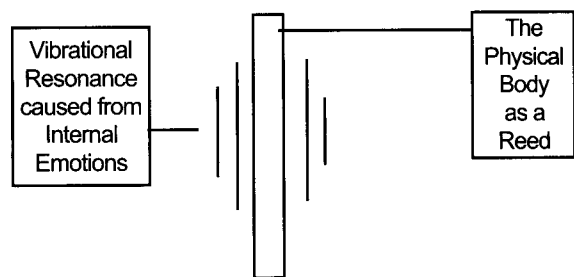


Figure 39.3. Ancient Chinese medicine considered the human body to be like that of an empty stalk or "reed."

pressing one or several of the seven internal emotions through the seven external orifices.

In the Medical Qigong clinic, the penetrating property of the doctor's breath is used like the Wind, acting as the medium to carry specific "Messages," and sound resonances throughout the patient's tissues. This is the foundational theory behind the use of Breath Incantations (see Volume 3, Chapter 26), and was used in ancient China to treat patients' diseases.

In the clinic, each exhaled sound and breath acts like the Wind, carrying the doctor's projected thoughts and images into the patient's tissues and cells. As the projected sound and breath penetrates the patient's internal organ, it carries with it the energetic "Messages" of the doctor's thoughts and intentions (Figure 39.4). The patient's internal organs therefore vibrate like reeds, responding to the wind of the breath as it carries specific sounds into and through the human structure.

Additionally, another way to project sound is for the Qigong doctor to imagine that the sound is appearing as a specific color within his or her body before emitting it into the patient.

SOUND VOLUME PROJECTION

Before practicing sound therapy in a clinical setting, the Qigong doctor must first perform the 1-10 Meditation, connect with the divine, inhale, and imagine filling his or her Lower Dantian with sound vibration. The purpose of filling the doctor's Lower Dantian before projecting the sound into the patient's body is to allow the doctor to gather and project pure healing sound vibration void of emotional projections. Without first rooting the sound in the Lower Dantian, the doctor's sound projections can stem from his or her own internal organs causing energetic cords to develop between the doctor and the patient.

The Qigong doctor must also vibrate his or her three Dantians while focusing on his or her Taiji Pole. Once the sound vibration has filled the doctor's body, the healing sounds can be projected into the patient's tissues and organs. The projection of chaotic resonant sounds must be combined with the doctor's intention and imagination, and be focused deep into the area being treated. There are three volume resonations used in Medical Qigong sound projection: soft, moderate, and loud (Figure 39.5).

- 1. Projecting Soft Volume:** This type of volume is spiritual in its energetic nature and is related to the projection of Shen. A soft volume is generally used for treating energetically sensitive patients. The projected soft sound reaches the patient's tissues like a mist flowing into tall grass.
- 2. Projecting Moderate Volume:** This type of volume is emotional and mental in its energetic nature and is related to the projection of Qi. A moderate volume is considered the standard for all healing sound treatments. The projected moderate sound reaches the patient's tissues like a smooth river.
- 3. Projecting Loud Volume:** This type of volume is physical in its energetic nature and is related to the material quality of Jing. A loud

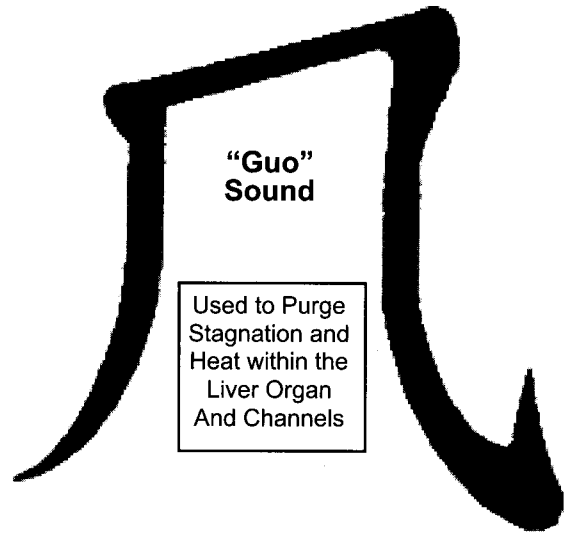


Figure 39.4. Each exhaled sound and breath acts like Wind, carrying the doctor's projected thoughts and images into the patient's tissues and cells."

Soft Volume	Stimulates the Shen: Spiritual in Nature, Affecting the Intuitive Perceptions and the Spiritual Form Surrounding the Patient's Tissues and Cells
Moderate Volume	Stimulates the Qi: Energetic in Nature, Affecting the Thoughts and Emotional Perceptions Within the Patient's Tissues and Cells
Loud Volume	Stimulates the Jing: Physical in Nature, Affecting the Patient's Tissues and Cells

Figure 39.5. The Different Volumes of Medical Qigong Sound Resonation

volume is used to stimulate the tissues and activate the patient's awareness of the diseased area. Because it is more tangible (or physical) in its energetic nature, when loud volume is projected onto the body, the patient can easily feel his or her internal organs and tissues vibrate (the projected loud sound reaches the patient's tissues like a pounding

wave breaking against a rock). This type of sound therapy, however, is only used to re-introduce a desensitized patient to his or her body. The problem with prolonged use of loud volume is that the increased volume can create tension and cause Qi deviations.

AUDIBLE AND INAUDIBLE SOUND RESONATION PROJECTION

Clinical sound therapy is further divided into three distinct levels of emitted energies: Obvious Sound Resonation, Hidden Sound Resonation, and Mysterious Sound Resonation. These three levels of emitted energy range from audible to inaudible sound projection (Figure 39.6).

1. The Obvious (Ming) Sound Resonation: This type of emitted energy is released through audible sound. It is considered Yang and is produced through the vocal organs at a loud or moderate volume. When toning audibly, the healing sounds fills the Qigong doctor's energetic fields. These fields can then be transferred into the patient to produce a very strong, physical effect on the patient's tissues and organs. The Qigong doctor connects (through intention) with the patient's internal organ, and imagines his or her voice penetrating the diseased organ's tissues. The doctor then imagines the patient's tissues vibrating like rippling water with the sound exhalation, and purges the pathogenic Qi.

Audible sound is composed of three main energetic characteristics: Pulse, Wave, and Form. Every phenomenon, from molecular to cosmic, is the result of the combination of the interaction of these three different energetic forces, described as follows (Figure 39.7):

- **Pulse:** The term "pulse" is used to describe the generating aspect of sound, manifesting through the energetic force of expansion and contraction. In the terms of music, the pulse is expressed as the beat. The pulse is the fundamental field which simultaneously creates Wave and Form.
- **Wave:** A sound "wave" is represented by the rising (expanding) and falling (contracting) rhythms of an energetic pulse. The original

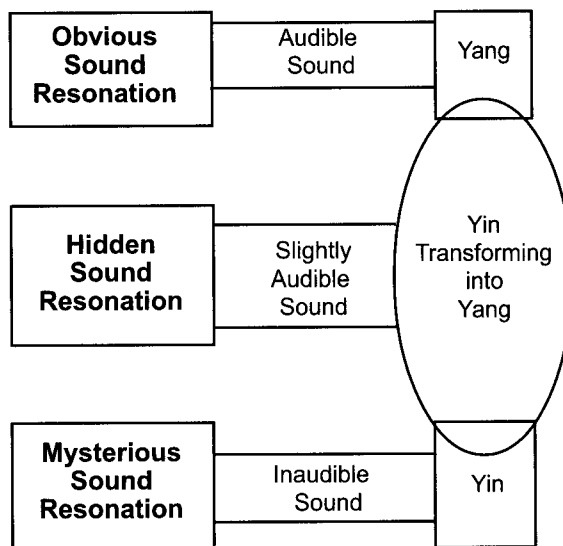


Figure 39.6. Audible to Inaudible Sound Resonation

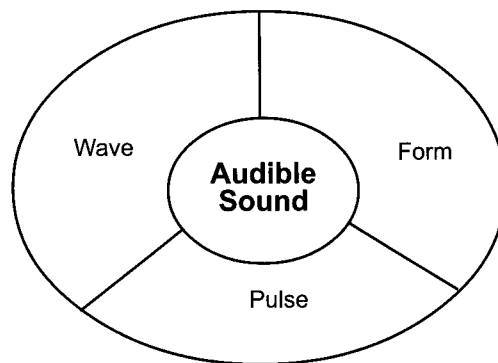


Figure 39.7. Audible sound is composed of three main energetic characteristics: Pulse, Wave, and Form.

pulse is always contained within the wave. Sound waves are measured in cycles per second (cps).

- **Form:** Sound "form" can be observed by subjecting a medium such as sand or water to a continuous sound vibrational pattern. Research scientist Dr. Hans Jenny created sound form images by placing various mediums (sound and water) on a steel plate with a crystal sound oscillator attached to the bottom. The sound oscillation created a pulse that vibrated the steel plate and produced sound,

thereby organizing the grains of sand placed upon it. Other research physicists have discovered similar phenomena using light and subatomic particles and sound vibration.

2. **The Hidden (An) Sound Resonation:** This type of emitted energy is released through slightly audible sound. It is considered Yin transitioning into Yang, and is produced by softly exhaling sound energy into the patient's body. This slightly audible energetic sound resonation affects the patient's tissues and organs more on an emotional plane, enveloping and penetrating the patient's tissues like a mist.
3. **The Mysterious (Hua) Sound Resonation:** This type of emitted energy is released through inaudible sound. It is considered Yin and is mentally produced inside of the doctor's body. The Qigong doctor first focuses and fills his or her body and energetic field with a vibrant sound. The doctor then focuses the mind on the healing sound like a mantra. This inner sound fills the Qigong doctor's field with resonant vibration which is transferred into the patient's body. This sound resonation affects the patient's tissues and organs on a more spiritual dimension, enveloping and purging like a gentle light.

COMBINED AUDIBLE AND INAUDIBLE SOUND RESONATION PROJECTION

The Qigong doctor can also coordinate the audible projection of the healing sounds with the patient's own audible toning to synchronize the energetic fields. This combined application is used in cases where patients are not energetically sensitive or desperately need help awakening their tissues.

As both the doctor and patient vibrate the tissues with a particular healing sound, the patient develops an energetic sound resonating tissue memory. This sound resonating tissue memory allows for better results when the patient practices his or her Medical Qigong prescription exercises. Each of the healing sound techniques will affect specific organs, organ systems, tissues, and cells, and is used to facilitate whole body integration.


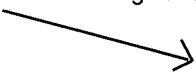
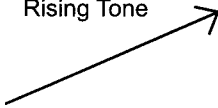
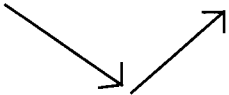
High-Pitched Sound	Straight Tone 
Middle-Pitched Sound	Descending Tone 
	Rising Tone 
Low-Pitched Sound	Dropping Then Rising Tone 

Figure 39.8. The High, Middle, and Low Pitched Sounds

HIGH, MIDDLE, AND LOW-PITCHED SOUND PROJECTION

When using sound projection, each sound can be directed through either a high, middle, or low pitch. Each pitch has a different penetrating potential. When correctly vocalized, the high, middle, and low pitch sound projections will cause resonant vibrations in the body, producing certain states of consciousness that have both a psychological and a physiological effect on the nervous system. As the tones change from a high to low pitch, they regulate the depth of the tone penetration. Similar to a dimmer switch on a light bulb, the tone adjusts the depth of the vibration's resonance in the body.

The three pitch sounds also affect the energy movement of the body's Triple Burners, as well as the internal organs positioned within the thorax (Figure 39.8).

1. **The High-Pitched Sound:** This is pronounced in a straight tone with the head slightly drooped. The high pitch focuses the energy

resonation into the organs of the patient's Upper Burner (from the sternum to the manubrium).

2. **The Middle-Pitched Sound:** This is pronounced in either a rising or descending tone, depending on the patient's condition. The rising tone will cause the patient's Qi to ascend, while the descending tone will cause the Qi to drop. The middle pitch focuses the energy resonation into the specific organs of the patient's Middle Burner (from the navel to the sternum).
3. **The Low-Pitched Sound:** This is pronounced in a dropping then rising tone within one breath. This causes the energetic resonation to saturate the diseased organ from top to bottom, then from bottom to top. This energy resonation is focused into the organs of the patient's Lower Burner (from the navel to the perineum).

PULSATING SOUND PROJECTION

When the patient's tissues have become accustomed to the projected sound emitted by the Qigong doctor, the doctor may choose to modulate his or her voice to further stimulate the diseased tissue area. This can be achieved with either Audible or Inaudible Sound Projection.

The doctor will first gather Qi and sound in his or her Lower Dantian. Next, as the doctor begins to project the healing sound into the patient's tissues, he or she will modulate high and low variations of the emitted pitch. These chaotic sound resonances will facilitate active cell vibration, allowing the Stagnant Qi to disperse.

LONG AND SHARP EXHALATIONS

When exhaling a specific tone, the doctor can either release the sound through a long sonorous tone, or a sharp quick tone:

- **Long Tone:** A long, sonorous tonal release produces a gentle effect on the patient's internal organs and is more suitable for chronic conditions or when the patient is very sick.
- **Sharp and Quick Tone:** One sharp and quick release will stimulate the cells to vibrate faster, causing more energy to be released.

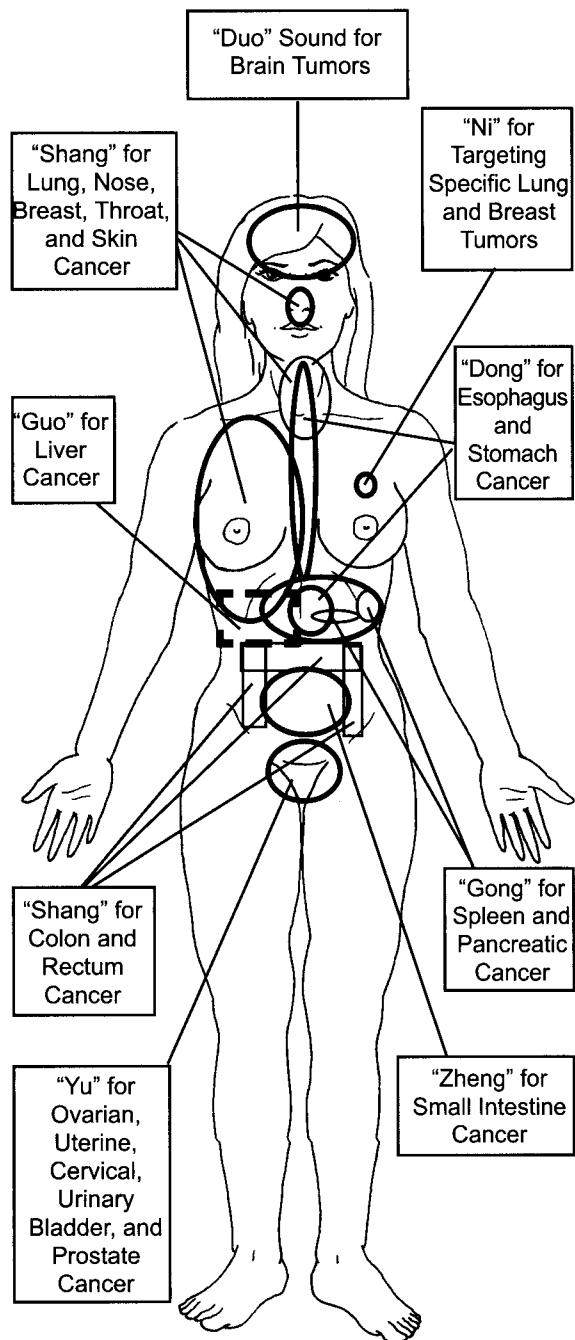


Figure 39.9. Examples of Cancer Treatment Sounds

Elements	Wood	Fire	Earth	Metal	Water
Yin Organs	Liver	Heart	Spleen	Lungs	Kidneys
Yang Organs	Gall Bladder	Small Intestine	Stomach	Large Intestine	Urinary Bladder
Cancer Tones	Guo	Zheng	Gong	Shang	Yu
Alternative Tones	Shu	Ha Ke	Dong Who	Ni Shh/Sss	Duo Fu/Chree
Additional Types of Tumors and Cancers That Can Be Treated			Esophagus Pancreas	Breast, Skin, Nose, Throat, Colon, Rectum	Brain, Ovarian, Uterine, Cervical, Urinary Bladder, Prostate
Projected Organ Colors	Blue/ Green	Red	Yellow	White	Dark Blue

Figure 39.10. Cancer Sound Therapy Chart

SOUND PROJECTION TREATMENTS FOR CANCER

To determine the proper sound required to effectively treat the patient's imbalance in more serious or chronic conditions (e.g., cancer), the Qigong doctor will select from one of the Cancer Sounds (for more in-depth information about cancer therapy see Volume 5). The following examples are Cancer Sounds used to treat various types of benign and malignant carcinomas (Figure 39.9 and Figure 39.10):

1. **Breast Cancer (Wide Field):** When treating patients with breast cancer, the doctor should use the Extended Fan Palm in conjunction with projecting the "Shang" tone into the cancerous area. The "Shang" sound will have a wider field effect and stimulate more tissue area than the projected "Ni" sound. The

"Shang" sound is primarily used to treat the entire breast tissue area.

2. **Breast Cancer (Concentrated Field):** When treating patients with breast cancer, the doctor can also use the Sword Finger Palm in conjunction with projecting the "Ni" tone into the cancerous area. The "Ni" sound will have a more condensed effect and feel stronger and less dispersed than the "Shang" sound. The "Ni" sound is primarily used to isolate and treat a small specific area located on the breast tissue.
3. **Stomach or Pancreatic Cancer (Wide Field):** When treating patients with Stomach or pancreatic cancer, the doctor should use the Extended Fan Palm in conjunction with projecting the sound "Gong" into the cancerous area. The "Gong" sound will have a wide field effect and stimulate more tissue than the projected

“Dong” sound. The “Gong” sound is primarily used to treat the entire Stomach area.

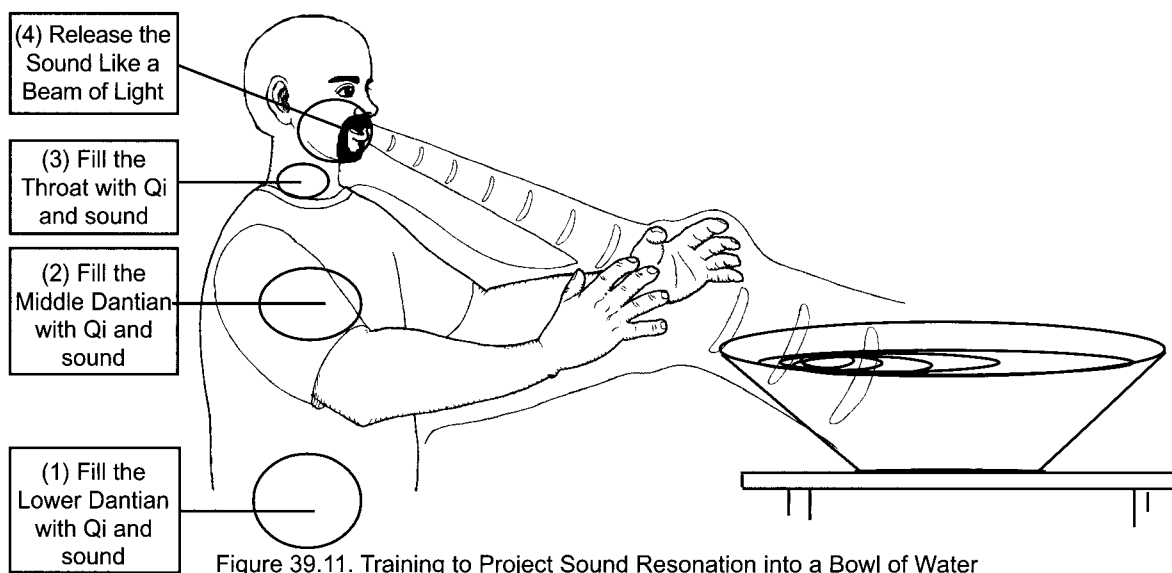
4. **Stomach or Pancreatic Cancer (Concentrated Field):** When treating patients with Stomach or pancreatic cancer, the doctor can also use the Sword Finger Palm in conjunction with projecting the sound “Dong” into the cancerous area. The “Dong” sound will have a more condensed effect and feel stronger and less dispersed than the “Gong” sound. The “Dong” sound is primarily used to isolate and treat a small specific area located on the Stomach tissue.
5. **Brain Tumors:** When treating patients with Brain tumors, the doctor should use the Vibrating Palm in conjunction with the sound “Duo” projected into the tumor.
6. **Lung or Large Intestine Tumors:** When treating patients with Lung or Large Intestine tumors, the doctor should use the Vibrating Palm in conjunction with the sound “Shang” projected into the cancerous area.
7. **Nasopharyngeal Tumors:** When treating patients with nasopharyngeal tumors, the doctor should use the Vibrating Palm in conjunction with the sound “Shang” projected into the cancerous area.
8. **Small Intestine Tumors:** When treating patients with Small Intestine tumors, the doctor should use the Vibrating Palm in conjunction with the sound “Zheng” projected into the cancerous area.
9. **Liver or Gall Bladder Cancer:** When treating patients with Liver or Gall Bladder cancer, the doctor should use the Vibrating Palm in conjunction with the sound “Guo” projected into the cancerous area.
10. **Urinary Bladder, Prostate, or Rectal Cancer:** When treating patients with Urinary Bladder, prostate, or rectal cancer, the doctor should use the Vibrating Palm in conjunction with the sound “Yu” projected into the cancerous area.
11. **Skin Cancer:** When treating patients with skin cancer, the doctor should use the Vibrating Palm in conjunction with the sound “Shang” projected into the cancerous area.

12. **Uterine Tumors:** When treating patients with uterine tumors, the doctor should use the Vibrating Palm in conjunction with the sound “Yu” projected into the cancerous area.

COLOR SOUND PROJECTION TREATMENTS

The Qigong doctor can also use color projection in conjunction with Inaudible Sound Resonation Projection. This combined method is used to stimulate, fill, and excite the cells within a tissue area, while simultaneously purging and dispersing in order to disrupt the energetic patterns of stagnant Qi and Blood.

1. **Breast Cancer:** When treating patients with breast cancer, the doctor should use the emission of white light in conjunction with projecting the “Ni” tone into the cancerous area.
2. **Stomach or Pancreatic Cancer:** When treating patients with stomach or pancreatic cancer, the doctor should use the projection of golden yellow light in conjunction with projecting the sound “Dong” into the cancerous area.
3. **Lung or Large Intestine Tumors:** When treating patients with Lung or Large Intestine tumors, the doctor should use the projection of white light in conjunction with projecting the sound “Shang” into the cancerous area.
4. **Small Intestine Tumors:** When treating patients with Small Intestine tumors, the doctor should use the projection of red light in conjunction with projecting the sound “Zheng” into the cancerous area.
5. **Liver or Gall Bladder Cancer:** When treating patients with Liver or Gall Bladder cancer, the doctor should use the projection of green/blue light in conjunction with projecting the sound “Guo” into the cancerous area.
6. **Urinary Bladder, Prostate, or Rectal Cancer:** When treating patients with Urinary Bladder, prostate, or rectal cancer, the doctor should use the projection of dark “midnight” blue light in conjunction with projecting the sound “Yu” into the cancerous area.
7. **Skin Cancer:** When treating patients with skin cancer, the doctor should use the projection



of white light in conjunction with projecting the sound “Shang” into the cancerous area.

8. **Uterine Tumors:** When treating patients with uterine tumors, the doctor should use the projection of dark “midnight” blue light in conjunction with projecting the sound “Yu” into the cancerous area.

INHALING COLOR SOUND FOR TONIFICATION

In order to maximize Medical Qigong Tonification Prescriptions, the Qigong doctor can also use color in combination with sound inhalation. In this method, both the specific organ healing sound and organ color are softly inhaled through the mouth and directed into the deficient internal organ. The inhaled healing sound causes the organ’s cells to vibrate allowing for more space, while the Qi of the inhaled color will immediately fill the cellular spaces allowing for increased energy to build. Caution should be emphasized during this procedure, as too much inhaled color and sound can cause a deficient organ to overflow, creating an excess condition.

TRAINING SOUND PROJECTION

The following are two training exercises used by Medical Qigong doctors for mastering the skill

of sound projection. When projecting sound, it is important for the doctor to visualize the sound waves penetrating and rippling through the target area (water, solid matter, tissues, cells, etc.). This focused visualization, combined with a long exhalation during the released tone, allows for deeper sound penetration and is used to disperse stagnations.

SOUND PROJECTION EXERCISE #1

In ancient China, Qigong masters trained their sound projection skills by focusing the projected sound into a bowl of water (Figure 39.11). Each projected sound would create a different pattern on the surface of the water, depending on the particular tone and pitch used (high, medium, or low).

1. Begin by gathering the Qi of divine healing light and sound into the Lower Dantian.
2. Allow the Qi of divine healing light and sound to overflow the Lower Dantian and enter into the Middle Dantian, filling the chest area completely.
3. Direct the Qi of divine healing light and sound to overflow the Middle Dantian and enter into the throat area.
4. From the back of the throat, release the Qi of divine healing light and sound into the water, projecting it like a beam of condensed

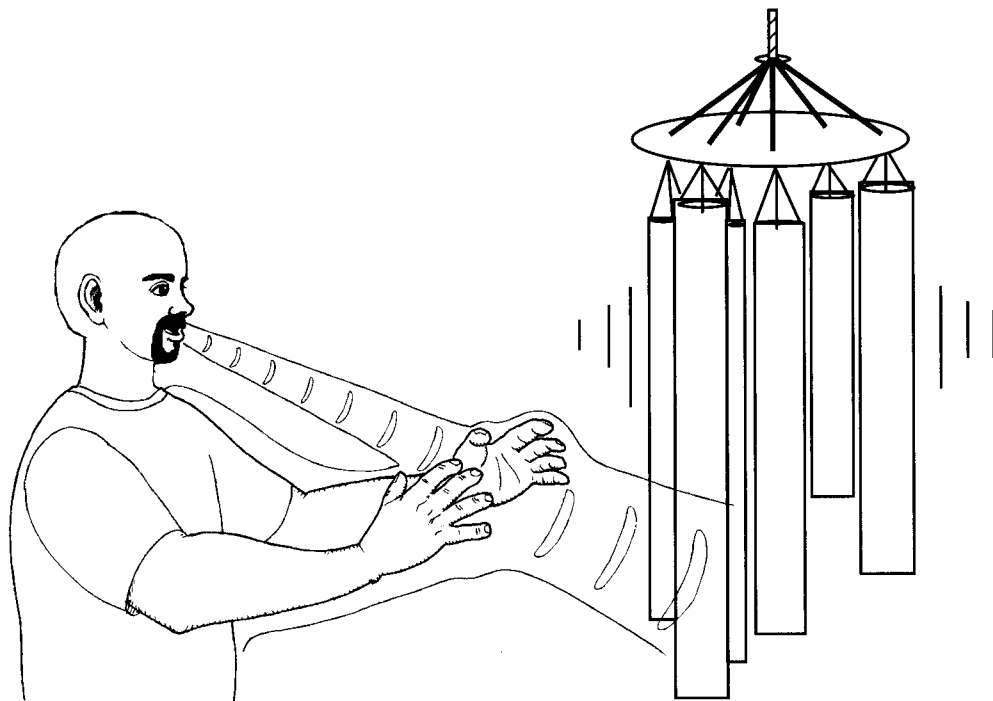


Figure 39.12. Training to Project Sound Resonation to Ring Different Bells

light. Simultaneously, imagine your body melting into the Earth to increase the depth of the tone projection.

5. Alternate from a pattern of straight exhaled tone projection to a chaotic pattern of exhaled tone projection. This chaotic staccato resonance is a dynamic approach used for breaking-up and dispersing chronic or difficult Qi, Blood, and Body Fluid stagnations.

Note: In clinical treatments, having the patient internally sound and exhale a specific organ's healing sound (straight tone) while the doctor externally projects the same healing sound (with chaotic staccato resonances) into the internal organ allows for a stronger dispersing effect.

SOUND PROJECTION EXERCISE #2

In ancient China, Qigong masters also trained their sound projection skills by focusing the projected sound onto the surface structures of different sized bells (Figure 39.12). Each projected sound would strike and ring a different metal bell, caus-

ing a tone to be released from the bell. The sound would vary depending on the particular tone and pitch used (e.g., high, medium, or low).

USING THE IMAGINATION TO INTENSIFY SOUND THERAPY TREATMENTS

When treating with projected Sound Therapy, the Qigong doctor can increase the intensity of the emitted sound vibration on the patient's diseased internal organ by utilizing focused visualization. This is accomplished by sinking and rooting the mind into the diseased organ before projecting the sound, described as follows (Figure 39.13):

1. Begin by targeting a specific internal organ. Allow the mind to sink deep into the patient's tissues and imagine and feel your hands embracing the diseased internal organ.
2. Allow your intention to fully envelop the diseased internal organ; feel and experience its physical, energetic, and spiritual matrix.
3. Imagine holding the diseased internal organ

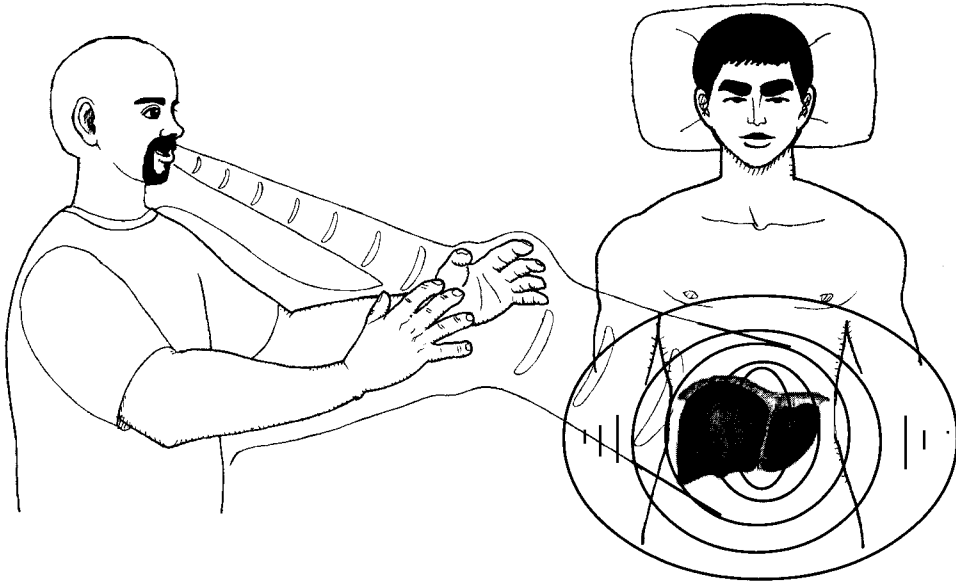


Figure 39.13. Enhancing Sound Therapy with Focused Imagery

and begin to project sound deep into its center. Feel the internal organ vibrating deep from inside the center of its tissues.

4. Imagine and feel the stagnation within internal organ's tissues separating, dissolving, and dispersing.
5. After emitting several sounds, immediately Purge the dispersed Toxic Qi released from the diseased organ.

SOUND PROJECTION EXERCISE #3

In ancient China, after the Qigong master had perfected the first two sound projection exercises, he or she then began to train to acquire advanced sound projection skills. These advanced projection skills allowed the Qigong master the ability to focus the specific projected sound into the tissue systems of the body. Each projected sound would stimulate and vibrate a different type of tissue and organ system, causing it to resonate throughout the entire body. This allowed the Qigong master the ability to simultaneously disperse all energetic stagnations and excess conditions within the patient's internal organ systems, channels and tissues.

For example, one exercise used to practice this

type of energetic sound projection was to focus on the specific tissues of the hand. To begin, the Qigong master would focus his or her attention onto the left hand and project sound, vibrating the specific tissues related to each particular internal organ. This particular Sound Projection exercise is described as follows (Figure 39.14):

- **The Skin:** Focus your attention on the skin tissue wrapping the external structure of the left hand. Using focused imagination and intention, as well as breath and Qi projection, exhale the "Shang" sound into the left hand, and feel the skin of the left hand vibrate.
- **The Muscles:** Focus your attention onto the muscle tissue existing underneath the tissue of the skin of the left hand. Imagine and feel the various muscles wrapping the structure of the bones and connecting to the skin of the left hand. Using focused imagination and intention, as well as breath and Qi projection, exhale the "Gong" sound into the left hand, and feel muscles of the left hand vibrate.
- **The Tendons and Ligaments:** Focus your attention on the tendons, ligaments, and inner fascia tissues existing underneath the various

layers of skin and muscles of the left hand. Imagine and feel the various tendons, ligaments, and inner fascia wrapping and extending throughout the internal structure of the left hand. Using focused imagination and intention, as well as breath and Qi projection, exhale the “Guo” sound into the left hand, and feel the tendons, ligaments, and inner fascia of the left hand vibrate.

- **The Blood Vessels:** Focus your attention on the Blood Vessels existing within the various layers of skin, muscles, tendons, ligaments, and inner fascia of the left hand. Imagine and feel the various tubular structures of the veins and arteries wrapping and extending throughout the skin, muscles, tendons, ligaments, and inner fascia of the left hand. Using focused imagination and intention, as well as breath and Qi projection, exhale the “Zheng” sound into the left hand, and feel the entire network of the Blood Vessels in the left hand vibrate.
- **The Bones:** Focus your attention on the structures of Bones existing underneath the various layers of skin, muscles, tendons, ligaments, inner fascia, and Blood Vessels of the left hand. Imagine and feel the various structures of the Bones being wrapped by the internal structure of the muscles, tendons, ligaments, inner fascia and Blood Vessels of the left hand. Using focused imagination and intention, as well as breath and Qi projection, exhale the “Yu” sound into the left hand, and feel all of the Bones of the left hand vibrate.

RESEARCH

In the March-April 1989 issue of the *21st Century Science and Technology*, Warren J. Hamerman published an article stating that the organic matter that forms human tissue vibrates at a frequency that can be represented by sound at approximately 42 octaves above “Middle C” (the C note located near the center of a piano keyboard). The standard for Middle C is approximately 262 Hz (vibrations per second). This indicates that the human body vibrates at roughly 570 trillion times per second.

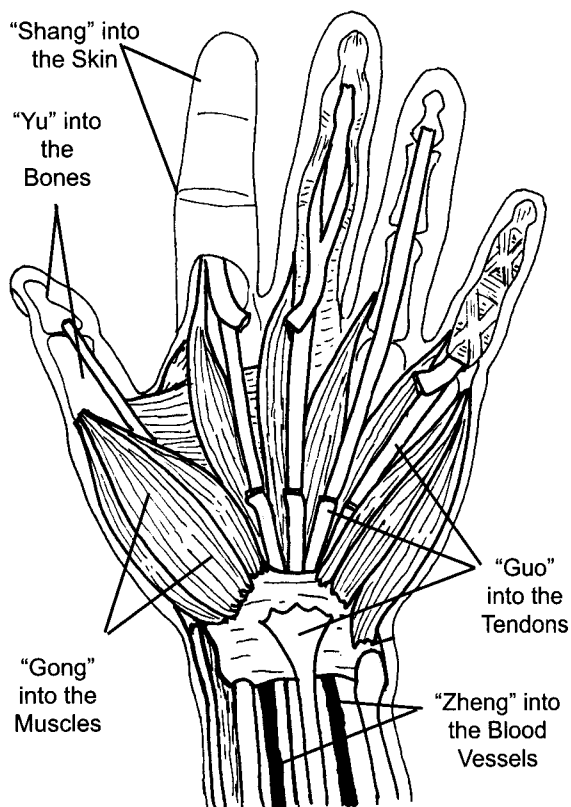


Figure 39.14. The advanced sound projection skills allowed the Qigong master the ability to focus a specific projected sound into the tissue systems of the body. (Inspired from the original artwork of Wynn Kapit)

PROJECTING COLOR VIBRATION

Qigong doctors project light of different colors by first drawing the divine light energy into their Taiji Pole, and then releasing it either through their arms and out their hands into the patient, or through a visualization of divine light traveling from the Yintang (Third Eye) area into the patient (Figure 39.15).

When Qigong doctors connect with divine healing white light energy, they absorb massive quantities of this energy into their Taiji Pole. This white light energy prisms into eight color projections of light and energy vibration (red, orange, yellow, green, blue, indigo, violet, and white). As the white light energy transforms into multicolored beams of light, the colors can be either ab-

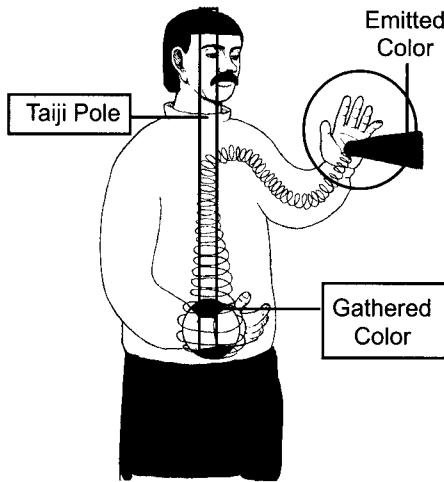


Figure 39.15. Qigong doctors can project the light of different colors by releasing it through their arms and out their hands into the patient.

sorbed to strengthen the internal organs or projected for Qi emission.

Qigong doctors use inner vision techniques to connect with the correct color for energy projection. One such technique allows the color to naturally develop by mentally focusing both eyes to the back of the head. The color that is observed in the back of the mind is projected into the patient's body. This visualization technique is only performed after connecting with the patient's energetic field.

LIGHT THERAPY THROUGH EMITTED QI

The human body produces light which is visible to both clairvoyants and Qigong doctors. In China, doctors of Traditional Chinese Medicine have discovered that light therapy is effective in treating certain diseases because of the light field's ability to penetrate the tissues and interact with the patients' energetic fields.

Extending the image of a color is an important part of the Qigong doctor's ability to treat and heal patients. The light acts as a catalyst to bring the patient's unconscious thoughts and feelings to the surface.

To treat patients with emitted light therapy, the Qigong doctor first focuses his or her intention on visualizing a certain color and cultivating the energetic vibrations of this color. By visualizing the spe-

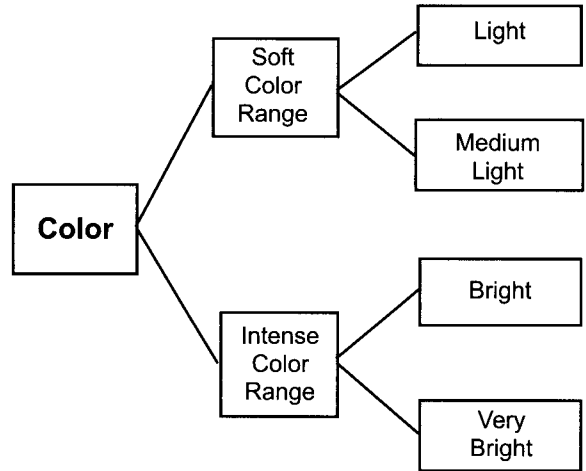


Figure 39.16. The Four Levels of Color and Light Projection

cific color, the Qigong doctor is activating that particular light energy within his or her own body. The doctor then focuses on projecting the healthy colored light energy into the organs, channels, and organ systems of his or her patient.

FOUR LEVELS OF COLOR AND LIGHT PROJECTION

Energy color therapy is divided into eight healing colors, ranging from low frequency (red) to high frequency (violet) and white (divine light). These energetic projections are associated with the color spectrum emanating from the body's Taiji Pole and range from dark to lighter colored bands.

When projecting color vibrations, it is important to note that there are four levels, or intensities, of color gradations within each color (Figure 39.16). In the soft color range, there are two levels: a light and a medium-light color used for gentler, less potent projections (usually for healing and cleansing wounds). Medium-light color projections are especially effective for treating young children and the elderly. In the intense range, there are also two levels of intensities: a bright and a very bright color range, both of which are used for full-force projection (e.g., for destroying cells and pathogenic factors or for stabilizing a Deficient organ or organ area). The bright color is used in the beginning; later, the very bright color can be used as a patient's strength increases.

Research has demonstrated that the use of

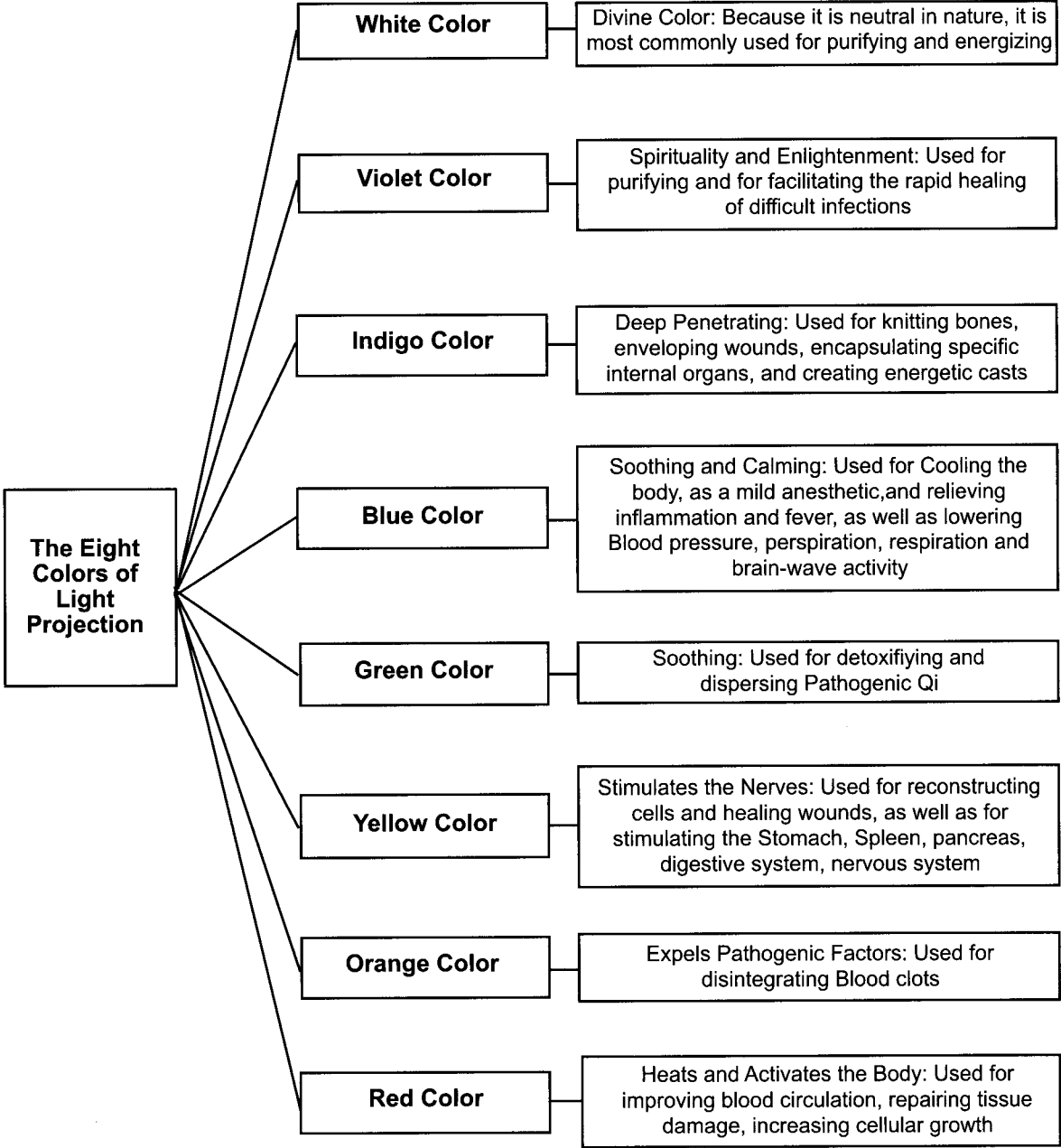


Figure 39.17. The healing qualities of the eight colors of light projection

color in Qigong treatments can effectively change a patient's pulse, body rhythms, and depth of breathing. Advanced Qigong doctors modulate and switch energetic color projections during

treatment. To avoid overstimulating the patient's tissues, the doctor starts with a lighter shade of color projection then increase the color's intensity until the proper color is obtained.

PROJECTING EIGHT COLORS OF ENERGY

Medical Qigong uses eight colors for energetic color projection: red, orange, yellow, green, blue, indigo (dark blue), violet, and white. Based on a modern study of the prismatic division of light energy, color projection is categorized and described as follows (Figure 39.17):

1. **The Ruby Red Color:** The red color has the longest wavelength of the visible colors and is associated with physical and material forces. It simultaneously heats and activates the body. The color red improves Blood circulation and can be used to stimulate the Small Intestine, Heart, Triple Burners, and Pericardium organs and channels, as well as for energizing the body's Fire Element Qi. Red can be used to repair the body's tissues, Tonify Blood Deficiency, increase cellular growth, increase blood pressure, and increase the body's metabolic rate. Additionally, the color red can be used to vitalize the body's tissues, Blood, and the skeletal system. It can also be used for treating paralysis, broken Bones, and both internal and external wounds. The color red engenders strength, courage, passion, and sensuality, and it counteracts depression, worry, and fear. It can have a positive influence in cases of debility and Blood disorders.

Contraindications: The doctor must avoid using red colored Qi when treating patients who have hypertension, external bleeding, or when treating women patients who are menstruating. The use of the color red is strictly prohibited in cases of Excess Heart Fire.

Generally, the color pink is used to tonify the Heart in cases where the color red is too strong. Pink can be used in small doses to relax and neutralize aggressive behavior, however, prolonged exposure will cause irritability, aggression and emotional distress.

2. **The Orange Color:** The orange color expels pathogenic factors and is often used for treating cysts and for disintegrating blood clots. The color orange can also be used to stimulate the Spleen and Stomach organs and channels. It is associated with both Qi (energy) and Zhi (wisdom), and is considered to be a powerful tonic.

The color orange engenders self-confidence, determination, and optimism, and it stimulates the visual expression of ideas.

Contraindications: The doctor must avoid projecting orange colored Qi into the Brain, eyes, or Heart of the patient. The color orange is extremely potent and may cause tissue damage when used improperly or in excess.

3. **The Lemon Yellow Color:** The yellow color stimulates the nerves, reconstructs cells, and heals wounds. Yellow or orange yellow can be used to stimulate the Stomach and Spleen organs and channels, as well as the body's pancreas, digestive system, and nervous system. The yellow color can be used to energize the body's Earth Element Qi. Yellow is also used for the treatment of skin rashes. The color yellow revitalizes and stimulates the Shen (spirit) and assists the mind in creating thoughts and visualizations. It engenders optimism, happiness, and a balanced outlook on life.
4. **The Emerald Green Color:** The green color is soothing to the nerves and can be used as a tonic for the Heart. It can also be used to detoxify and disperse pathogenic Qi. Green can stimulate the Liver and Gall Bladder organs and channels and energize the body's Wood Element Qi. The color green is associated with harmony and compassion, and it engenders peace, sympathy and kindness.

Green is also used in combination with other colors. For example, shades of green are combined with shades of orange for treating tumors. Green color vibration is generally not as powerful as orange and may be used on elderly patients, young children, or for a more gentle healing session.

5. **The Flame Blue Color:** The light blue color cools the body and is beneficial for soothing and calming anxiety. The light blue color can be used to stimulate the Urinary Bladder and Kidney organs and channels, as well as the body's reproductive system, skeletal system, throat, and thyroid gland. Light blue can also be used to energize the body's Water Element Qi. The light blue color can be used as a mild anesthetic, and is also excellent for relieving

inflammation, insomnia, headache, and fever. Additionally, the light blue color is used for slowing the metabolism, and for lowering blood pressure, perspiration, respiration, and brain-wave activity. It is a spiritual color that engenders truth, devotion, serenity, peace, and religious aspirations.

6. **The Indigo Color:** The dark blue color has a deep penetrating property. It is generally used for knitting Bones, treating eye diseases, insomnia, mental disorders, nervous disorders, and for creating “energetic casts” (enveloping wounds and encapsulating specific internal organs). The dark blue indigo color can be used to stimulate the Urinary Bladder and Kidney organs and channels, the body’s skeletal system, reproductive system, and pineal gland. The dark blue color can also be used to energize the body’s Water Element Qi. The color indigo is associated with inspiration and artistic creativity. It is a spiritual color that engenders inspiration and artistic creativity.
7. **The Violet (Reddish-Blue) Color:** The violet color has the shortest wavelength of all visible colors and is associated with spirituality, mysticism, intuition, psychic abilities, and enlightenment. It is known for its purifying force, which facilitates the rapid healing of difficult infections, such as pneumonia. It is also excellent for treating nervous disorders, mental diseases, neurosis, neuralgia, and epilepsy. Because of its ability to energetically dissolve into the Wuji, the color violet can sometimes be used to dissolve brain tumors (when used in short durations during treatment and then immediately removed).
8. **The White Color:** The white color is a fusion of all other colors, and is thus the most neutral of colors. White is associated with divine purity, and is therefore the color of light most commonly used by the Qigong doctor. It is useful for calming the mind, or for placing a protective field around the body or a specific internal organ. White can be used to stimulate the Large Intestine and Lung organs and channels, as well as the body’s respiratory sys-

tem. The white color can also be used to energize the body’s Metal Element Qi.

COLOR PROJECTION EXERCISES

In ancient China, after the Qigong master had perfected absorbing the various colors from nature (ingesting both celestial and terrestrial colors), he or she would begin the art and skill of color projection. These advanced projection skills allowed the Qigong master the ability to focus the specific projected color into the tissue systems of the body. Each projected color would stimulate and vibrate a different type of tissue and organ system, causing it to resonate throughout the entire body. This allowed the Qigong master the ability to simultaneously strengthen and Tonify all energetic deficiencies existing within the specific tissue structures of the patient’s internal organ systems, channels, and tissues.

One exercise used to practice this type of energetic color projection was to focus into the specific tissues of the hand. To begin, the Qigong master would focus his or her attention onto the left hand project color and vibrate specific tissue systems. This particular Color Projection exercise is described as follows (Figure 39.18):

- **The Skin:** Focus your attention on the skin tissue wrapping the external structure of the left hand. Using focused imagination and intention, as well as breath and Qi projection, exhale and imagine emitting a vibrant white colored light into the left hand, and feel the skin of the left hand vibrate.
- **The Muscles:** Focus your attention on the muscle tissue existing underneath the skin of the left hand. Imagine and feel the various muscles wrapping the structure of the bones and connecting to the skin of the left hand. Using focused imagination and intention, as well as breath and Qi projection, exhale and imagine emitting a vibrant golden yellow light into the left hand, and feel the muscles of the left hand vibrate.
- **The Tendons and Ligaments:** Focus your attention on the tendons, ligaments, and inner fascia existing within the various layers of skin

and muscles of the left hand. Imagine and feel the various tendons, ligaments, and inner fascia tissues wrapping and extending throughout the internal structure of the tissues of the left hand. Using focused imagination and intention, as well as breath and Qi projection, exhale and imagine emitting a vibrant green/blue colored light into the left hand, and feel the tendons, ligaments, and inner fascia of the left hand vibrate.

- **The Blood Vessels:** Focus your attention on the structures of Blood Vessels existing within the various layers of skin, muscles, tendons, ligaments, and inner fascia of the left hand. Imagine and feel the various tubular structures of the veins and arteries wrapping and extending throughout the internal structure of the skin, muscles, tendons, ligaments, and inner fascia of the left hand. Using focused imagination and intention, as well as breath and Qi projection, exhale and imagine emitting a vibrant ruby red colored light into the left hand, and feel the network of Blood Vessels in the left hand vibrate.
- **The Bones:** Focus your attention on the structures of Bones existing underneath the various layers of skin, muscles, tendons, ligaments, inner fascia, and Blood Vessels of the left hand. Imagine and feel the various structures of the Bones being wrapped by the internal structure of the skin, muscles, tendons, ligaments, inner fascia and Blood Vessels of the left hand. Using focused imagination and intention, as well as breath and Qi projection, exhale and imagine emitting a dark blue colored light into the left hand, and feel the Bones of the left hand vibrate.

USING COLOR IMAGERY

When using healing color imagery, patients are encouraged to first visualize the diseased organ as being dull, dark, and impure in color. In cases of Liver Heat, for example, patients might imagine a dull, turbid brownish-green tinged with red. For a Heart imbalance, the red color may be first imagined as a dull, weak or darkish red,

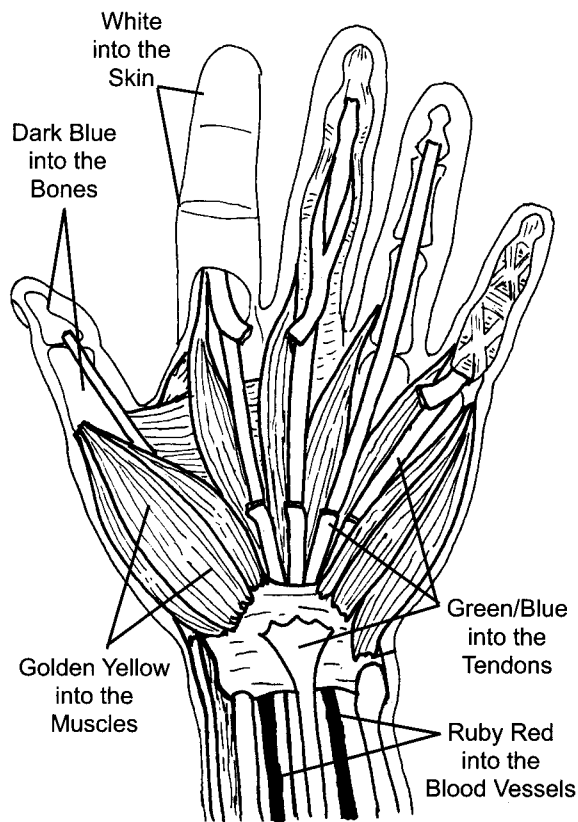


Figure 39.18. Advanced projection skills allowed the Qigong master the ability to focus a specific projected sound into the tissue systems of the body.
(Inspired from the original artwork of Wynn Kapit)

tinged with brownish-red or purplish-red (like the color of stagnant Blood). Patients begin the meditation by concentrating on exhaling the toxic, pathological colors. As the patients inhale, they imagine a pure, vibrant ruby-red color flowing into their body from the Heavens or Earth, energizing, cleansing, and replacing the toxic energetic color of the diseased Heart.

INCREASING COLOR SIGHT

In ancient China, whenever the Qigong doctor (or patient) had problems visualizing the specific colors used in the Medical Qigong treatment protocols and homework prescriptions, they would practice the following exercise meditation. This visual exercise requires the Medical Qigong

doctor to hold and observe brightly colored silk scarfs (green, red, yellow, white, and dark blue), and to meditate on each color's vibrational frequency for several minutes (fifteen seconds at a time). The patient can also use colored paper, cloth or water (Figures 39.19 through 39.21).

1. Begin by targeting a specific internal organ color (e.g., dark blue). Stare at the color for 15 seconds. Allow the mind to sink deep into the color's vibrational patterns. Imagine and feel the entire body (physical, energetic and spiritual) permeated by the particular energetic nature of that internal organ's color.
2. Close your eyes and allow your intention to become fully enveloped in a sea of this specific color. Feel and experience the color's physical, energetic and spiritual potential. This allows the Kidney's short term memory to imprint the image of the specific color.
3. Next, imagine the color flowing through your physical, energetic, and spiritual bodies. Feel your tissues' response to the color as the internal organ begins vibrating deep inside the center of the organ's tissues.
4. Repeat this process until the color of the scarf is imprinted within your memory, then proceed onto another color.

USING HEALING COLOR IMAGERY FOR HOMEWORK PRESCRIPTIONS

Specific color meditations can be prescribed to assist patients in their healing. The patients are encouraged to visualize specific organ colors while the Qigong doctor projects that same color into their body and energetic fields. The colors are described as follows:

- Wood Element-Liver- "Qing:" Green/Blue
- Fire Element-Heart- "Chi:" Red
- Earth Element-Spleen- "Huang:" Yellow/ Light Brown
- Metal Element-Lungs- "Bai:" White
- Water Element-Kidneys- "Hei:" Black

This treatment technique is useful for tonifying, regulating, or purging all of the body's major organs and is often combined with healing sounds (Figure 39.22).

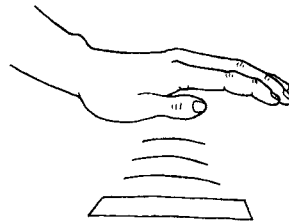


Figure 39.19. Absorbing the Energetic Vibration from Colored Paper

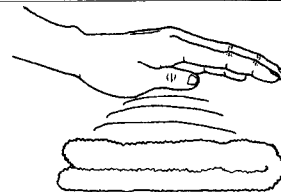


Figure 39.20. Absorbing the Energetic Vibration from Colored Cloth

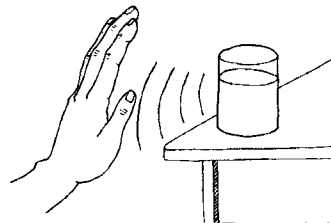


Figure 39.21. Absorbing the Energetic Vibration from Colored Liquid

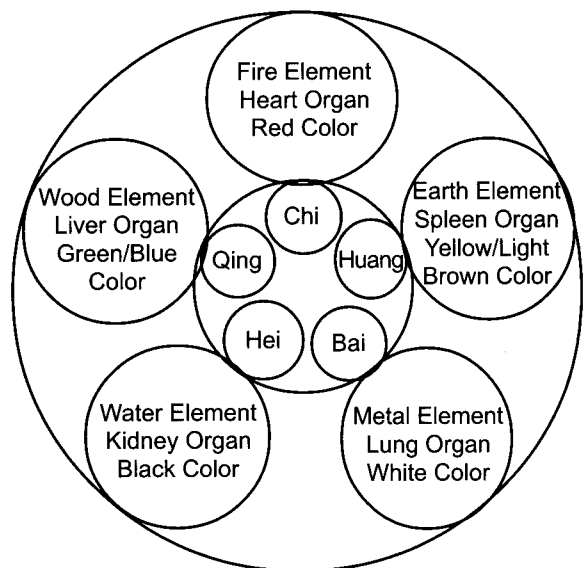


Figure 39.22. The Five Colors of the Five Yin Organs

GLOSSARY OF TERMS

A

Abdominal Breathing - to breathe from the abdomen (expand with inhalation, contract with exhalation).

Acupuncture - one of the Four branches of Traditional Chinese Medicine, which involves treating patients through the use of needling, cupping, Bloodletting, moxa and magnets in order to stimulate energy flow.

Acupuncturist - a doctor of acupuncture therapy.

Acquired Essence - also called Postnatal Jing, is acquired energetic tissue substance, developed after birth.

Acquired Force - energy pertaining to the earth and surrounding environment.

Acquired Qi - also called Postnatal Qi, is the body's energy derived from food, air and drink, acquired after birth.

Acquired Rational Mind - also called Postnatal Mind, are thoughts and feelings derived from the acquired experiences of one's environment.

Acute - a rapid onset and short duration of a particular condition.

Adenoma - a neoplasm (abnormal formation of tissue) of glandular epithelium.

Adenocarcinoma - a malignant tumor arising from a glandular organ.

Affirmation - a word, phrase or sentence that is repeated frequently to influence, or change, a belief held deeply within the unconscious mind.

Agoraphobia - fear of places or situations from which escape might be difficult or embarrassing. Symptoms include panic like symptoms and a precondition towards panic attacks.

Akashic Records - a Sanskrit term used to describe the detailed knowledge of all the historical events of the world recorded within the "all-pervasive space of the universe" or "Wuji," also called the "knowledge of the infinite Void."

Alchemy - internal transformation of body and energy brought about by: Nei Dan (inner alchemy) through internal Qigong training, and Wai Dan (external alchemy) using herbal formulas.

Amenorrhea - the absence or suppression of menstruation.

Ancestral Channel - a term used to describe one of the Eight Extraordinary Vessels.

Ancestral Qi - energy inherited from both parents at the time of conception, responsible for innate talents and skills.

Ancestral Traits - pertaining to the ancestral spiritual influence which affects the patient's body. Ancestral traits are developed according to the geographic location at the time of conception.

Anemia - a reduction in the number of circulating red Blood cells.

Angina Pectoris - severe pain and a sensation of constriction about the Heart.

An Jing - see Hidden Power.

Ankylosing Spondylitis - inflammation of the vertebrae, giving rise to stiffness of the back and neck.

An Mo Therapy - a tissue manipulation therapy that focuses primarily on the treatment of internal organ disorders.

Anorexia - loss of appetite.

An Sound Resonation - hidden or inaudible sound resonance.

Antibody - any of the numerous proteins produced by the immune system that defend against antigens.

Anxiety - emotional distress, resulting in Heart palpitations, inability to concentrate, muscle tension causing muscle aches.

Aphasia - the absence or impairment of the ability to communicate through speech, writing, or signs, due to a dysfunction within the Brain center.

Aplastic Anemia - anemia caused by deficient red cell production, due to Bone marrow disorders.

Apoptosis - the disintegration of cells into membrane-bound particles that are then phagocytosed by other cells.

Archetypes - a term coined by the psychiatrist Carl G. Jung to describe the collective unconscious images and motifs (e.g., warrior, healer, priest, etc.). An inherited idea or mode of thought derived from the experiences of the race which is present in the unconscious of the individual.

Arrhythmia - an irregularity or loss of rhythm pertaining to the Heart.

Arteriosclerosis - term pertaining to a number of pathological conditions in which there is a thickening, hardening, and loss of elasticity of the artery walls.

Arthralgia - pain in the joints.

Arthritis - pain and inflammation of the joints, followed by progressive stiffness.

Arthropathy - pertaining to any joint disease.

Ascariasis - infestation of ascaris lumbricoides parasite (pinworm).

Ascending Qi - the action and flow of energy moving upward.

Ashi Points - also called "Trigger Points" are places on the body which are tender spots or painful areas near diseased or injured tissue.

Asthma - a disease caused by increased respon-

siveness of the tracheobronchial tree within the Lungs, due to various stimuli, causing severe difficulty in breathing.

Astral Body - also called the soul body, describes the energetic vehicle in which the eternal soul can journey outside of the physical body. The astral body is connected to the Middle Dantian by a silver "cord of life."

Astral Matter - the energetic substance located within the second field of the body's external Wei Qi and attributed to the emotional energy body.

Astral Plane - an energetic and spiritual plane of existence parallel to the physical plane.

Astral Travel - also called soul travel (or astral projection) describes the condition of the eternal soul journeying outside of the physical body, connected to the Middle Dantian by a silver "cord of life."

Astringent - any substance or agent that causes tissues to contract or that inhibits secretion of Body Fluids such as mucus or Blood.

Antigens - any substance able to provoke an immune response in the human body.

Atelectasis - pulmonary collapse.

Atrophic - pertaining to atrophy.

Atrophy Syndrome - a disorder characterized by flaccidity and weakness of the limbs and a progressive loss of strength and muscle tone.

Attention Deficit Disorder - a learning disorder manifesting through the following symptoms: habitual failure to pay attention, easily distractible, inability to organize, extreme impulsiveness, difficulty in studying, often accompanied by hyperactivity.

Aura - the energetic field which radiates light and circulates around the second field of the body's external Wei Qi

Aura Colors - the body's energetic luminous colors ranging from red, orange, yellow, green, blue, violet to white.

Auspicious Powers - the energy potential contained within the Five Yin Organs.

B

Ba Gan - eight diagnostic principles used in Traditional Chinese Medicine in order to differentiate symptoms.

Bai Dai - leukorrhea or white vaginal discharge.

Baihui Point (One Hundred Meetings) - the Governing Vessel point at the top of the head (GV-20).

Bellows Palm Technique - a palm technique in which the thumb and little finger compress and release like a bellows.

Bells Palsy - unilateral facial paralysis of sudden onset.

Benign - gentle or kindly, not aggressive, the opposite of malignant.

Bile - a secretion stored in the gall bladder released into the duodenum as a digestive juice.

Bio-Rhythm - three distinct cycles and energy flow that pertain to the body's physical, emotional and intellectual rhythms.

Bipolar Personality Disorder - formerly known as manic depressive personality disorder, a state of extreme euphoria or pervasive irritability, with racing thoughts, inability to sleep, and impulsive behavior (that may last for days or months), that alternate with morbid depression with suicidal ideation or attempts at suicide (see depression). During the manic phase there may be hallucinations.

Bird's Bridge - pertaining to the energetic connection between the tongue and the upper "hard" palate, behind the teeth.

Birth Energetic Patterns - pertaining to the energetic patterns developed according to the influence of the time and geographic location of the patient's birth.

Blended Originals (Hun Yuan) - the body's "internal combined energy" fused into the Lower Dantian area.

Bloated and Expanded Stagnation - stagnation with a characteristically expansive or bloated appearance, can be caused from an accumulation of phlegm and Body Fluids (in addition to Qi and Blood) in the adjacent tissue areas of the body.

tion to Qi and Blood) in the adjacent tissue areas of the body.

Blood (Xue) - the dense fluid which nourishes the body, transmits Qi, and provides the material for the mind and emotions.

Blood Heat - a condition categorized by Heat and Blood signs (retching of Blood, expectoration of Blood, Bloody stool or urine, nosebleeds, and menstrual irregularities).

Bloodletting - a technique used in acupuncture therapy which entails pricking the skin to release and remove Blood Heat and Blood stagnation.

Blood Stagnation - the impairment or cessation of normal Blood flow.

Blood Stasis - the impairment or cessation of normal Blood flow.

Blood Vessels - the body's transportation system for Qi and Blood nutrition and regeneration. The Blood Vessels are one of the Eight Extraordinary Organs, its function is to moisten the body's tissues.

Body Fluids (Ye) - these are clear, light, and watery. They originate from food and drink and are transformed and separated by the Spleen (aided by the Kidneys) and dispersed by the Lungs and Triple Burners. (i.e., perspiration, tears, saliva, and mucus.)

Body Liquids (Jin) - these are a heavier, denser form of Body Fluids, compared to the Body Fluids (Ye). Their function is to nourish the joints, spine, Brain, and Bone marrow. They lubricate the orifices of the sensory organs.

Bone - the body's skeletal material related in essence to the Kidneys. The Bones are one of the Eight Extraordinary Organs, its function is to store the body's Marrow.

Bone Marrow - sustains and nurtures the Bones, composed of Kidney Jing (Essence) and Marrow. The Marrow is one of the Eight Extraordinary Organs.

Book of Commentaries - consisting of ten commentaries from Confucius and his disciples,

pertaining to the study of the eight Trigrams, sixty-four hexagrams, and the Yi-Jing.

Book of Oracles - written by King Wen and the Duke of Zhou, pertaining to the study of the eight Trigrams, sixty-four hexagrams, and the Yi-Jing.

Borborygmus - a gurgling, rumbling sound heard over the Large Intestine, caused by the passing of gas through the liquid contents of the intestines.

Borderline Personality Disorder - a psychological disorder characterized by a pervasive pattern of intense, unstable relationships, and an unstable self-image. Such patients suffer from chronic feelings of emptiness stemming from abandonment issues. They exhibit self-destructive behavior and transient paranoia, or dissociative symptoms.

Brain - pertaining to the Sea of Marrow issuing from the Kidneys that collects within the cranium. The Brain is one of the Eight Extraordinary Organs.

Brain Tumor Point - Shimien Point located on the heel of each foot.

Bronchial Asthma - asthma caused by a hypersensitivity to an allergen.

Bronchiectasis - chronic dilatation of a bronchus or bronchi, with a secondary infection (usually involving the lower portion of the Lungs).

Bronchitis - inflammation of mucous membrane of the bronchial tubes.

C

Caduceus - medical insignia picturing double snakes wrapping a winged staff.

Calculi - the plural of calculus or stones, usually composed of mineral salts.

Cancer (Carcinoma) - an obstruction of Qi and Blood circulation resulting in stagnation and the formation of a malignant tumor that tends to spread.

Carbuncle - a circumscribed inflammation of the skin and deeper tissues.

Carcinogens - any substance or agent that pro-

duces or increases the risk of developing cancer.

Carcinoma (Cancer or Tumor) - a malignant growth or tumor that occurs in the epithelial tissue (the outer surface or first layer of tissue that lines the body's cavities, as well as the principal tubes and passageways leading to the exterior of the body)

Catatonic - totally withdrawn, almost unconscious, frozen and unable to move.

Celestial Stems - see Ten Celestial Stems.

Center Core - pertaining to either the core of light within the Taiji Pole which joins the body's three Dantians through the center of the body, or the True Self (the essence of a person's spirit).

Cerebral Embolism - a condition which occurs when an embolus (bubble of air, or piece of a thrombus) detaches from a thrombus and obstructs a cerebral artery.

Cerebral Hemorrhage - bleeding caused from a rupture of a sclerosed or diseased vessel in the Brain.

Cerebral Thrombosis - an obstruction of a cerebral artery by a thrombus (Blood clot).

Cerebro-Vascular Accident (CVA) - in the clinic, conditions referred to as stroke (or Wind-stroke) include cerebral hemorrhage, cerebral thrombosis, cerebral embolism, and cerebrovascular spasm. These four conditions are termed in Western Medicine as "Cerebro-Vascular Accident."

Cervical Spondylosis - a degenerative arthritis (osteoarthritis) of the cervical vertebrae and related tissues.

Chakra - an energetic vortex, spiraling out from the body's Taiji Pole, manifesting in the body and extending through the external field of Wei Qi.

Chakra Gates - the twelve major energy gates located on the center line of the anterior and posterior aspects of the body, as well as at the lower perineum and the top of the head.

- Chakra System** - the seven major Chakra or energy centers that connect to the Taiji Pole. Five Chakras extend to the front and back of the torso, with one located at the top of the head and the other located on the perineum.
- Channels** - the body's energetic rivers responsible for transporting Qi, also called "meridians."
- Channel Points** - areas or points (similar to small pools of Qi) found along the streams of a Channel, through which energy of the Yin and Yang (Zang/Fu) organs and channels are transported internally and externally.
- Channel Qi** - pertaining to the Qi found within the energetic flow of a channel.
- Cholangioles** - pertaining to small terminal portions of the bile duct.
- Charts of the Hall of Light** - ancient diagram depicting the body's internal organs and channels.
- Chemotherapy** - the application of chemical agents that have a specific and toxic effect upon the disease-causing microorganism, as well as the patient's tissues, energetic fields and immune system.
- Chicken Pecking Palm Technique** - a palm technique wherein the doctor's hand resembles the head of a chicken while manipulating the energy flow of the Invisible Needle.
- Chi Dai** - red vaginal discharge.
- Child Element** - pertaining to the Five Element Creative Cycle of Traditional Chinese Medical, the primary organ is considered the Mother and its sequential organ is considered the Child.
- Chinese Massage** - one of the four branches of Traditional Chinese Medicine, which involves treating patients through the use of tissue manipulation, including Jie Gu Therapy for Bone disorders, Tui Na Therapy for muscle disorders, Gua Sha Therapy for febrile diseases and Blood Stagnation, An Mo therapy for internal organ disorders, and Jing Point Therapy for channel and internal organ regulation.
- Cholecystitis** - inflammation of the Gall Bladder.
- Cholelithiasis** - formation of calcium, i.e., bile stones in the Gall Bladder.
- Cholestasis** - an infection of the biliary tract.
- Chronic** - the long duration of a specific disease or condition, showing slow or little improvement.
- Chronic Fatigue Syndrome** - debilitating fatigue that is not the result of physical or mental exertion, and is not relieved by resting.
- Chrono-biology** - the science that deals with the study of the body's biological clocks and fluctuations in accordance with the cycles of the sun, moon and nature's rhythms.
- Chyluria** - the passing of fat globules in the urine.
- Circle of Willis** - the union of the anterior and posterior cerebral arteries, forming an anastomosis at the base of the Brain.
- Circulating Energy Technique** - this method refers to rotating Qi in a circular pattern (clockwise or counterclockwise) to move Qi and Blood stagnation, or to gather energy for tonification.
- Cirrhosis** - Cirrhosis is a generalized Liver disease marked by hepatic lesions, characterized by the formation of dense lobular connective tissue, degenerative changes in the parenchymal cells, structural alterations in the Liver lobules, and sometimes fatty and cellular infiltration within the Liver.
- Clairaudience** - the ability to hear sounds, music, and voices not audible to normal hearing (for example, receiving Messages and/or inspirations from the divine).
- Clairsentience** - the ability to perceive smells, taste, touch, emotions and physical sensations that contribute to an overall psychic and intuitive impression.
- Clairvoyance** - the ability to perceive current objects, events and/or people that may not be discerned through the body's normal senses. Both time and space are perceived on a clairvoyant spiritual dimension.

Clean Qi - Energy which has been purified.

Clinical Ethics - the moral principles and standards governing the doctor's conduct with patients in or away from the clinic.

Coccyx Pass (Wei Lu Guan) - is located on the lowest segment of the spine just posterior to the anus, near the Chang Qiang (GV-1) point.

Colitis - the inflammation of the colon.

Cold - one of the Six Evils

Cold Constitution - pertaining to a physical body innately prone towards coldness.

Collapsed Qi - this is considered a subcategory of Deficient Qi, and is regarded as the third and most severe type of Deficiency.

Collaterals (Luo) - the body's energetic streams that branch off the Twelve Primary Channels and the Conceptional and Governing Vessels.

Collective Unconsciousness - concept of psychiatrist Carl G. Jung pertaining to the memories of mental patterns that are experienced and shared by all mankind.

Coma - an abnormal deep state of unconsciousness with some possible awareness of surroundings, but a total inability to communicate with the outside environment. Comas result from a Qi obstruction to the Brain caused by illness or injury.

Common People's Fire - pertaining to the generated Heat originating from the Urinary Bladder Fire, located in the perineal area of the body.

Compressed Stagnation - a type of stagnation caused by the patient's energy contracting (externally moving inward); Compressed Stagnation feels energetically armored and hollow.

Conception Vessel - one of the Eight Extraordinary Vessels, also known as the "Sea of Yin"

Concentrative Meditation - keeping the mind focused and under control.

Congeaed - when Qi and/or Blood become thick and solid within the body's tissues, energetic fields, or both.

Congenital Qi (Prenatal Qi) - energy existing

before the fetus is born, acquired from the mother's, father's energies, as well as from the environmental and universal energies. It is sustained through prayer, meditation and sleep.

Conscious Mind - acquired mental reasoning, created through learning via the five senses and interactions with other people.

Constipation - difficulty or infrequent defecation, with the passage of unduly hard and dry fecal material.

Constitutions - see Five Elemental Constitutions.

Contracted Stagnation - stagnation caused by the patient's energy pulling inward, feels armored and solid.

Contraindications - any symptom or circumstance indicating the inappropriateness of a form of treatment that would be otherwise advisable.

Controlling Cycle - pertaining to the Five Element Cycle, where one elemental organ controls the second elemental organ in the Five Elements' Circle.

Corporeal Soul - associated with the Lungs, see Po.

Coryza - the inflammation of the respiratory mucous membranes.

Cosmology - the study of the universe.

Countertransference - this is the process whereby a doctor loses objectivity and unconsciously projects feelings, thoughts, beliefs and patterns of behavior onto the patient.

Couple Point - the Master Point's secondary point of connection affecting the Eight Extraordinary Vessels.

Cranio-Sacral Rhythm - Western term given to the fluctuating rhythm of the Sea of Marrow flowing from the Kidneys.

Creative Cycle - pertaining to the Five Element Cycle, where one organ creates the energy for the next.

Creative Subconscious Mind - the part of the mind that maintains the patient's reality by making him or her act like the person they believe themselves to be.

Creative Visualization - the process of using visualization as a tool for transforming energy and spirit.

Crown Center - the name given to the Baihui Point (GV-20) and Upper Chakra Gate, at the top of the head.

Crystal Palace - the energetic field of Qi located within the third ventricle of the Brain.

Cupping - a technique used in acupuncture therapy in which wooden, clay, or glass cups adhere to the patient's skin by suction, to drain or remove pathogenic Qi from the body's pores.

Curious Organs - the body's Six Extraordinary Yang Organs which function like Yin Organs as they store Yin Essence (i.e., Blood, Marrow, or Kidney Essence), but look like Yang Organs (because they are hollow). These organs consist of the Uterus, Brain, Marrow, Bones, Blood Vessels and Gall Bladder.

Cycle of Disharmony - an emotional state which induces a vicious cycle of physical, mental, emotional, energetic and spiritual disharmony.

Cyst - a closed sac that forms in tissue or a body cavity.

Cystitis - inflammation of the Urinary Bladder, usually occurring secondary to ascending urinary tract infection.

Cytotoxic Treatments - treatment containing toxins which attack the cells of the body (for example: radiation, chemotherapy and toxic herbs).

D

Dacryorrhea - excess tear flow.

Damp - a internal pathogenic condition relating to the storage of Damp or Wet toxins; Damp is one of the Six Evils; long-term Dampness may lead to Phlegm.

Dantians - the body's three main energetic pools, or reservoirs of Qi located in the head, chest and lower abdominal areas.

Dantian Regulation - the principle of balancing

the energy governing the body's Three Dantians.

Dao - pertaining to God or divine consciousness.

Daoist - a student of the "Dao" or way of life, pertaining to living in harmony with the universe and environment.

Dao Yin - energy regulation exercises consisting of training the body, mind, and breath.

De - pertaining to an individual's personal Virtue.

Defence Mechanisms - see Ego Defence Mechanisms.

Deficiency (Xu) - a condition relating to the inadequate degree of a particular substance, e.g., Qi, Blood, Yin, Yang, Heat, etc.

Delusions - refers to the occurrence of a mental derangement in the patient resulting in a false belief based on incorrect inference about external reality. Regardless of the evidence to the contrary, the belief is strongly maintained.

Demon or Spirit Oppression - the condition of having a foreign spirit attach to a patient's external Wei Qi field, resulting in emotional disharmony.

Demon or Spirit Possession - the condition of having a foreign spirit invade and inhabit the patient's body, mind, emotion, and spirit.

Denial - a conscious refusal of an impulse-evoking fact, feeling or memory.

Depersonalization Disorder - persistent, recurring episodes of depersonalization, characterized by a feeling of detachment, or estrangement from one's self.

Depression (Major) - a psychological disorder resulting in major sadness and pessimism, feelings of worthlessness, helplessness and hopelessness. Symptoms include overeating or under-eating, insomnia or hyper-insomnia, difficulty concentrating, and fatigue. In Traditional Chinese Medicine, depression often emanates from Liver Qi Stagnation.

Descending - the action of energy moving downward.

Diabetes - a general term used to describe diseases characterized by excessive urination and a sugar imbalance in the Blood.

Diaphoresis - profuse sweating.

Diastolic - the resting phase of the Heart.

Diathermy - the therapeutic use of a high-frequency current to generate Heat within a certain area of the body.

Di Qi - Earth (Environmental) Energy.

Disharmony - pertaining to a lack of adequate balance of energy.

Disorder - an abnormal state of physical, mental, emotional, energetic or spiritual disharmony.

Dispersing - the spreading of Qi to other parts of the body, or purging of pathogenic energy from the body.

Displacement - the shifting of impulses aroused by one person, or situation to a safe target.

Dissociated Identity Disorder - new terminology used for multiple personality disorder.

Distance Therapy - also called External Qi Therapy, Qi Emission and Outgoing Qi Therapy, is defined as extending or projecting energy into a patient from a distance.

Divergent Channels - twelve secondary channels that parallel the Twelve Primary Channels.

Divine - pertaining to God.

Divine Center - referring to the North Star's stable position in the sky.

Divine Hook-Up - the Qigong doctor's initial preparation for therapy, wherein he or she connects with the divine for guidance.

Divine Therapy - long distance Qigong healing.

D.M.Q. - a licensed Doctor of Medical Qigong Therapy, presently only obtainable in China.

Dong - the Yang method of dynamic Postural Dao Yin training.

Dragon's Mouth Palm Technique - hand technique wherein the thumb touches the other four fingers of the hand, forming an image of

the head of a dragon. This hand manipulation is used for leading and pulling the Qi.

Draining Qi - drawing off or releasing pathogenic energy from a specific organ area or channel of the patient's body.

Dredging - a type of energetic purging, used to clean the patient's energetic fields and channels.

Drilling Energy Technique - this method refers to rotating Qi in a spiraling pattern (clockwise or counterclockwise) to access the energy deep inside the patient's body.

Dry - one of the Six Evils

Dryness - a internal pathogenic condition relating to the storage of Dry toxins (i.e., dry mucus membranes resulting from a lack of Body Fluids).

Dynamic Qigong - energy gathering which utilizes active movements of the body.

Dysmenorrhea - painful menstruation.

Dyspepsia - painful digestion.

Dyspeptic - one afflicted with dyspepsia.

Dysphagia - difficulty in swallowing.

Dysphoria - exaggerated feeling of depression, anxiety and unrest.

Dysplasia - the abnormal development of tissue.

Dyspnea - air hunger, resulting in difficult breathing, shortness of breath, sometimes accompanied by pain.

Dysthymia - a chronic, form of depression (lasting at least two years), for children and adolescents the mood can be irritable rather than sad.

E

Earth Element - one of the Five Elements, pertaining to the Spleen and the Stomach.

Earth Energy (Qi) - Energy pertaining to the Earth and surrounding environment.

Earth Jing - energy that supervises the maturation phase of the fetus's ability for emotional and spiritual bonding during the seventh month of pregnancy.

Earthly Branches - twelve energies of the Earth

represented in the human body as the Twelve Primary Channels.

Earth Transpersonal Point - pertaining to the body's energetic connection to the Earth, located several feet beneath the feet.

ECG (or EKG) Eletrocardiogram - a graphic record made by an instrument that measures the Heart's electrical activity; usually used to confirm a diagnosis of a Heart condition.

Eclampsia - coma and convulsive seizures (between the 20th week of pregnancy and first week postpartum). Symptoms result in edema of the legs and feet, puffiness of the face, hypertension, severe headaches, dizziness, epigastric pain, nausea, sudden convulsive seizures and coma.

Eczema - an acute or chronic inflammation of the skin.

Edema - an acute or chronic cutaneous inflammatory condition.

EEG Electroencephalogram - a graphic record made by an instrument that measures the brain's electrical activity and records it as patterns of fluctuating waves.

Ego - the ego is the mediator between the id and the superego. According to Dr. Sigmund Freud's psychoanalytical theory, the superego combines the critical inner parent aspect with the idealistic aspect of the individual's conscience; the id consists of unconscious drives and instincts. The ego as mediator is responsible for ensuring rational behavior.

Ego Defense Mechanisms - according to Dr. Sigmund Freud's psychoanalytical theory, the ego defence mechanisms include: Repression, Displacement, Projection, Intellectualization, Regression, Fixation, Denial, Reaction-Formation, and Sublimation.

Eight Confluent Points - the areas where the Eight Extraordinary Vessels and Twelve Primary Channels intersect with each other.

Eight Energetic Principles (Eight Principle Theory) - a system of differential diagnosis using four pairs of opposites (Yin and Yang,

Cold and Hot, Deficient and Excess, Internal and External).

Eight Energetic Touches - pertaining to the somatic tissue response to energy stimulation (tingling, sensations of Heat, coldness, expansiveness, contracted, heaviness, lightness, and vibration).

Eight Extraordinary Vessels (Ancestral Channels) - the primary channels responsible for the formation of the fetus, which after birth, are considered the body's reservoirs for collecting the overflow energy from the Twelve Primary Channels.

Eight Miscellaneous Factors - eight factors that can off set the patient's Yin and Yang balance (diet, overexertion, excessive sex, child bearing, traumatic injuries, exposure to poisons, parasites, and iatrogenic disorders).

Eight Trigrams (Bagua) - eight cosmological patterns of three lines (solid and / or broken), called Yaos, used to diagnose as well as predict future transitions.

Emaciation - the state of being malnourished and extremely lean.

Embolus - a plug, composed of a thrombus or vegetation, mass of bacteria, or other foreign body obstructing a vessel.

Embolism - the obstruction of a Blood Vessel by foreign substances or a Blood clot.

EMG Electromyogram - a graphic record made by an instrument that measures the muscle's electrical activity and records its function.

Emitting Qi - the Qigong doctor extending energy outside the body for the purpose of treating a patient.

Emotional Energy Body - is the external energy existing in the body's second field of Wei Qi, which is attached to the internal organs.

Emotional Spirit - pertaining to the Emotional Energy Body.

Empathic Communication - the doctor's ability to experience the feelings and thoughts of his/her patients.

Empty Qi - a serious weakness or Deficiency of the body's Qi.

Encephalomyelitis - acute inflammation of the Brain and spinal cord.

Endometrial Hyperplasia - excessive proliferation of the cells within the lining of the Uterus.

Energetic Armoring - a condition resulting from the patient protecting specific tissues, organs, or areas of the body. Energetic armoring is initiated when the patient freezes certain emotional feelings to maintain the denial system.

Energetic Barriers (Energetic Boundaries) - the protective barriers existing within and outside of the body's tissues.

Energetic Complications - pertaining to energetic imbalances within the patient's tissues (e.g., compressed energy stagnation, energetic armoring, migrating Qi deviations, etc.)

Energetic Cords - energetic bands of light and vibration which form an emotional attachment, connecting the patient to certain people, places, or things.

Energetic Grids - an energetic net covering the surface of Heaven, Earth or the human body.

Energetic Leakage - a condition resulting from the leaking of Qi from the joints, due to an injury or unconscious sabotage.

Energetic Medicine - any and all medicine having to do with the stimulation, cultivation, tonification, purgation, balance and maintenance of the body's Qi.

Energetic Point Therapy - Emitting Qi into specific channel points or vessels on the patient's body.

Enteric Nervous System - pertaining to the nervous system of the Small Intestine.

Enuresis - the involuntary discharge of urine.

Environmental Energy (Qi) - Energy pertaining to the Earth and surrounding environment.

Environmental Force - energy pertaining to the Earth and surrounding environment.

Epigastric Pain - pain in the region over the pit

of the Stomach.

Epileptiform - having the form of epilepsy.

Epistaxis - bleeding of the nose.

Epithelial Hyperplasia - excessive proliferation of the cells within the outer surface of the body, including the secreting portions of the glands and ducts.

Essence (Jing) - referring to either Prenatal and Postnatal energetic tissue mass.

Eternal Soul - the individual's True Self, which is always connected to the divine. It is absorbed into the mother's egg at the time of conception, and is rooted within the body's Taiji Pole.

Ethereal Souls - associated with the Liver, see Hun.

Etiology - the causes of a disease.

Eustachian Tubes - the auditory tube, extending from the middle ear to the pharynx.

Evil Embryo - pertaining to a toxic formation in the form of a tumor or cancer mass.

Evil Influences - pathogenic factors that can be either physical, mental, emotional, energetic or spiritual.

Evil Qi (Xie Qi) - also called Pathogenic Qi, Perverse Qi, Toxic Qi, and Heteropathic Qi, is energy that causes disease or harmful effects to the body.

Evil States - a condition wherein the patient experiences mental delusions, obsessions, infatuations with the doctor, spiritual oppression or possession.

Evil Wind - toxic Wind that invades the body, tissues or organs.

Excess - a condition relating to the over abundance of a particular substance. (e.g., Heat, Wind, Damp, Cold, etc.).

Exopathogenic - a disease or pathogen originating outside of the body.

Extended Fan Palm Technique - hand technique where the fingers separate like a Chinese fan, used for extending energy through the doctor's palm.

External Pathogenic Factors - an external invasion of Heat, Damp, Cold, Dryness, or Wind, or a combination thereof.

External Qi Therapy - a technique used in Medical Qigong therapy which pertains to Qi being emitted onto a patient.

Extraordinary Organs - also called Curious Organs, these six organs are shaped like Yang (Hollow) organs but function like Yin organs. The Brain stores Marrow, the Marrow stores Kidney Jing, the Bones store Marrow, the Blood vessels store the Blood, the Gall Bladder stores the bile, and the Uterus stores Kidney Jing, Blood, and Qi.

Extraordinary Vessels - secondary channels that flow in conjunction with the body's Twelve Primary Channels.

Extra Point - a point with a definite location, but not originating on the fourteen main channels.

F

False Cold (Pseudo Cold) - a clinical condition wherein Heat has become stagnated within the Interior of the body and the patient experiences symptoms of cold in the extremities.

False Heat (Pseudo Heat) - a clinical condition wherein an overabundance of Cold is transformed into Heat within the Interior of the body and the patient experiences symptoms of Heat in the extremities.

False Self - pertaining to the dark emotional side of the self, i.e., the masks and defence mechanisms that serve to protect the individual from dealing with his or her issues.

Fascia - a fibrous membrane covering, supporting, and separating the muscles, as well as uniting the skin with the body's underlying tissues.

Febrile Diseases - any and all diseases which cause the body to produce a fever.

Feng Shui (Wind and Water) - the study of harmonizing the energetic flow of Wind and Water, and the healing art of adjusting the person's environment to create improvements in the person's health and life.

Fetal Education - regulating the mother's behavior to improve her child's physical, emotional, and mental health is called "fetal education" in Traditional Chinese Medicine, and is important in the development of the child's Prenatal Essence, Energy, and Spirit.

Fetal Leakage - after conception, if a small amount of Bloody fluid discharges from a woman's vagina, it is known as Tai Lou or fetal leakage.

Fibroadenoma - a tumor with fibrous tissue, forming a dense covering.

Fire - one of the Five Elements, pertaining to the Heat and can be transformed into a pathogenic condition

Fire Element - one of the Five Elements, pertaining to the Heart, Small Intestine, Pericardium, and Triple Burners.

Fire Jing - energy that controls the development phase of the fetus's emotional and spiritual well-being during the fifth month of pregnancy.

Five Agents - the five energies that are linked to the moral qualities of a person's inner characteristics (the five virtues stored within the body's Wood, Fire, Earth, Metal and Water elements).

Five Elements - Wood, Fire, Earth, Metal and Water.

Five Element Animals - Green Dragon, Red Phoenix, White Tiger, Black (Indigo) Turtle, and Yellow Phoenix.

Five Elemental Constitutions - physical constitutions based upon the observation of the Five Elemental formations within the human body.

Five Element Organs - the organs related to the Five Elements, including: Wood - Liver and Gall Bladder; Fire - Heart and Small Intestine (Pericardium and Triple Burners); Earth - Spleen and Stomach; Metal - Lungs and Large Intestine; Water - Kidneys and Urinary Bladder.

Five Energetic Fields - pertaining to the body's five levels of energy, including: The External Wei Qi Fields, Internal Ying Qi Field, Sea of

Blood, Sea of Marrow, and Center Core of Light (Taiji Pole).

Five Flavors (Five Tastes) - sour, bitter, sweet, pungent, and salty.

Five Major Yang (Fu) Organs - also called the Five Bowels, they are the body's five hollow organs: Gall Bladder, Small Intestine, Stomach, Large Intestine, and Urinary Bladder.

Five Major Yin (Zang) Organs - are the body's five solid organs: Liver, Heart, Spleen, Lungs and Kidneys.

Five Orbs - pertaining to the 5 Yin internal organs (Liver, Heart, Spleen, Lungs and Kidneys), their complete organ system, and the surrounding areas that they influence.

Five Palms Hot - a condition in which the patient feels a hot sensation in the palms and soles of the feet, accompanied by Heat and agitation of the chest and/or head area.

Five Passes - five important gates on the Governing Vessel located at the coccyx, Mingmen, Shendao, occiput and Baihui, where energy tends to stagnate.

Five Portals of the Earthly Yin Gate - pertaining to the five points at the bottom of the perineum through which the Qi of Earth enters into the body.

Five Portals of the Heavenly Yang Gate - pertaining to the five points at the top of the head through which the Qi of Heaven enters into the body.

Five Sense Organs - eyes, tongue, mouth, nose and ears.

Five Thunder Fingers Technique - hand manipulation technique wherein the fingers and thumb are rapidly extended from a closed soft fist, to strike with Qi for dispersing stagnations.

Five Thrusting Channels - see Thrusting Channels.

Five Tissues - tendons, Blood vessels, muscles, skin and Bones.

Five Zhi - in connection with the five mental aspects of the Mind, the Hun (Ethereal Soul), Po (Corporeal Soul), the Shen (Spirit), the Yi

(Intellect), and the Zhi (willpower) are sometimes referred to as the Five Zhi.

Fixation - has the same result as regression, but the person becomes fixated at a particular stage of mental and emotional development.

Flat Palm Detection - an extended palm technique used for sensing and diagnosing.

Four Bigs - pertaining to severe excess of fever, sweating, thirst, and pulse.

Four Doors - the center of each palm and foot.

Four Winds - pertaining to the Energy of the four compass points. (North - back, South - front, West - right, and East - left.)

Fu Organs - Yang or hollow organs (Gall Bladder, Small Intestine, Stomach, Large Intestine, and Urinary Bladder). The Fu Organs operate primarily to relieve the Zang (Yin) Organs of toxic energies and wastes.

G

Gallow's Syndrome - laughing at a very painful experience instead of grieving or crying.

Gastritis - the inflammation of the Stomach.

Gastroptosis - the downward displacement of the Stomach.

Gate of Access - the passageway between life and death, believed to be related to the stars of the Big Dipper.

Gate of the Moon - the western energetic region, which the sun must pass through in order to create Autumn.

Gathering the Immortal's Water (Juice of Jade) - pertaining to the energetic production of the saliva used to create the "Immortal Pill."

Gathering Qi - also called Respiratory Qi, Collection Qi, Chest Qi, Pectoral Qi, and Big Qi of the Chest. It is derived from the conversion of the purest and most potent forms of the body's Jing (particularly sexual fluids, hormones, and neurochemicals).

Ghosts (Gui) - disembodied spirits.

Ghost Points - points used for the treatment of emotional and spiritual disorders.

Gland - an organ that produces a hormone or other secretion.

Golden Gate in the East - the Eastern energetic region, which the sun must pass through in order to create Spring.

Gong - meaning skill or study.

Gout - sudden intense pain in a joint, usually the big toe or ankle, followed by swelling, inflammation and Heat in the joint (in extreme cases alternating chills and fever are experienced).

Grandmother Element - pertaining to the Five Element Creative Cycle of Traditional Chinese Medical, the primary organ is considered the Mother and its previous organ is considered the Grandmother.

Grain Qi (Gu Qi, Nutritive Energy) - Energy derived from food and drink and processed by the Spleen and Stomach.

Grounding - see Rooting.

Gua Sha Therapy - an external "surface" tissue scraping technique commonly used to clear Excess Heat from the body and remove stagnation.

Guiding Qi - the technique of leading Qi.

Gu Qi (Grain Qi, Nutritive Energy) - Energy derived from food and drink and processed by the Spleen and Stomach.

Gui - ghosts or spirits.

H

Hai - means sea.

Healing Tones - resonant sounds used to purge the body of pathogens.

Heart Fire - pertaining to the energy of the Heart, which is responsible for transforming the body's Energy into Spirit. This occurs in the chamber of the Heart's courtyard (the Yellow Court).

Heaven Qi - also known as Heavenly Qi, this energy pertains to the Heavens, the divine and the celestial influences.

Heavenly Stems - the ten energies of Heaven represented in the human body as the Yin and

Yang aspects of the Five Elements or ten major internal organs.

Heavenly Transpersonal Point - pertaining to the body's energetic connection to the Heavens, located two to five feet above the head.

Hei Xia - dark brown or black vaginal discharge.

Hematuria - Blood in the urine.

Hemiparalysis - paralysis on one side of the body

Hemiplegia - paralysis on only one side of the body.

Hemoptysis - the expectoration of Blood.

Hepatitis - inflammation of the Liver.

Hepatolithiasis - calculi or concretions in the Liver.

Hepatomegaly - enlargement of the Liver.

Hepatosplenomegaly - the enlargement of both the Spleen and Liver.

Herbal Therapy - one of the four branches of Traditional Chinese Medicine, which involves treating patients through the use of formulas created through teas, soups, tinctures, wines, oils, balms, liniments and pills to stimulate energy flow.

Herbalist - a doctor of Herbal Therapy.

Herpes Simplex I - an infectious disease caused by the herpes simplex virus. This disease is characterized by thin-walled vesicles that occur in the skin, usually at a site where the mucus membrane joins the skin, above the waist area.

Herpes Simplex 2 - an infectious disease caused by the herpes simplex virus. This disease is characterized by thin-walled vesicles that occur in the skin, usually at a site where the mucus membrane joins the skin, below the waist area.

Hexagram - a six line symbol representing the function and flow of Yin and Yang energy, formed by stacking two Trigrams on top of each other.

Hibernation Breathing - a breathing method which includes inhaling and exhaling through

every pore on the body's surface, from the body's Center Core (Taiji Pole).

Hidden Power (An Jing) - techniques that emphasize stretching and twisting the tendons and ligaments (known as Reeling and Pulling the Silk) to cultivate resonant vibration within the body for striking and breaking up energetic stagnations or tissue masses.

Hollow Organs - the body's Yang organs, which consist of the Gall Bladder, Small Intestine, Stomach, Large Intestine, Urinary Bladder. Also included in this list are the Triple Burners.

Hologram - pertaining to the body's energetic three dimensional image.

Hook-Up - see divine Hook-Up.

Hostile Forces - dark spiritual forces which seek to influence the physical, mental, emotional, energetic and spiritual life of an individual.

Hot Constitution - pertaining to a physical body innately prone towards Heat.

Hot Evil - also known as Evil Heat, a pathogenic condition causing Excess patterns that are Hot and Yang in nature.

Hou Tian Zhi Qi (Postnatal Qi) - translates to mean "after the baby sees the Heavens."

Hua Jing - see Mysterious Power.

Huang - any membranous tissue.

Hua Sound Resonation - Mysterious or Spiritual Sound Resonation.

Huang Dai - yellow vaginal discharge.

Hui Yin Point (CV-1) - Conception Vessel point located between the scrotum (or vagina) and the anal sphincter.

Human Force - the energy or force manifesting from inside of the human body, as well as within the human energetic field.

Humor - any fluid or semifluid substance in the body.

Hun (Ethereal Soul) - the Three Ethereal Souls which are the spiritual part of man that ascends to Heaven upon the death of the body. The Hun is stored in the Liver.

Hunter Killer Cells - the body's neutrophils and macrophages, as well as the interferons and antibodies.

Hun Yuan - the body's internal energies that has been combined and fused into the Lower Dantian area.

Hyperbilirubinemia - excessive amounts of bilirubin (the orange-colored or yellowish pigment in bile) in the Blood.

Hyperhidrosis - excessive sweating due to an over-activity of the sweat glands.

Hypertension - high Blood pressure.

Hyperthyroidism - a condition caused by excessive secretions of the thyroid glands, resulting in an increased metabolic rate and the consumption of food to support this increased metabolic activity.

Hypertrophy - the increase in the size of an organ or structure that does not involve tumor formation.

Hypochondriac Pain - pain in the upper lateral region on each side of the body below the thorax and beneath the ribs.

Hypomania - a milder form of mania and excitement with moderate change in behavior.

Hyposmia - a deficient sense to smell.

Hypotension - low Blood pressure.

I

Iatrogenic Disorders - any adverse mental or physical disorder induced in a patient from the treatment by a doctor or surgeon.

I-Ching - see Yi-Jing

Id - Dr. Sigmund Freud's terminology for one of the three divisions of the psyche in Psychoanalytic Theory that is the unconscious source of psychic energy responsible for the body's drives and instincts.

Immortal's Pill - pertaining to the energetic production of Heaven and Earth Qi, in conjunction with the saliva.

Immortal's Water - when meditating, another word for energized saliva.

Incontinence - an inability to control urination, involuntary urination when coughing, laughing, sneezing, running, or performing some other physical activity. This condition can also refer to involuntary defecation.

Indole - A solid, crystalline substance found in feces. It is the bases of many biologically active substances formed in degeneration of tryptophan and is largely responsible for the odor of feces.

Infatuations - refers to the patient feeling intensely amorous towards the doctor.

Influenza - an acute contagious respiratory infection, characterized by a sudden onset, with chills, fever and headache.

Inner-vision - the skill of observing images of the internal organs, and energetic fields relating to the body, mind, emotion and spirit, and their transition stages.

Insight Meditation - focusing on sensual stimuli (sounds, smells, colors, etc.) while meditating.

Insomnia - a sleeping disorder resulting in the inability to sleep.

Insulting Cycle - pertaining to the Five Elemental Cycle, wherein the Child Element counter attacks the Grandmother Element.

Intellectualization - an elaborate rationalization of a naked impulse, to justify it.

Interferons - a group of proteins released by the white Blood cells and fibroblasts, responsible for fighting infection.

Interjection - the insertion or interpose the energetic pattern.

Internal Dialogues - internal conversations, which are part of the patient's personal belief structure.

Internal Pathogenic Factors - pertaining to diseases originating from the body's internal organs and emotions (e.g., anger, fear, grief, worry, etc.).

Internal Viewing - technique used by the Qigong doctor to view the patient's internal organs.

Interpersonal Relationships - close personal relationships, relating to self and others.

Invading Cycle - pertaining to the Five Elemental Cycle, wherein the Grandmother Element overcontrols the Child Element.

Invisible Needle Therapy - the insertion of invisible energetic needles into the patient's body to stimulate energy flow.

Invisible Needle Palm Technique - Qi emission in which energy is emitted in a very fine line, to stimulate specific channel points.

J

Jaundice - a condition due to deposition of the bile, characterized by the yellowing of the skin, eyes, mucous membranes and Body Fluids.

Jia Ji Guan (Spinal Pass) - two points located on the lateral sides of the Mingmen (GV-4) where Qi can become stagnant.

Jie Gu Therapy - a tissue manipulation therapy that focuses on the adjustment of Bones and ligaments.

Jin - Body Fluids whose function is to moisten.

Jing - the human body's Essence, divided into Prenatal and Postnatal Essence.

Jing Luo - the body's channels and collaterals.

Jing Point Therapy - the original term for Channel Point Therapy or Acupressure.

Jing Shen Bing - pertains to all types of mental illness.

Jiu Wei (Yellow Court) - located in the center of the diaphragm, below the xiphoid process of the sternum. Its function is that of being the access point to release emotional memories from the body's internal organs. Its location is attributed to the 3rd Chakra.

Jue Yin (Reverting Yin) - associated with the most severe diseases, indicates Yin Qi developing its final stage and then reverting into Yang. Jue Yin is categorized with the Liver and Pericardium Channels.

Juice of Jade - Energized saliva produced in meditation practices.

K

Karma - the manifestation of consequences to our actions and beliefs: "As you sew, so shall you reap."

Karmic Related Illness - pertaining to spiritual illnesses, which can be either congenital or acquired.

Ketheric Matter or Substance - pertaining to the spiritual energy located within the third external field of Wei Qi.

Kidney Fire (Mingmen Fire) - the energy that heats the body's Essence (Jing), and dominates all Twelve Primary Channels. It is the motivating force of the body.

Kinetic Communication - the intuition of the physical body, felt by the Qigong doctor as a movement in or of his or her own body.

Kneading Tiger Palm Technique - hand manipulation technique resembling the movement of a tiger kneading the ground, used for dispersing Qi stagnations.

Kyphotic - the exaggeration or angulation of the normal posterior curve of the spine (humpback).

L

Laogong (Pc-8) - Pericardium Channel point located at the center of each palm.

Large Heaven Cycle (Macrocosmic Orbit) - Qigong Meditation which connects the Qi of the extremities to the Qi within the Governing and Conception Vessels.

Leading Qi - technique of manipulating the patient's Qi by using a guiding gesture with the hands.

Leukocyte - the body's white Blood corpuscles, which included lymphocytes and other immune system cells.

Leukorrhea - an acute or chronic disease caused by the unregulated clonal proliferation of stem cells within the Blood forming tissues.

Ley Lines - the energetic pathways that connect energy spots on the planet.

Life Force Energy - Qi.

Light Energy Therapy - color, light projection and visualization used for healing.

Light of the Dao - divine healing light energy.

Lipid Bilayers - the outer membrane of most cells, includes two layers of lipid molecules.

Lithotripsy - crushing of a calculus in the Urinary Bladder or urethra.

Liver Wind - terminology used to describe excess Heat generated from a toxic Liver condition which can cause pathogenic symptoms. Liver Wind often stems from Liver Blood and Yin Deficiency.

Lobular - composed of small lobes.

Lords of the Three Dantians - three spiritual energies used to describe the energetic aspects of the human soul (Tai Yi, Si Ming and Xia Tao Kang).

Lo Scroll (Magic Square) - a tool used for diagnosis and treatment of disorders through number configurations, which correspond to the Late-Heaven sequence of the Trigrams of the Yi-Jing (I-Ching).

Lower Burner - area of the body in the Lower Dantian, responsible for the separation of Clean and Dirty Fluids. It also facilitates the production of urine.

Lower Dantian - area in the center of the lower abdomen, attributed to the body's chamber of Heat and physical power. The Lower Dantian is also known as the Sea of Energy, Pill of Immortality, Root of life, Source of Generating Qi, Five Qi Collection Seat, Progenitor of Life, Stove of Spirit, Root of Heaven, and Cinnabar Field.

Lower Unconsciousness - pertaining to the acquired mind which is connected to the primal senses.

Lumbago - dull, aching pain in the lumbar region of the lower back.

Luo - translates as "a net or web," and in Traditional Chinese Medicine it refers to the Connecting Vessels (i.e., the Fifteen Collaterals).

These vessels are the major “passage ways” for the circulation of the body’s channel energy, emerging out of the Luo (pathway) points on the Twelve Primary Channels (plus the Governing and Conception Vessels).

Luo Points - are the major intersecting points of the Fifteen Collaterals. The Luo points are located below the elbows and knees and provide an additional energetic barrier to keep Evil Winds from affecting the Twelve Primary Channels, being somewhat deeper than the Muscle/Tendon Channels.

Lymphocytes - immune cells present in the Blood and lymphatic tissue.

Lymphoma - a group of malignant solid tumors of the lymphoid tissue.

Lymphosarcoma - a sarcoma of the lymphatic system.

M

Macrocosmic Orbit - Qigong Meditation which connects the Qi of the Governing and Conception Vessels with the extremities of the body.

Macrophages - the major phagocytic cells of the immune system (also known as Hunter Killer Cells).

Magic Square - also known as the Lo Scroll, a tool used for diagnosis and treatment of disorders through number configurations corresponding to the Late-Heaven sequence of the Trigrams of the Yi-Jing (I-Ching).

Magnetic Energy Therapy - magnetic energy affecting the body’s channels and points via electromagnetic field stimulation.

Malar Flushes - pertaining to flushed skin along the cheeks.

Malignant - detrimental; growing worse; threatening to produce death.

Man Qi - general term used to describe the energy relating to the body, mind, emotion, energy and spirit of both men and women. In the body, the area between the navel and the lower sternum correspond to “Man.”

Manic Depressive Personality Disorder - see Bipolar Personality Disorder

Mantra - a Sanskrit word, meaning a spiritual phrase or sound repeated internally or externally, used as a tool in meditation to induce an altered state of consciousness.

Marrow - derived from the Kidneys, nourishes the Brain, spinal cord and forms the Bone Marrow.

Master Point - the main point of energy interaction on a specific channel, used to affect another organ system or channel energy flow.

Mastitis - inflammation of the breast.

Medical Qigong - one of the four branches of Traditional Chinese Medicine.

Menorrhagia - excessive bleeding during the time of menstruation.

Menoxenia - the pathological changes of menstruation occurring in a woman’s cycle, affecting the color, quantity and quality of Blood flow.

Mental Delusions - the occurrence of mental derangement in the patient resulting from a false belief based on an incorrect inference regarding external reality. This belief is firmly sustained despite incontrovertible evidence to the contrary.

Meridians - the body’s channels or rivers of Energy.

Mesenchymal - a diffused network of cells forming the embryonic mesoderm, and eventually creating the connective tissues, Blood and Blood Vessels, lymphatic system and the cells of the reticuloendothelial system.

Message (Xin Xi) - knowledge stored within the Wuji or the Void.

Metal Element - one of the Five Elements, relating to the Lungs and Large Intestine.

Metal Jing - Energy that supervises the development phase of the fetus’s ability for emotional attachment and bonding during the sixth month of pregnancy.

Metrorrhagia - bleeding from the Uterus.

Microcosmic Orbit - energetic orbits that circulate the Qi within the body's energetic channels; divided into Fire, Water and Wind pathways.

Micturition - discharging urine.

Middle Burner - area of the body pertaining to the body's digestive system, responsible for transporting Gu Qi (derived from food and drink).

Middle Dantian - area in the center of the chest, attributed to the body's chamber of emotional and vibrational power. The Qi of the Middle Dantian is called Zong Qi. Zong Qi is translated as Gathering Qi, Ancestral Qi, Genetic Qi, or Essential Qi. The Middle Dantian is also known as Middle Field of Elixir, Scarlet Palace, Central Altar, Middle Sea of Energy, Courtyard of the Heart, Opening of Suspended Gold, and the Seat of Emotion.

Middle Emotional/Mental Barrier - the second and middle energetic barrier of the Wei Qi fields.

Mind Regulation - the principles governing the conduct, action or functions of the mind.

Ming Jing - see Obvious Power.

Mingmen (Gate Of Life, GV-4) - area in the lower back responsible for heating the body, in particular the Kidneys and Lower Dantian.

Mingmen Fire (also known as Kidney Fire, Advisor Fire, or Ministerial Fire,) - the Energy that heats the body's Essence (Jing), and dominates all Twelve Primary Channels. It is the motivating force of the body.

Ming Sound Resonation - Obvious or Audible Sound Resonation.

Ministerial Fire - pertaining to the Energy responsible for heating the Middle Burner.

Monocytes - A mononuclear phagocyte white Blood cell derived from the myeloid stem cells.

Moon Essence - energy gathered during meditation from the moon's Essence in the form of cool light.

Morphogenic Field - pertaining to the form of the energetic field of Jing.

Mother and Child Therapy - the Traditional Chinese Medical description of the primary organ (Mother) and its sequential organ (Child) in the Five Elemental Creative Cycle.

Mother Element - pertaining to the Five Element Creative Cycle, the primary organ is considered the "mother."

Moxa Therapy (Mugwort, Ai Ye) - herb heated and applied in a clinical setting for tonification of Yang.

Multiple Personality Disorder - also called Identity Disorder, is a mental state in which the patient develops "alter" personalities as a coping mechanism in dealing with severe emotional traumas.

Multiple-Sclerosis (MS) - an inflammatory disease of the central nervous system in which infiltrating lymphocytes degrade the myelin sheath of nerves.

Muscle/Tendon Channels - channel connections to the body's muscles, tendons, ligaments and other connective tissues.

Myalgic Encephalomyelitis - acute inflammation of the Brain and spinal cord.

Myocarditis - the inflammation of the cardiac muscle (located in the middle layer of the walls of the Heart).

Myoma - a uterine tumor that is a solid benign growth in the myometrium, often called a fibroid, containing muscle tissue.

Myophagism - a condition where the macrophages destroy (eats) muscular tissue.

Mysterious Pass - the space between Yin and Yang where infinite space and time (Wuji) exists.

Mysterious Power (Hua Jing) - techniques which emphasize training and conditioning the mind's imagination and intention, to project and utilize the power of the individual's Shen (Spirit).

N

Nebula - a translucent fog-like opacity of the cornea.

Necrosis - part of an area of tissues or Bone that is dying or dead and may spread to healthy tissues or Bones.

Nei Dan Shu - internal elixir cultivation, that focuses on cultivating Qi from within the individual's body.

Nei Gong (Internal Skill) - the training of the body's tendons, Bone, breath, mind, emotion, and spirit to facilitate internal power.

Nei Guan (Internal Viewing) - see inner vision.

Nei Jing - the Yellow Emperor's classics on Chinese internal medicine.

Neoplasm - a new or abnormal formation of tissue, as in a tumor growth.

Nephritis - inflammation of the Kidneys.

Neurasthenia - unexplained chronic fatigue and lassitude.

Neutrophils - the most common type of granulocytic white Blood cell, responsible for fighting infection.

Nine Dantian Chambers - the nine internal cavities established within the energetic matrix of each Dantian.

Nine Palaces - the Later-Heaven sequence of the Trigrams of the Yi-Jing (I-Ching), represented in the human body as the Eight Extraordinary Vessels and the Taiji Pole.

Nine Star System - pertaining to the total development of the three periods of life and the three star developmental sequence.

Noxious Qi (Turbid Qi) - coarse, Toxic, Evil, unrefined, polluted, or dirty Energy.

O

Objective World - pertaining to the spiritual world existing outside an individual's thoughts or feelings.

Obstructed Qi - Energy that is immobile.

Obstruction - the inhibition of the flow of Qi or

Blood, caused by Cold, Damp, Heat and Wind, etc.

Obvious Power (Ming Jing) - techniques that emphasize the training and conditioning of the muscles, strengthening the Bone structure, and increasing the individual's overall stamina. This school also includes such techniques as pounding the body (arms, hands, legs, and torso) to strengthen and toughen the tissues.

Occipital Pass (Yu Zhen Guan) - the area located just inferior to the occipital Bone where the Brain originates (according to energetic embryology), known as a specific point where Qi often stagnates.

Oliguria - diminished amount of urine formation.

Omniscient Sight - the ability to see 360 degrees simultaneously.

One Finger Skill Technique - clinical modality involving Energy extension employed through a single finger.

Ontology - the study of the historical development of an individual.

Opening and Closing - the method of leading Qi into and out of specific internal organs, the Triple Burners areas, or one of the Three Dantians, via the hands.

Opisthotonos - a form of spasm in which the patient's head and heels are bent backwards, and the body is bowed forward.

Organ Dysfunction - the impaired or abnormal function of an internal organ.

Organ Regulation - technique for balancing the action or functional principles of the internal organs.

Organ Qi - Energy of the body's Yin and Yang organs.

Original Spirit (Yuan Shen) - see Prenatal Spirit.

Original Qi (Yuan Qi) - pertaining to the body's Prenatal Qi acquired from both parents at conception, and from the mother during gestation.

Original Force - pertaining to the Heavenly energy, manifesting as the energy of the entire cosmos.

Original Yang - pertaining to the body's Prenatal Kidney Yang.

Original Yin - pertaining to the body's Prenatal Kidney Yin.

Osteoarthritis - a chronic disease involving the joints and the deterioration of the articular cartilage.

Osteoporosis - a general term used for describing any disease process that results in the reduction of Bone mass.

Osteosarcoma - a sarcoma of the Bones.

Outer Spiritual Barrier - the third and furthestmost energetic barrier of the Wei Qi fields.

Overcontrolling Cycle - pertaining to one of the Five Elemental Cycles, where one organ overcontrols the second elemental organ in the Five Elements' Circle.

P

Palace of Eternal Frost - the northern energetic region, which the sun must pass through in order to create Winter.

Palace of Universal Yang - the southern energetic region, which the sun must pass through in order to create Summer.

Palpitations - an abnormal rapid, throbbing, or fluttering of the Heart.

Pancreatitis - inflammation of the pancreas.

Panic Attack - overwhelming panic and sense of impending doom, resulting in hyperventilation (breathlessness), Heart palpitations and visual distortions.

Papillary Masses - small, nipple-like protuberances or elevated tissue masses.

Paraplegia - paralysis on both sides of the body.

Parenchymal Cells - the essential parts of an organ's cells that are concerned with the organ's function.

Parkinson's Disease - a chronic nervous disease characterized by muscular weakness, rigidity and a fine, slow tremor.

Past Life Regression - pertaining to the patient's exploration and experiences of previous lives.

Pathogenic (Evil) - disease-causing; see Internal Pathogenic Factors and External Pathogenic Factors.

Penetrating Wind - pertaining to the external pathogen of Wind invading the tissues.

Peptones - pertaining to the term applied to intermediate polypeptides products, formed in partial hydrolysis of proteins, that are soluble in water, diffusible, and not coagulable by Heat.

Peribronchial - surrounding the windpipe (bronchus).

Perineural Cells - the sheath of cells around a bundle of nerve fibers within the perineurium.

Peristalsis - a progressive wave like movement that occurs involuntarily in the hollow tubes of the body.

Peritonitis - inflammation of the abdominal cavity.

Pernicious Influences (Evil) - pertaining to the Six External Factors that cause disease.

Personal Subconscious Mind - part of the mind associated with the recording and storing of personal interpretations of reality.

Peyer's Patch - an aggregation of lymph nodes found chiefly in the ileum.

Phagocytes - cells that have the ability to destroy and ingest bacteria, protozoa, unhealthy cells and cell debris.

Phantom Embryo - an energetic thought form in the shape of an embryo created through the woman's feelings of grief, guilt or remorse after a surgical abortion.

Phantom Organ - the energy of a particular organ which still exists, even after surgical removal.

Phantom Pain - the feeling of pain relating to a particular organ which still energetically exists, even after surgical removal.

Phlegm - pathogenic factor responsible for the formation of diseases including tumors.

Physical Barrier - the first level and closest to the

body of the three Wei Qi energetic barriers.

Piezoelectric - pertaining to the electricity created from pressure, especially pressure on or within the Bones.

Po (Seven Corporeal Souls) - sometimes called the Seven Turbid Demon Natures, this spiritual energy manifests as the physical or material soul of the human body that returns to the Earth at death. The Po are associated with the Lungs.

Points - specific areas on the body where energy can intersect to travel externally to internally, or visa versa.

Point Respiration - exercise which requires breathing into a specific channel point, organ, or area of the body.

Polarity - opposite negative and positive qualities of power.

Poltergeists - malevolent spiritual entities. Parapsychology research indicates that poltergeist activity is often the manifestation of a psychokinetic ability.

Polydipsia - excessive thirst.

Polyphagia - eating abnormally large amounts of food at a meal.

Polyuria - the excessive secretion and discharge of urine.

Portal Hypertension - the increased pressure in the portal vein resulting from an obstruction of the Blood flow through the Liver.

Postnatal Essence (Postheaven Jing) - sometimes called the Acquired Essence, it is the Essence acquired after birth from food, air and drink.

Postnatal Qi (Postheaven Qi) - sometimes called the Acquired Qi, it is the Energy acquired after birth from food, drink, and air.

Postnatal Spirit (Zhi Shen) - also called the body's Mental Spirit, Acquired Spirit, and Conscious Spirit. This spiritual essence is acquired after birth through the refinement of one's Qi.

Post Traumatic Stress Disorder - characterized by the reexperiencing of an extremely traumatic event or events, accompanied by symptoms of increased arousal, and by avoidance of stimuli associated with the traumas. This includes the general numbing of the patient's emotional responsiveness.

Prenatal Essence (Yuan Jing) - also called Preheavenly Essence, Original Essence, Inherited Essence, Congenital Essence, Primordial Essence, and Ancestral Essence. It is the Original Essence existing before the fetus is born, acquired from the mother and father.

Prenatal Qi (Yuan Qi) - sometimes referred to as Congenital Qi, Pre-Heaven Qi, Inherited Qi, Source Qi, Ancestral Qi, Primordial Qi, Genuine Qi, and Kidney Qi. It is energy existing before the fetus is born, acquired from the mother's, father's, environmental and universal energies, and sustained through prayer, meditation and sleep.

Prenatal Spirit (Yuan Shen) - also called the Intuitive Spirit, Perceptual Spirit, Primordial Spirit, Congenital Spirit, and the Original Subconscious. It is the Spirit essence existing before the fetus is born, acquired from fusing the mother's, father's, environmental and universal energies. The Prenatal Spirit also relates to the individual's ability to perceive and intuit information.

Prescriptions - directions given to the patient with regard to the manner of Medical Qigong exercises and meditations that must be practise after the initial Medical Qigong treatment.

Primal Senses - pertaining to the gross physical, animalistic survival senses (seeing, hearing, feeling, smelling, etc.).

Primary Channels - the body's twelve main channels, containing six Yin and six Yang rivers of Energy.

Primary Posture - the main posture, in a series of Medical Qigong prescriptions, that the patient focuses on.

Primitive Unconsciousness (Lower Uncon-

sciousness) - pertaining to the acquired mind and related to the primal senses.

Projection - the attribution of unacceptable impulses within oneself to other people.

Proliferative Arthritis - the rapid reproduction and growth of arthritis.

Prostatitis - the inflammation of the prostate.

Protective Qi (Wei Qi) - the body's external field of defensive, protective energy (divided into three external fields of Qi).

Pruritus - severe itching.

Psychogenic - a condition developed from the beliefs originating within the mind.

Psychogenic Polyuria - pertaining to the belief that one must frequently secrete and discharge urine.

Psychometry - the act of sensing the thoughts, images and so on, with which the object has been imprinted.

Psychoneurosis - emotional disfunction caused from unresolved unconscious conflicts.

Psychosexual Qi Deviation - a condition resulting from an immediate energetic tissue overstimulation of the sexual organs. Patients with this condition experience intense sexual undulations and orgasms when being treated in a safe clinical environment.

Psychosis - a term formerly applied to any mental disorder, but now generally restricted to those conditions resulting from personal disintegration and loss of contact with reality.

Psychosomatic - pertaining to the relationship between the physical tissues and the emotions.

Pulling Down the Heavens - an opening and closing meditation used to energize and clear the body from the top of the head to the bottom of the feet, with breath, mind and hand movements.

Pulmonary Emphysema - a chronic disease of the Lungs characterized by a destructive increase in the normal size of air spaces distal to the terminal bronchiole.

Purpura - a condition characterized by hemorrhages of the internal organs, skin, mucous membranes and other tissues, with various manifestations and diverse causes.

Purgation (Purging) - technique used in order to reduce Excess and expel pathogenic Evils located within the energetic fields and tissues of the body.

Pyelonephritis - the inflammation of the Kidneys and pelvis.

Q

Qi - the energetic medium existing between matter and spirit (also known as Life Force Energy, when pertaining to the physical body).

Qi Collapse - pertaining to the complete absence (void) of either Yin or Yang Qi.

Qi Compression - using the Qi to press the tissues.

Qi Deviations - an alteration of energetic patterns and flow of energy that affects the body, mind, emotion and spirit, resulting in disease.

Qi Dysfunction - the impaired or abnormal function of the body's energy.

Qi Extension - the emission of energy from the body.

Qigong (Energy Skill) - pertaining to exercises and meditations that cultivate Life Force Energy. There are three primary schools of Qigong training - Martial, Medical and Spiritual.

Qigong Clinic - a facility for diagnosis and treatment of outpatients with Medical Qigong therapy.

Qigong Doctor - in China, a person who medically treats patients for mental or physical disorders using Qi.

Qigong Massage - soft tissue regulation wherein the Doctor's hand lightly skims the patient's body. This gentle surface tissue stimulation is used to energize, stimulate or dredge the patient's Wei Qi fields. It is used with purging and tonifying techniques.

Qigong Therapy - one of the four branches of Traditional Chinese Medicine, which involves treating patients through the use of Energetic Point Therapy, Qigong Massage, Distance Therapy, Self-Regulation Therapy, and Invisible Needle Therapy, to stimulate energy flow.

Qigong Therapist - in North America, a person who medically treats patients for mental or physical disorders using Qi.

Qi Hai - Sea of Qi point (CV-6).

Qi Manipulations - techniques used to treat or influence the flow of energy in the body.

Qing Dai - green-blue vaginal discharge.

Qi Projection (Energy Extension) - the emission of energy from the body.

Qi Regulation - energetically balancing the action or functions of the body's Yin and Yang energies.

Qi Stasis - the total stagnation of energy.

Quiescent - a meditative state wherein the individual's mind and body becomes quiet and peaceful.

R

Rachialgia - spinal inflammation.

Reaction-Formation - the conversion of one feeling into its opposite, typically seen in love turning into hate, or vice versa.

Rebellious Qi - energy that does not follow the correct flow or current, acting recklessly.

Reconstructive Qi Therapy - pertaining to the reconstruction and energizing of the body's energetic fields and organ systems (especially after surgery).

Reducing Qi - to lessen or decrease an organ or channel's energy.

Reflexology - the skill of pressing specific areas of the body's hands and feet to initiate internal energetic movement.

Regression - the return to an earlier childhood stage of behavior to reduce the demands on the ego.

Regulating - pertaining to the balancing of the body's Yin and Yang Energies.

Reinforcing Qi - to strengthen and support the body's organ or channel Energy.

Repression - the pushing down of unwanted ideas and emotions into the unconscious.

Respiratory Qi - Energy of the chest.

Restrictive Cycle - pertaining to the Five Elemental Controlling Cycle, where one organ restricts the energy of another organ (as depicted in the pentagram drawing).

Retrobulbar Neuritis - inflammation of the nerves behind the eyeball.

Returning To The Origin - see Rooting the Lower Dantian.

Reverse Breathing - opposite of abdominal breathing, wherein the patient will contract the abdomen with the inhalation, and expand the abdomen with the exhalation.

Rhabdomyosarcoma - a sarcoma of the muscles.

Rheumatic - pertaining to an rheumatism (a general term used to describe an acute or chronic condition characterized by inflammation, soreness and stiffness of the muscles, and pain in the joints and associated structures).

Rheumatoid Arthritis - a form of arthritis, characterized by inflammation of the joints, swelling, stiffness, cartilaginous hypertrophy, and pain.

Rheumatoid Spondylitis - a chronic, progressive disease, characterized by inflammation of the joints between the articular processes, costovertebral joints, and sacroiliac joints.

Rheumatosis - an acute or chronic condition characterized by inflammation, soreness and stiffness of the muscles, and pain in the joints.

Rhinitis - the inflammation of the nasal mucosa.

Righteous Qi (Zheng Qi) - is also called Upright Qi and Correct Qi. It is energy that heals the body and fights disease.

Rigor - a sudden, chill with high temperature, followed by Heat and profuse perspiration.

Can also be referred to a state of hardness and stiffness, as in the muscles.

Root - the original cause of a disease; or to energetically secure into the Earth by extending the body's Energy deep into the ground, as if growing tree roots.

Rooting - the process of extending the body's Qi into the Earth to either establish a solid energetic foundation, or if need be, disperse Toxic Qi.

Rooting the Lower Dantian (Returning to the Origin) - returning the body's collected Qi back into the Lower Dantian.

S

San Bao (Three Treasures of Man) - pertaining to Jing (Essence), Qi (Energy) and Shen (Spirit).

San Jiao (Triple Burners) - corresponding to three main body cavities, responsible for heating the body and transporting the Body Fluids. The Triple Burner Channels are considered one of the Twelve Primary Channels.

Sarcoma - a malignant growth, or tumor, that occurs within the connective or mesenchymal tissue. It may affect the muscles, Bones, fat, Blood Vessels, lymph system, Kidneys, Bladder, Liver, Lungs, Spleen, and/or parotid glands.

Schizophrenia - a mental disorder, that induces hallucinations - usually auditory - through can also be visual, accompanied by very disordered thinking, delusions, disorganized speech, irrational or catatonic behavior, such as stupor, rigidity, or flaccid movement of the limbs. The ability to interact with others is greatly impaired.

Sclera - a tough white fibrous tissue that covers the white of the eyes.

Sea of Blood (Sea of the Twelve Channels) - pertaining to the Energy located in the Thrusting Vessel.

Sea of Energy - Energy located in the Lower Dantian, or Qi Hai area.

Sea of Grain and Water (Sea of Nourishment) - pertaining to the Energy located in the Stomach.

Sea of Marrow - pertaining to the Energy flowing in the spinal column and Brain, originating from the Kidneys.

Sea of Qi - the chest center. Some Medical Qigong schools maintain that there are two reservoirs of Qi: the Middle Dantian, being the Sea of Postnatal Qi, and the Lower Dantian, being the Sea of Prenatal Qi (which is regulated by the Qihai CV-6 point).

Sea of Yang Channels - pertaining to the Governing Vessel.

Sea of Yin Channels - pertaining to the Conception Vessel.

Secondary Gains of Disease - pertaining to the subconscious psychological empowerment of a patient's disease and its sabotaging potential.

Self Regulation Therapy - pertaining to the patient's Qigong prescriptions (meditations and/or exercises).

Seven Emotions - see Seven Internal Factors.

Seven Essential Stars - the Sun, Moon, Mars, Venus, Mercury, Saturn and Jupiter, associated with the body's seven orifices.

Seven Internal Factors - pertaining to the seven emotional pathogenic factors that cause disease, when in an Excess condition (Joy, Sorrow, Worry, Grief, Fear, Fright, and Anger).

Seven Material Souls - pertaining to the seven Earthly spirits that reside in the body as the Po.

Seven Orifices - ears, eyes, nostrils, mouth, anus and urethra, which are considered the gates and windows of Essence, Energy and Spirit.

Seven Turbid Demon Natures - see Po.

Shaman - an ancient Tungus term meaning "between the worlds." A Shaman is a tribal priest or priestess who heals the physical, mental, emotional, energetic and spiritual aspects of the patient.

Shao Yang - Small Yang, also called Lesser Yang,

Minor Yang, or Young Yang, is affiliated with the sunrise and the waxing-moon phase. Modern physicists associate the Lesser Yang with a light force and electromagnetism.

Shao Yin (Small Yin) - also called Lesser Yin, Minor Yin, or Young Yin, is affiliated with the sunset and the waning-moon phase. Modern physicists associate the Lesser Yin with a heavy force, and gravity. Shao Yin is associated with the Kidney and Heart Channels.

Shen - meaning Spirit; when speaking about physical development, it is derived from Qi, and can be divided into both Prenatal and Postnatal Shen.

Shen Deviations - mental and emotional disorders which have caused the Three Ethereal Souls (Hun) to leave the patient's body.

Shengong - training of the spirit through meditation and visualization.

Shening Out - terminology used to describe the Ethereal Soul (Hun) wandering away from the body.

Shi Qi (Turbid Qi) - also known as Evil Qi, Toxic Qi, and Pathogenic Qi, it is coarse, unrefined, polluted or dirty energy.

Shou Zhen (Hand Diagnosis) - a form of diagnosis, wherein, the doctor assess the "energetic blueprint" of the patient's body transformed onto the doctor's left hand.

Shu Points - five specific points below the elbows and knees identified as the Well, Spring, Stream, River and Sea points. Each point has an affect on the quantity of the energy of an organ.

Sishencong (Four Spirit Hearings) Points - also known as the "Four Alert Spirit Points," they are a group of four points located at the top of the head (surrounding the Baihui point), used for absorbing Heavenly Qi into the body through the Taiji Pole.

Six Evils (Six External Factors) - also known as the Six Pernicious Influences, these factors pertain to the six climatic changes (Wind,

Summer Heat, Heat, Damp, Dryness, Cold, and Fire).

Six Extraordinary Organs - also called Curious Organs, these six organs are shaped like Yang (Hollow) organs but function like Yin organs. The Brain stores Marrow, the Marrow stores Kidney Jing, the Bones store Marrow, the Blood vessels store the Blood, the Gall Bladder stores the bile, and the Uterus stores Kidney Jing, Blood, and Qi.

Six Storage Areas - the body's Yang organs constantly fill and empty, and include the Urinary Bladder, Gall Bladder, Stomach, Large Intestine, Small Intestine, and Triple Burners.

Skatol - Beta-methyl indole, formed in the intestine by the bacterial decomposition of L-tryptophan and found in fecal matter, to which it imparts its characteristic odor.

Skin Zones - twelve dermal-zones, based upon the surface location of the body's Twelve Primary Channels.

Soaring Dragon Technique - hand technique for Qi emission, where the energy is emitted through the middle finger bent and pointing downward, while the other fingers are extended straight outwards.

Solid Organs - the body's Yin organs, which include the Liver, Heart, Spleen, Lungs, and Kidneys (also included in this list is the Pericardium).

Soul - immaterial Spiritual Essence of an individual's life, stored within the Heart and Middle Dantian.

Soul Body - see Astral Body.

Soul Extensions - the Shen develops and contains Twelve Soul Extensions. These Twelve Soul Extensions contain the body's different personality characteristics.

Soul Loss - the loss of parts of the Eternal Soul.

Soul Retrieval - to spiritually search for and bring back one's forgotten memories (soul), which have been isolated from consciousness due to trauma and shock.

Soul Travel - see Astral Travel.

Sound Energy Therapy - sound projected as audible and inaudible tone resonance, used for healing.

Sound Resonation - healing tones used for tonifying or dispersing the patient's Energy.

Spider Nevus - a branched growth of dilated capillaries on the skin, that resemble a spider.

Spinal Pass (Jia Ji Guan) - two points located on the lateral sides of the Mingmen (GV-4), where energy has a potential to stagnate.

Spinous Process - the single midline posterior projection arising at the junction of each vertebra.

Spiraling Energy Technique - hand manipulation, that extends and spirals the doctor's projected energy.

Spirit - the energetic manifestation of the Eternal Soul.

Spirit Body - the energetic vehicle in which the body's Shen can travel throughout the Astral Plane. The Spirit Body can manifest through many forms (Body of Light, animal forms, etc.).

Spirit Demons - see Demon Possession and Oppression.

Spirit Soul - the Three Ethereal Souls, accompanied by the individual's consciousness, acting as one unit for spirit travel.

Spirit Travel - the spirit (Hun) journeying outside of the physical body.

Splenomegaly - the enlargement of the Spleen.

Squamous Metaplasia - the conversion of tissue into a form of scalelike cells, that is abnormal for that tissue.

Stacking the Bones - allowing the Bones to stack upon each other from the bottom of the feet to the top of the head.

Stagnation (Yu - Stasis) - not moving, inactive; pertaining to Qi, Blood, or thought patterns.

Static Qigong - the process of stationary, quiescent Energy gathering.

Stroke (Wind Stroke) - caused by the buildup of Excess Liver Fire creating Internal Wind. This Internal Wind causes Qi and Blood to rebel upwards causing Phlegm to form and obstruct the cavities and vessels, creating Penetrating Wind or Stroke.

Subarachnoid Hemorrhage - bleeding internally, within the spaces at the base of the Brain, between the pia proper and arachnoid contain the cerebrospinal fluid.

Subconscious Mind - part of the mind associated with the recording and storing of personal interpretations of reality (not readily accessible to the conscious mind).

Sublimation - the channeling of unacceptable impulses into acceptable, refined social forms and is the only defence mechanism considered to be a healthy reaction.

Substances - pertaining to the body's essential parts of physical and energetic material.

Sui - Marrow.

Summer Heat - one of the Six Evils.

Super Ego - Dr. Sigmund Freud's terminology for the division of the psyche in psychoanalytic theory, responsible for the psychic reward and punishment system.

Sun's Essence - energy gathered from the sun, ingested as warm light.

Sword Fingers Technique - hand manipulation that emits Qi through the extended index and middle fingers.

Symptoms - a subjective manifestation of a pathological condition, reported by the patient.

Syndromes - a grouping of signs and symptoms, based on their frequent reoccurrence, that may suggest a common underlying pathogenesis.

Systemic - affecting the entire body.

Systolic - vascular Blood pressure relating to the contraction of the Heart.

T

Taiji Pole - the Center Core of light which joins

the body's three Dantians and the Eternal Soul together originating at the Baihui at the top of the head and extending through the center of the body, terminating at the Huiyin, located at the base of the perineum.

Tai Yang - Great Yang, also called Strong Yang, Major Yang, or Old Yang, is affiliated with high noon and the full-moon phase. Modern physicists associate the Strong Yang with a strong nuclear force. Associated with the Urinary Bladder and the Small Intestine Channels.

Tai Yi - meaning Great Divinity or God.

Tai Yin - Great Yin, also called Strong Yin, Major Yin, or Old Yin, is affiliated with midnight and the new-moon phase. Modern physicists associate the Great Yin with a weak nuclear force. Associated with the Spleen and the Lung Channels.

Ten Heavenly Stems - the ten energies of Heaven that rule the changes of the Five Elemental seasonal transitions, and are represented in the human body as the Yin and Yang aspect of the Five Elements (represented in the human body as the ten major internal organs).

Ten Thousand Voices - pertaining to the state of open receptivity of the Qigong doctor's Heart, after rooting the mind.

Ten Wings - consisting of ten commentaries from Confucius and his disciples, pertaining to the study of the eight Trigrams, sixty-four hexagrams, and the Yi-Jing.

Tenesmus - spasmodic contraction of the anal or vesical sphincter combined with pain.

Third Eye Point (Yin Tang- Extraordinary Point) - located in the center of the forehead, between the eyebrows, responsible for spiritual intuition and communication.

Thought-forms - images of concentrated thought patterns that manifest on the vibrational resonance of the Astral Plane.

Three Ethereal Souls (Hun) - pertaining to the three heavenly spirits that reside in the body.

Three Fires - the Heat in the body, generated from the energy radiating from the Heart Fire, Kidney Fire, and Urinary Bladder Fire.

Three Outer Forces - pertaining to the three natural powers of Heaven, Earth and Man.

Three Parts Wisdom - knowledge obtained through the doctor's connection and communication with his or her Upper, Middle, and Lower Dantians.

Three Periods of Life - the developmental stages of the patient's Jing, Qi and Shen divided into the womb, childhood and adulthood.

Three Stars - pertaining to the three periods of life, each period is divided into three stages of development, known as the Three Stars.

Three Treasures of Earth - pertaining to the energy of Soil, Water and Wind, and the study of Feng Shui (Wind and Water).

Three Treasures of Heaven - pertaining to the energy of the sun, moon and stars, and the study of Chinese astrology.

Three Treasures of Man - pertaining to the energetic interaction of the body's Essence, Energy and Spirit, and the study of the Yi-Jing (I-Ching or Book of Changes).

Three Wonders - Clinical manifestations of Qi, categorized as Subtle, Mysterious and Incredible Wonders.

Thrombosis - the formation and development or existence of a Blood clot (thrombus) within the walls of the vascular system.

Thrusting Channels - the Five Energy Channels which surround and penetrate the body's center core via the Taiji Pole.

Thrusting Vessels (Chong Mai) - they are the Five Energy Vessels which originate from the center of the body and internally transverse the legs and torso. The Thrusting Vessels are responsible for the connection between the Conception and Governing Vessels.

Ti - referred to as the Divine Center.

Tian Qi (Heavenly Energy) - the transformed energy of the Yuan Qi and the divine.

Tian Shen (Heavenly Spirit) - the transformed energy of the Yuan Shen and the divine.

Tie Bi (Iron Wall) - the areas of the body where it is most difficult for the energy to pass through when circulating the Microcosmic Orbit.

Tinnitus - a ringing, tinkling, or buzzing sound in the ear. In Traditional Chinese Medicine, tinnitus can originate from either an Excess or Deficient condition.

Toe Raised Stepping - pertaining to energetic walking therapy, wherein the toes are stretched when stepping in order to facilitate the increase of Qi flowing into the body via the leg channels.

Tonification (Tonify) - to supplement the insufficiency and strengthen the body's resistance.

Traditional Chinese Medicine - Chinese Energetic Medicine, divided into four branches of healing modalities (Acupuncture, Herbal Therapy, Medical Qigong Therapy, and Tissue Regulation Therapy (Chinese Massage)).

Transference - the process whereby a patient unconsciously transfers feelings, thoughts, beliefs and patterns of behavior that had been previously experienced with others onto the doctor.

Transient Ischemic Attacks (TIA) - temporary interference with the Blood supply to the Brain. Multiple TIA can lead to a stroke.

Treatment - the medical care given to a specific condition.

Trigger Points (Ashi Points) - places on the body which are tender spots, or painful areas near diseased or injured tissue.

Trigram - pertains to three Yao lines stacked upon one another forming a specific symbol, which represents certain characteristics.

Triple Burners (San Jiao) - also known as the Triple Heaters and Triple Warmers, they correspond to three main body cavities (perineum to navel, navel to base of solar plexus, solar plexus to throat), and are responsible for heating the body and transporting Body Fluids.

True Fire - the original Heat or Fire Energy that regulates the body's Yin and Yang Qi, created from the radiating energy of the Heart's Fire, Kidneys' Fire and Urinary Bladder's Fire.

True Nature - one's innate nature in harmony with life.

True Qi - the energy that circulates in the body's channels and collaterals which nourishes the Yin and Yang organs and fights disease.

True Self - one's true nature, connected to the subconscious mind.

True Spirit - pertains to the spiritual nature of the True Self. The Hun and Po are expressions of the body's True Spirit.

Tsou Hou Ru Mo ("the Spirit leaves and the Demon enters") - describes self induced psychosis, pertaining to improper Qigong training, wherein the patient's Hun leave the body and the Po take over.

Tui Na Therapy - a tissue manipulation therapy that focuses on the adjustment and/or stimulation of the muscles and tendons.

Tumor - an abnormal growth, either benign or malignant, caused by a retention of mass due to stasis of Qi, Blood and Phlegm, etc.

Turbid Qi - also called Evil Qi, is coarse, unrefined, polluted, and dirty energy.

Twelve Pi Hexagrams - the twelve symbols pertaining to the twelve time periods of the day and year.

Twelve Primary Channels - the body's twelve main energetic rivers (Liver, Lungs, Large Intestine, Stomach, Spleen, Heart, Small Intestine, Urinary Bladder, Kidneys, Pericardium, Triple Burners, and Gall Bladder).

Twelve Earthly Branches - twelve energies of the Earth that determine the six Qi factors of the seasonal transitions (represented in the human body as the Twelve Primary Channels).

Two Breathings - pertaining to the abdominal breathing method of holding the breath.

U

Umbilications - a depression resembling a navel.

Universal Qi - energy pertaining to the Heavens, the divine and the celestial influences.

Upper Burner - pertaining to the body's complex system of Fluid distribution via the Lungs and located within the upper chest cavity.

Upper Dantian - area within the center of the head, attributed as the body's chamber of light and door to psychic and intuitive powers. The Upper Dantian is also known as Seal Palace, Ancestral Opening, Calm Fountain, Heaven's Valley, Inner Source, and Clay Pill Palace.

Urinary Bladder Fire - also called Common Peoples' Fire, or Perineal Fire, is located in the lower abdomen by the perineum, and is responsible for evaporating water.

Urodynia - painful urination

Uterus - female reproductive organ, one of the Eight Extraordinary organs.

V

Vasculitis - the inflammation of a Blood or lymph vessel.

Vertigo - the sensation of moving in space, resulting in such symptoms as dizziness and light-headedness.

Virtue (De) - pertaining to the function of the divine in man.

Virtue of Dao - pertaining to the commendable quality of the divine.

Viscera - the body's internal organs.

Void - also called Wuji, it pertains to the infinite space between matter and energy.

W

Wai Dan Shu - external elixir cultivation, that focuses on cultivating Qi from outside the individual's body.

Wai Qi - external, extended energy.

Walking Therapy - Postoral Dao Yin walking exercises and dynamic "moving" meditations used for the treatment of organ Deficiencies.

Wandering Bi - migrating pain within the body's cavities.

Waning - to grow smaller.

Water Element - one of the Five Elements, pertaining to Kidneys and Urinary Bladder.

Water Jing - energy that controls the genetic development phase of the fourth fetal month.

Waxing - to grow larger.

Wei Lu Guan (Coccyx Pass) - located on the lowest segment of the spine just posterior to the anus, near the Chang Qiang (GV-1) point.

Wei Qi - the body's external field of Defensive and Protective energy, which is subdivided into three fields of Qi.

Wen Huo - pertaining to the gentle breathing method of Respiratory Dao Yin training.

White Blood Cell - any of a group of Blood cells that have no hemoglobin and migrate into tissues to fight infection and digest cell debris.

Wind - one of the Six Evils.

Wind Bi - pain in the body created by toxic Wind invasion.

Wind Stroke - Stroke caused by the buildup of Excess Liver Fire creating Internal Wind. This Internal Wind causes Qi and Blood to rebel upwards causing Phlegm to form and obstruct the cavities and vessels, thus creating Penetrating Wind or Stroke.

Windy Breathing Method - pertaining to the method of breathing through the nose.

Wood Element - one of the Five Elements, pertaining to the Liver and Gall Bladder.

Wood Jing - energy that controls the development phase of the direction of the fetus's emotional and spiritual aspects during the seventh month of pregnancy.

Wu Guan (Five Passes) - five important gates on the Governing Vessel located at the coccyx, Mingmen, Shendao, occiput, and Baihui areas where energy tends to stagnate.

Wu Huo - pertaining to the vigorous breathing method of Respiratory Dao Yin training.

Wuji - pertaining to infinite space or the formless Void.

Wuji Posture - a quiet standing posture used in meditation to allow the practitioner to return to a state of tranquility.

Wu Jing Shen (Five Essence Spirits) - the spiritual energy radiating from the core of the Five Yin Organs. Combined, these energies create the foundation of the body's Shen (Spirit).

Wu Se Dai - pertaining to the five colors of vaginal discharge - white, yellow, red, green-blue, and dark brown or black.

Wu Wei - a state of "no mind," i.e., no thoughts.

Wu Zang - the Five Yin Organs. Wu translates to mean "five," Zang translates to mean "to store or hold."

X

Xie Qi (Evil Qi) - energy that causes disease or harmful effects to the body.

Xin Xi (The Message) - knowledge stored within the Wuji or the Void.

Xiphoid Process - the lowest part of the sternum Bone (sometimes referred to as the Doves Tail).

Xue - Blood.

Y

Yang - the positive charged energetic polarity, opposite of its companion Yin, pertaining to man, hard, light, hot, etc.

Yang Channels - the body's Yang energetic rivers, consisting of the Governing Vessel, Belt Vessel, Yang Linking Vessels, Yang Heel Vessels, Large Intestine Channels, Triple Burner Channels, Small Intestine Channels, Stomach Channels, Gall Bladder Channels, and Urinary Bladder Channels.

Yang Fire - also called Emperor's Fire, energy of the Heart Fire.

Yang (Fu) Organs - also known as Hollow Organs, that consist of the Gall Bladder, Small Intestine, Stomach, Large Intestine, Urinary Bladder. Also included in this category are the Triple Burners.

Yang Shen Disturbances - an emotional Yang state of energetic dysfunction.

Yang Ming (Yang Brightness) - indicates Yang Qi developing its final stage and then reverting into Yin. Associated with the Stomach and Large Intestine Channels.

Yao - a solid or broken line which is representative of either Yang or Yin energy, used in combination of three as Trigrams or six as Hexagrams.

Yao Cycles - the progression of twelve hexagrams (six Yang and six Yin) flowing in a waxing and waning cycle.

Ye (humor) - thick, turbid Body Fluids; its function is to nourish the tissues.

Yellow Court - located in the center of the diaphragm, just below the xiphoid process of the sternum. Its function is that of being the access point to releasing the body's internal organ emotional memories. Its location is also attributed to the 3rd Chakra.

Yi - the intention or thought (the cognitive mind).

Yi Jing - Chinese "Book of Changes," pertaining to the natural transitions of life.

Yin - the negative charged energetic polarity, opposite of its companion Yang, pertaining to woman, soft, dark, cold, etc.

Yin Channels - Yin energetic rivers, consisting of the Conception Vessel, Thrusting Vessel, Yin Linking Vessels, Yin Heel Vessels, Lung Channels, Pericardium Channels, Heart Channels, Spleen Channels, Liver Channels, and Kidney Channels.

Yin (Zang) Organs - also known as the Solid Organs, that consist of the Liver, Heart, Spleen, Lungs and Kidneys. Also included in this category is the Pericardium.

Yin Shen Disturbances - an emotional Yin state of energetic dysfunction.

Yin Tang (Third Eye Point) - located in the center of the forehead between the eyebrows, responsible for projecting the Spirit for psychic intuition and communication.

Yu (Stagnation) - an obstruction.

Ying Qi (Nutritive Qi) - the body's nourishing energy.

Yu (Surplus) Vessels - secondary vessels that branch away from the energetic flow of the major Linking Vessels (at the chest and back), connecting the Linking Vessels energetic flow to the hands.

Yuan Jing (Original Essence) - the Original Kidney or Prenatal Essence.

Yuan Shen (Original Spirit) - the Original Prenatal Spirit.

Yuan Qi (Original Energy) - the Original Kidney or Prenatal Qi.

Yun - the Yin method of dynamic postural Dao Yin training.

Yu Zhen Guan (Occipital Pass) - the area located just inferior to the occipital Bone where the Brain originates, known as a specific point where Qi often stagnates.

Z

Zang Organs - Yin or solid organs (Liver, Heart, Spleen, Lungs, Kidneys and Pericardium).

Zang/Fu Organs - the body's Yin and Yang organs.

Zhang Xiang Xue Shou - in Chinese medical science, the study of energetic physiology.

Zhen Qi - see True Qi

Zheng Qi - Righteous Qi, pathogenic fighting Energy.

Zhi - the Will power, mental drive and determination.

Zhong Qi - Center Qi, Energy of the chest.

Zhou Qi - Turbid Qi, Evil Qi, Impure Qi

Zong Qi - Gathering Qi, and/or Respiratory Qi.

Zygomatic Facial Regions - pertaining to the sides of the cheeks below the eyes.

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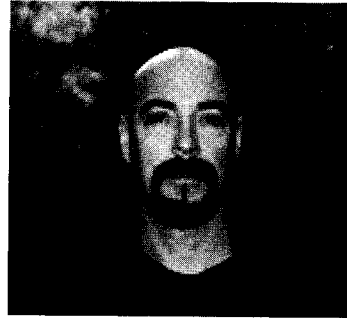
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